

# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

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NO 1.

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**Gilbert Beebe, Editor,**

To whom all communications must be addressed.

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☞ All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

**BROTHER BEEBE:**—The next subject on which my views are requested is embraced in this inquiry.

**WHAT ARE THE CONDITIONS OF SALVATION?**

If the term *condition* were at all admissible in reference to that which is the sovereign act of Jehovah, I would give these as the conditions of salvation, viz:—1. That here are guilty, justly condemned, sinners to be saved; and 2. That a way was provided in which God is just in saving sinners or in justifying the ungodly. These are certainly inseparable from the idea of salvation though not conditions in the common sense of the term. If we were not sinners, ruined in ourselves, and already condemned by the just and unchangeable law of God, we had not been proper subjects of salvation; but on the contrary would still be *prolators*; that is would be in such circumstances that our future destiny whether of happiness or misery would depend on our acts or the course we take. Could we get to heaven under such circumstances, it would be as much the consequent result of our own acts, as would be our going to hell in pursuing a different course; hence there could be no more be salvation in the one case, than there would be unjust oppression in the other. So also in reference to the other circumstance or condition, justice must be satisfied; the law of God must be cancelled and demands or it would forever bar the flowing of grace to the sinner: God cannot deny himself. Hence the grand leading subjects of revelation are that these circumstances actually exist, or that these conditions are fully met in reference to all who are chosen to salvation. Thus the use of the law on the one hand, to show our guilt and condemnation; "That sin by the commandment might become exceeding sinful." See Rom. vii. 7—13, and Rom. iii. 19 and 20. So on the other hand, the gospel is a declaration of Christ Jesus having magnified the law and made it honorable, and being the end of the law

for righteousness to every one that believeth; and hence, of redemption and salvation in him. Of him it is said, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say at this time his righteousness, that he might be just and the justifier of him which believeth in Jesus." Rom. iii. 25 and 26. Hence the justice of God is manifested in fully acquitting and justifying all them that believe in Jesus though in themselves they have sinned and come short of the glory of God, and are justly condemned by the law. So in christian experience, none can receive the hope of salvation in truth until they know themselves sinners, ruined and justly condemned by the law; and by faith know that God is just in pardoning and saving sinners alone through the redemption that is in Christ Jesus. On the other hand he that knows and feels his just condemnation as a guilty transgressor of the law; and the deep pollution of his nature and acts so as to have lost all hopes of escaping the curse by any thing of his, is the very character, whom, as declared in the Scriptures, Christ came to save. He came to seek and to save that which was lost. And he that by faith knows and receives Christ as the end of the law for righteousness, his hope for salvation resting upon a foundation that can never fail, is according to the scriptural decision, a saved one.

But I presume the inquirer had in view conditions according to the common notion of the term; something found in us or done by us, which at least gives us the ground to hope for acceptance with God; such as our repenting, believing, sincerely seeking and loving God, &c. The natural mind becomes so completely imbued with this notion of conditions, by hearing and reading of them so much, as set forth by men, that even believers frequently, notwithstanding what they have been taught of themselves, and of Christ's full work, will be looking for some of these conditions as an encouragement to hope, instead of looking to Christ. Hence the propriety of discussing this subject. In contradiction to all notions of conditions performed by creatures interposing in the work of salvation; 1st. We are taught that "Salvation is of the Lord," that "He that is our God is the God of salvation." The consideration that he claims salvation to be of himself; and that he is self-existent and absolutely independent, that every thing else exists of and from him, and therefore that he cannot be influenced to act from any thing out of himself, shows that salvation being of him, it must

be exclusively of him. Were he induced to save by the creature's performing certain conditions, he would be controlled in the act by the will of the creature, and could no longer justly claim the sovereignty he does, when he says, "I even I am the Lord (Jehovah) and beside me there is no Savior. I have declared and have saved, and I have showed when there was no strange god among you, therefore you are my witnesses, saith the Lord that I am God, &c." Isa. xliii. 11—12. 2d. The fact that those who are saved were, *from the beginning chosen to salvation*, and therefore before they actually existed or had done any good or evil, effectually excludes all conditions or works done by the creature. See 2 Thess. ii. 13, & Rom. ix. 11. 3d. Salvation as wrought out is embraced in redemption; it is redemption from the curse of the law, and from under the law. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. And receiving the adoption of sons was the result of this redemption. Gal. iv. 4 and 5. And mark, it was God that sent forth his Son, &c., to redeem, and hence it was not that he was moved to it by any act of the creature. Even in his very birth as a Savior, all fleshly power was excluded, he was made of a woman; not born by any act of man. And lest men might claim that God's thus sending his Son was the result of conditions performed by Abraham or his posterity, it is declared that, in the very relation in which Christ was born as a Savior, his goings forth have been from of old, from everlasting. Micah v. 1 and 2, and Matt. ii. 5 and 6. Thus effectually debarring all creaturely influence or conditions from having any control over his coming. 4th. The experience of salvation, or being brought to have communion with God as a Father, is so represented in the Scriptures as effectually to deny its dependence on conditions. God is a Spirit, this communion of course must be spiritual, and of which the flesh can have no part. Therefore to enjoy it we must become spiritual. This can only be by our being born of the Spirit; that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. The fleshly birth is the result of being begotten of the flesh; the spiritual birth of course must be the result of being begotten of the Spirit. So says our Lord, *It is the Spirit that quickeneth: the flesh profiteth nothing*; of course the flesh has no part in the quickening or begetting. No room then for conditions here. See John iii. 6, and vi. 63. And of this birth as sons of God or as spiritual, it is said, "Who were born not of blood nor of the will of the flesh nor of the will of man but of God." John i. 13.

Here all natural or blood descent is excluded, and of course all conditions performed by parents. No fleshly volition wills it, nor any will of man even though he may be regenerated produces it; but it is of God's sovereign volition. If we perform a condition as such do we not will the result? In excluding then the will of the creature, is not the condition excluded?—But 5. Not to be extremely tedious in multiplying proofs establishing the same fact, I will confine myself to this one more point of illustration. Paul in confirmation of the view above given of salvation as wrought out, says, Eph. ii. 4—6, "But God who is rich in mercy for the great love wherewith he loved us even when we were dead in sins hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together and made us sit together in heavenly places in Christ Jesus." Here he shows that the saints were delivered from it; and were raised up together and made to sit together in heavenly places in Christ Jesus, not earthly places—not placed back again in Adam's original state of innocency and like him left subject to conditions or the requisitions of the law; but embraced in the provisions of the heavenly or everlasting covenant, having no *ifs* in it, no conditions to render it uncertain, but *ordered in all things and sure*. Well therefore might Paul interrupt the thread of his discourse to exclaim, "By grace ye are saved," every line, and word, shows God as going forth in the sovereignty and independence of his love and mercy, toward guilty sinners; a love that even their being dead in sins, could not check, and one therefore which creaturely works could never have drawn forth. But Paul goes on in verse 7 to show an object God had in raising them up and making them sit together in heavenly places; viz. "That in the ages to come he might show the exceeding riches of his kindness toward us through Christ Jesus." In the ages to come, that is, in the experimental deliverance, in all succeeding ages, of those he had made to sit together in heavenly places, he might show the exceeding riches of his grace, &c. One might have supposed that if Paul had mentioned only the riches of God's grace as that which he intended to show, no one would ever think of its being found so scanty as to be limited and confined within the bounds of such conditions as puny man could comply with. But the Holy Spirit knowing the proneness of man to bring every thing, even to God's rich grace, down to the standard of earthly things and places, which all have limitations, directed the use of the still broader expression, the exceeding riches of his grace. That which is exceeding, must go beyond, over-top every thing in competition; but if the grace of God in salvation, were suspended upon any conditions whatever, those conditions uncomplicated with must bar that grace and therefore exceed it. And hence where sin abounded in the noncompliance grace could not abound. Not so, such is the riches of God's grace that it must exceed every impediment. So is the testimony, "That where sin abounded grace did much more

abound. That as sin hath reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. v. 20 and 21. It certainly can not be possible that a conditional salvation can consist with the exceeding riches and sovereignty of God's grace. Salvation must flow as sovereignly free from him as did creation, for he is alike the God of both.

But again, many persons, generally sound, hold the idea of a conditional covenant contracted between the Father and Son, the salvation of the elect being suspended on Christ's fulfilling the conditions thereof. The inquirer may have had reference to this idea. But there is no declaration made in the scriptures of any such contracting between the Father and Son, nor any thing to justify the idea of such conditional covenant.—That there is an everlasting covenant ordered in all things and sure established with the elect in Christ as their Head I think the Scriptures clearly teach. Of this covenant (or testament as the original word is in some cases rendered though more generally rendered covenant,) Christ is revealed as the Surety, Heb. vii. 22, the Mediator, Heb. ix. 15, and the Messenger, Mal. iii. 1, each of these terms conveys an idea very different from that of a contracting party, as will be manifest on a moment's calm reflection. The great mistake in reference to this covenant arises from men's being disposed to think God such a one as themselves, and therefore when God's covenant is spoken of, they conclude it must be like the covenants existing between men; and to carry out the idea they split up the Godhead into contracting parties having distinct, and therefore clashing interests in the concern. But no such idea is conveyed in the language of any covenant revealed in the Scriptures. As the Psalmist says of the everlasting covenant, Psal. cxi. 9, "He hath sent redemption unto his people; he hath commanded his covenant forever &c;" so it will be found in every covenant recorded, and in every reference to the everlasting or new covenant made in the Scriptures, that God appears as the sovereign Jehovah establishing every part by his absolute wills and shalls. Look at the covenant God established with Noah, &c.; Gen. ix. 5—17; the one established with Abraham, Gen. xv. 7—18, and the one, Gen. xvii. then to the covenant mentioned by David, 2 Sam. xxiii. 7, & Ps. lxxxix. 19—37 and see the wording, and David's views of it, as confirmed to him as the type of Christ, 2 Sam. vii. and then pass to Isa. lix. 21, and to the new covenant Jer. xxxi. 31—34, and see if in any instance God appears in relation to those covenants in any other light than as the sovereign God commanding and promising in his own absolute independency? And then look through the Scriptures and see if you can find a single promise made to Christ as the Head or to his people in him, depending on an *if* or contingency. If you cannot satisfy yourself; hear Paul's testimony; "For all the promises of God in him are yea, and in him Amen, to the glory of God by us." 2 Cor. i. 20. I said above, this covenant was made with

the elect in Christ their Head; thus all the other covenants mentioned in the Scriptures were made with certain persons as heads and their seed in them; the head being subject to the provisions of the covenant in common with the posterity. So in this in an infinitely fuller extent; he being their Head, their Life, their all, every provision centres in him, whilst its blessings terminate in his seed. Thus the purpose and grace which secures their salvation, are given in him, 2 Tim. i. 9; all the promises of God are in him, 2 Cor. i. 20; and indeed he is the covenant; was given for a covenant of the people, Isa. xlii. 6 and xlix. 8. Hence also all the commands or requisitions of the covenant centred in him. He being set up the Surety and Mediator of the testament, the Husband of his church, the Shepherd of his sheep, &c., the law looked of right to him to be honored in its demands against those in him, and the provisions or promises of the covenant were that he should do it; see Isa. xlii. 1—21; xlix. 1—9, and liii. And notice in all this, that Christ instead of being represented as stipulating, and coming forward as a contracting party, is represented as the servant, God directing and promising that he shall do it and succeed. So Christ himself represents the matter. He says not, that I came down from heaven to fulfill my part of the contract; but that, "I came down from heaven not to do my own will, but the will of him that sent me," &c. John vi. 38—39. Thus in accordance with the above, when the sword of justice was commanded to awake, it was to awake against him who was the Lord's Shepherd, against the Man that was his fellow. Zech. xiii. 7. Thus it was not by contract, but as the Lord's appointed Shepherd that he was accountable for the safety of the sheep. See also John x. 11—16. It was not to the God that was fellow to the Lord of hosts, but to the Man that was his fellow. It has been said that fellow means an equal. Not so, its proper meaning is an associate, and it here particularly designates, that Man who is the one Mediator, and who is associated in personal union with the Godhead. I think if the Scriptures are carefully examined on the this head by any one disposed to receive Scriptural truth, he will be convinced that the covenant securing salvation is as sovereignly free and absolute as the purpose and grace thereby revealed; that God appears as God commanding it; and that Christ and his people are one in all its provisions.

To the inquirer then, in conclusion, I would say trouble not yourself about conditions of salvation. If you have been taught by the law to know that you are altogether sinful in yourself and justly condemned, be assured that God has provided in Christ Jesus a full and free salvation for you as thus helpless.

S. TROTT.

Centreville, Fairfax Co., Va., Dec. 14. 1847.

For the Signs of the Times.

Near Lynnaville, Giles Co., Ten.,  
Nov. 17, 1847.

DEAR BROTHER BEEBE:—Having to write



you on business I have concluded to add something for publication, should you, in your discretion see proper to publish it.

Your editorial remarks in No. 2 of the current vol. of the Signs, elicited by my reply to Eld. Hoge, have caused me to reflect much on the peculiar, and I might add distressing situation of the people called Baptists, in this section of country. Distant brethren do not, and *cannot*, understand properly our doctrinal difficulties as they really exist; for there are some even here amongst us, who regard them as a "stife about words to no profit," more than a perversion of the truth of the gospel on *one* side, and a contending "for the faith once delivered to the saints" on the *other* side. To endeavor to correct these impressions, and set the subject in its proper light, is the design of the following statements and remarks. Permit me then, in the first place, to say that there has not been wanting (in my view,) labor to reclaim such as have diverged from the simplicity of the truth, nor a neglect to hear with patience, candor, and meekness, such explanations, as the implicated brethren, have felt disposed to give.

I wish to say also, that I most heartily subscribe to the views on the resurrection, as given in your remarks on Eld. Hoge's letter, No. 21, vol. 14 of the Signs; and believethem to have been the views of all orthodox Epistols, from the beginning to the present day.—Would to God I could say, that they are the view of all claiming to be Baptists at the present day. But it is far from being the case. It is true, we are always met with the general declaration *we believe in the resurrection as much as you do*; and this declaration deceives and misleads many who do not take the trouble to probe to the bottom. I do not know that I ever heard any person say that he did not believe the doctrine of the resurrection. I once heard a preacher remark from the pulpit that he had been charged with denying the resurrection; and added "I am now going to reach it, and I do it in a few words. Jesus said to Martha *I am the resurrection and the life*; and when *Jesus* is preached the resurrection is preached," this he did, emphasizing on the words *alised*. And with this declaration, I have no doubt, many of his hearers were satisfied, and sought every one else should be also, nor ask for further explanation. But will it satisfy an old-fashioned Baptist, to be told by *one*, that he believes in *Election* and that the saints are "*kept by the power of God, through faith unto salvation*;" and by *another* that he believes that Jesus was "*manifest in the flesh*;" and by *another* that he believes in and practices *Baptism*? We all know that it will not, for we know that with these general declarations are held doctrines and practiced war with the truth of the gospel of God our Savior. And it is this jealousy for the truth, the *whole truth*, and *nothing but the truth*, pure, simple, and undisguised that has ever kept the Baptists a distinct people unconnected with other sects and denominations. This is the reason, I think, why a few designing men in Middle Tennessee, are not satisfied with the simple declaration

*I believe in the resurrection*; nor with the printed confession *we believe in the resurrection of the dead*; nor the written assertion of an Elder, that "I know she (the Richland Association) believes the doctrine of the resurrection of the dead and a general judgement. Whilst at the same time they hear from the same source from whence these declarations came; declarations like the following:

*First.* As a religious axiom, "that whatever has a beginning, will have an end." The necessary deduction is, that our bodies had a beginning; and will therefore have an end; and this is certainly meant—again "My soul and my body are no more akin than my coat-sleeve and the arm that is in it." The speaker at the same time holding out his arm to the audience and shaking his coat-sleeve with the other hand.

Again—The body born of the virgin Mary, and crucified on Mount Calvary, was not the Son of God—was not Jesus." and 1 John. iv. 2, quoted to prove it, emphasizing on the word *in* and arguing that if Jesus came *in* the flesh the *flesh* could not be Jesus.

Again—I have no doubt but that nine tenths of the Arminian world are worshipping the flesh of Jesus—but for my part if I were to do it, I should feel like I was worshipping a *human* God.

Again—After admitting the resurrection of the body of Christ, say, but you may wish to know whether I believe it went to heaven; *I have no such idea*. And you may now wish to know what become of it.—Tell me what become of the body of Moses and I will tell you what become of the body of Jesus.

Again—After quoting the words "and to the spirits of just men made perfect," Heb. xii. 23, say "why not to the *bodies* of just men made perfect?"

Again—The speaker standing in a grave-yard with a billet of rotten wood in his hand said, "I would as soon believe this old rotten chunk will be raised, as any of the bodies lying in these graves."

Again—The preacher to argue that if the same body is to be raised; all the clippings of hair, paring of nails, &c., &c., must also be raised to preserve the sameness or identity; and that would present the spectacle of a monster in heaven with hair forty feet long, &c."

Again—If a man were to die and be devoured by wild animals and converted into their flesh; and should hereafter be raised; "no one could tell whether it would be raised a *man*, *wolf*, *beast*, or *carion* crow."

Strong and plain as the foregoing may seem to be a proof of a denial of the old fashioned doctrine of the resurrection: I have, if possible, stronger proof yet. Little over a year ago, charges were prepared against me, for preaching and contending for certain heresies—I have the original paper now before me, from which I make the following extracts.

"As I believe he (Moore) has departed from the faith as revealed in the scriptures and *believed*

*and contended for by the ministry of this union*, (meaning Richland Association) in the following particulars, viz:—Item 5, "*He* further holds that at the last day God will raise the dust of all the dead bodies of flesh of Adam's seed that have died and dissolved to dust or have been burnt to ashes—that all the dust and ashes are again to be formed into bodies, and each one to be united to their souls again and to appear at the bar of God, both just and unjust, and there to be judged according to the deeds done in their bodies."

Now, I deny ever having used the expressions, *verbatim*, as set forth in the foregoing 5 Item.—But this I confess, that as to the leading idea in the charge, which they call heresy, so worship I the God of my fathers, believing it firmly, and endeavouring so to teach others. These charges are, (as I believe) in the hand writing of a prominent ordained preacher of Richland association; and state plainly, that the error charged on me, is *contrary* to "*the faith as believed and contended for by the ministry of this union*."

The foregoing are but a specimen of the views and doctrines taught amongst us. And these sentiments publicly and privately expressed are what have caused those designing men in Middle Tennessee to raise the excitement on the subject of the resurrection, alluded to by Elder Hoge. It is with sorrow and mortification, deep and unfeigned that I record the errors of any people calling themselves Baptists. Well might it be said "Tell it not in Gath, publish it not in the streets of Askelon;" but this has already been done; and it is now out of my power to recall it if I wished to do so. I have spent many sleepless hours in meditation on these things, and often in the stillness and silence of the night, have the words of the prophet passed through my mind, "Oh that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people." I have not written lightly or without reflection—what I have stated as the doctrinal sentiment of persons amongst us, has been publicly expressed by public men and is therefore public property. I write to let distant brethren know that complaints have not been made without cause; and that they may know the *signs of the times* and watch to be ready to meet the enemy at the very border without suffering him to enter and entrench himself; and also in the hope that some who have imbibed these errors may be led to examine the ground they occupy and retrace their steps. I do believe that some of the children of that Jerusalem which is above, have been misled by the dazzle of the false light of novelty and vain philosophy, from the simplicity of the gospel, into the mazy labyrinths of error. It ever has been and still is my wish and design to warn such of error—to guard them against innovations on the gospel—to cure all lameness—and to heal all dissensions in the family of Christ. Through weakness and ignorance I may often have erred, and injured the cause I was endeavouring to promote. Love and peace amongst brethren are the

brightest ornaments seen on earth—more beautiful than “apples of gold in pictures of silver.” Good and pleasant indeed it is for brethren to dwell together in unity—like the precious ointment on Aaron’s head, or the dew of Hermon, and as the dew that descends upon the mountains of Zion. For brethren to dwell together in love, is fulfilling all law—it is dwelling in God. But, as you remark (*Signs*, Vol. x. p. 136) “In cultivating harmony, we are not at liberty in any case to transcend the gospel rule, or barter away either the truth or the order of the gospel for the sake of peace: for peace procured at such expense is but a treacherous alliance with the enemies of our Lord. \* \* \* A steadfast continuance in the apostles’ doctrine is an indispensable prerequisite to that fellowship called brotherly love. \* \* \* If we contend for harmony and a disregard for heresies, or a departure from the faith, or wink at innovations, &c.; we still oppose brotherly love; and all our energies are enlisted in the promotion of a false and treasonable amalgamation with that, and those from which and whom, God has commanded us to be disconnected and separate.

Again—On page 142 you say, “Among these subjects, the scriptures, and the experience of every child of God, attach the most importance to the *absolute certainty* that the *bodies* of all that lie in their graves, shall at a coming hour, hear the voice of the Son of God, and shall come forth, some to a resurrection of life eternal, and some to a resurrection of damnation. This doctrine cannot be DENIED or PERVERTED without involving an utter rejection of the whole gospel of our salvation. For, “if the dead rise not then is Christ not risen,” and consequently the preaching of the apostles is vain, the faith of all the saints is vain, and all for whom Christ died are yet in their sins. Such importance is given to the scriptural doctrine of the resurrection that it must be insisted on in the spirit of the gospel let the consequence or expense be what it may.”

I have scarcely made a beginning to say what the importance of the subject demands; but I have already extended my remarks to too great a length and must close.

In May last, five churches belonging to Richland association withdrew and formed a new one, by the name of “*Fountain Creek association of Primitive Baptists*.” This association has four ordained preachers belonging to it; S. Mustain, C. Fain, I. Nowlen, and myself. I send you by mail a copy of the Minutes of the convention which organized the association. At our association this fall we received correspondence from Cumberland and Stone’s River associations.

Out of six associations formerly in correspondence with Richland, viz. Cumberland, Elk River, Flint River, Shoal Creek, Buffalo, and West Tennessee, all have dropped correspondence with her, but Shoal Creek, on account of errors in doctrine—and there is every probability that Shoal Creek will split to pieces on the question of the resurrection.

Your brother in the kingdom and patience of Christ,

ALBERT MOORE.

For the Signs of the Times.

Kingwood, N. J., Nov. 26, 1847.

BROTHER BEEBE:—If I am not occupying the place of abler pens, I will once more address a few thoughts, through your columns, to the brethren and sisters scattered here and there, throughout the length and breadth of our land. Allow me then, beloved, to call your attention to the consideration of some of your exalted privileges. In the first place, having named the name of Christ, and espoused his cause, do you love him, and his truth, and desire to glorify him, in your body and spirit, which are God’s? And have you separated yourselves from those who reject his commandments, that they may follow their own traditions? If so, then I trust it is your privilege to know some of those truths, of which the great mass of mankind are ignorant, and in regard to which, they are in worse than Egyptian darkness. Unto you it is given to see, to some extent, the exceeding sinfulness of sin; its complete and universal reign unto death; the extent and dominion of the holy law, and what the curse of God is upon the transgressor. You are also acquainted with the bitterness of your own inbred corruptions, the plague of your own hearts, and have fled for refuge to lay hold of the hope set before you. It is also your privilege to see and mourn over the errors and delusions that are in the world; the deception and hypocrisy that are masked under the christian name; and to know well what the end of these things shall be, that “their feet shall slide in due time.” You are called to be the light of the world, to shine in the midst of surrounding darkness, that the deeds of those who love darkness may be brought to light, and that Christ, as the source and fountain of light, may be set forth, and his religion and character be exemplified in your lives and conversation. Then let your lamps be trimmed, and your lights burning. If you are subjects of a work of grace, you are called upon to walk as children of the light, that others may see your good works, and thereby they may be constrained to glorify your Father which is in heaven. How important it is then, that you should manifest your love to your Divine Master, and your regard for his truth, by a strict adherence to his admonitions; that you may be blameless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

The Most High hath never left himself without witnesses, but hath always reserved to himself a few, who would not bow to the image Baal; but, on the contrary they have maintained and contended earnestly for his truth, and testified against the world, that the works thereof were evil. Those things, which are hid from the wise and prudent, have, we trust, been revealed unto you; and the doctrine of the word has not only been made plain, and your understanding enlightened to receive it; but it has been confirmed and established in your experience. Thus, then, you are qualified to bear testimony to the truth. Hence, says Christ, (speaking of the Spirit,) “He shall testify

of me, and ye also shall bear me witness,” and again, “Thou shalt be his witness unto all men, of what thou hast seen and heard.” Shall we shun then, to declare all his counsel, or shall we keep back and conceal any part of his truth? Seeing that, “In Judah is God known, and his name is great in Israel,” and “Out of Zion, the perfection of beauty, God hath shined?” If it be so, that unto us, as unto Israel of old, is committed the oracles of God; if we should hold our peace, would not the stones cry out? For where can we expect to find the cause of Christ maintained and defended, spiritual wickedness exposed, and the Lord alone set forth and exalted, if not in his church? Shall we expect it of them who know him not? or can we look for it from any other quarter whatever? Will the emissaries of antichrist be found contending for truth? We think not. The saints overcome him; (the accuser of the brethren;) by the blood of the Lamb, and by the word of their testimony. Into your hands are committed the ordinances of his house. Reflect then on the importance of preserving them in their primitive purity, of keeping them, and walking in them, as they were delivered, and rather seal your testimony with your blood, than compromise them with our adversaries, or suffer them to be corrupted by the sophistry of designing men. Again, it is our privilege to be separate from the world; to be known and distinguished as the followers of Christ by uniting, under his authority, and under his direction, in a church capacity; thereby to enjoy communion and fellowship with your heavenly Father, and with one another. You are thus declared to be the dwelling place of the Most High, “the church of the living God, the pillar and ground of truth;” as he hath said, “I will dwell in them, and walk in them; and I will be their God, and they shall be my people,” thus constituted, He is a wall of fire round about you, and the glory in the midst of you. You shall not see the light of the sun, nor of the moon; for “the Lord shall be unto thee for an everlasting light, and thy God thy glory.” Can we aspire to more exalted station? Have angels ever attained to higher honors? But it doth not yet appear what we shall be. Will any then be found neglecting such privileges; either lingering about the way of Zion, or enlisting in the ranks of her enemies? Harken to his warning voice, “Come out of her my people, and be not partakers of her sins, that ye receive not of her plagues.” The church of Christ, like ancient Israel, has ever seemed disposed to resemble the surrounding nations, and to conform to their idolatrous practices. And even when a separation has taken place, and those have come out, who professed a regard paramount to every other consideration for the doctrine of Christ, and the order and ordinances of his house, as He delivered them; and have left the empty name swallowed up in error and hypocrisy still they have been prone to cling to and rein many departures from the simplicity of the gospel, and to hanker after the flesh-pots of Egypt; yea, even those

abominations have soon been found among them, which belong to that great city, where our Lord was crucified. Such, we are all aware, was the case with those sects of protestant dissenters which came out from the church of Rome. Too much of her corruptions was retained, even by those who denounced her the most bitterly; that they might with propriety, (we feel inclined to say,) be considered as her offspring. Shall it be so among us? shall we so far regard the friendship and applause of the world, as to compromise truth with them, or adopt any of their inventions? or shall we be found neglecting any of the commandments of God, to keep their traditions? Let us carefully examine ourselves in our church capacity, whether we are entirely divested of that conformity to the doctrines and commandments of men; and that formality, and desire of worldly glory, which we have seen handed over from one denomination to another, from the "Mother of Harlots," and if we are not, let us put the accursed thing from us.

Again; unto you it is given, in the behalf of Christ, to believe in him with that faith which works by love, of which God is the author and finisher. Hence while "There be many that say, there is no help for you in God," and that your days are nearly numbered; it is your blessed privilege to know assuredly, that there shall be a performance of those things, which are promised you of the Lord. Now it becomes you, to manifest your faith by your works; not only to your brethren, but also to the world. In the hour of trial and adversity, rely upon his word, and be satisfied at all times with his will. And though he may at times withdraw from you the light of his countenance, yet fear not; for he abideth faithful, he cannot deny himself. And to whom else shall we go? He has the words of eternal life. By works, I would not be understood such works, as are zealously contended for in our day by various denominations of professors, and applauded by the world, which, so far from shewing any faith, give sad evidence of the want of it, but such as are required by the word of the Lord, that being the unerring rule of faith and practice. Let that be the man of your counsel, a lamp to your feet, and a light to your path." Adhere strictly in all things to the divine direction, fearing not the reproach of men, neither being afraid of their revilings. Carefully observe all things, whatsoever he has commanded you; for "obedience is better than sacrifice." Abraham believed God, and it was accounted unto him for righteousness. Do we believe him? And if we do, will not his word influence our conduct? Can we be found tampering with those things, which he has forbidden? "We are persuaded better things of you, and things that accompany salvation, though we thus speak." Nevertheless, suffer the words of exhortation; for you are in an enemy's country; your foes are numerous and strong; and they are ever on the alert, watching for your halting, seeking to catch something out of your mouth, that they may have to accuse you. We will notice the di-

vine direction, in one or two particulars, and then proceed. He has said, "It is more blessed to give than to receive;" and, "the poor you have always with you, and whenever you will, you may do them good." And even now, in this land of plenty, they remain with us, and may be found among us, who lack the necessities of life. Can we neglect them? can we, if we have such things as they need, withhold them from them, especially if they are brethren? Recollect what he says, that "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." But while many are giving of their abundance, and publishing it to the world, with an evident desire to have glory of men; the admonition to us is, "Let not one hand know what the other doeth." Let it be enough for us to know for ourselves that we have done as he has commanded us, and that it is known to him who seeth in secret. We need not go back to the time of our Savior's incarnation to find those who even in pretending to address the throne of grace, are seeking honor one of another, and endeavoring to display great talent to be seen of men; and if they ever retire to their closets at all, make it public by telling of it themselves. But the word of the Lord is, "Be not ye therefore like unto them;" once more; it is your privilege to be the children of your Father in heaven; and if children, then heirs, heirs of God, and joint heirs with Christ. Thus then, you are united to him by the most endearing ties. His honor and glory, and the prosperity of his cause, are objects in which you are deeply interested and which should ever call forth your most earnest solicitude. Your heavenly Father regards you, with more than parental tenderness. Recollect the judgment he has pronounced upon him who should offend one of his little ones. Let your conduct then be such as becometh children, not only towards him, but towards one another. You are all one family; your trials and tribulations are the same; you all partake of like infirmities, you are all engaged in one warfare, you are all liable to the same assaults of the adversary. Affliction and tribulation, in this world, form a part of your inheritance. But your Father is ever with you. He sympathizes with you, pities and comforts you, and bears with your infirmities. Then as brethren bear with one another, comfort, assist, and encourage each other; considering yourselves also that you are all liable to fall; and forgive one another, even as God for Christ's sake hath forgiven you. As children, love him as your Father, and manifest your love to him by your love to the brethren, and by keeping his commandments. He has commanded you to take his yoke upon you, to deny yourselves, and take up your cross daily and follow him; for, what part have you with unbelievers? What fellowship with infidels? "What communion hath light with darkness, or what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall

be my sons and daughters, saith the Lord Almighty."

Since these things are so, consider what manner of persons ye ought to be in all holy conversation and godliness. Are you walking worthy the vocation, wherewith you are called? Are you living in accordance with your privileges? Would the world be likely to take knowledge of you, that you have been with Jesus? Is there any thing to distinguish you from many of your neighbors, who make no pretensions to christianity? Are you less entangled in the affairs of the world, or do you frequent the house of prayer any more than they? Is your conversation in heaven, and on heavenly things; or are you so overrun with the cares of this world, and the deceitfulness of riches, that no one would be aware of your profession, if they had not been told? Bear with me, brethren, as you value the word of the Lord, and the prosperity of his cause; let me entreat you to think of these things; for ye are the salt of the earth, and if the salt have lost its saltiness, wherewith shall it be seasoned? Recollect the wounds wherewith he was wounded, in the house of his friends. Finally, though you are surrounded by your adversaries, and though they are flushed with the prospect of triumph, in the name of the Lord set up your banners. Fight on, under the banner of King Jesus without fear; for he will lead you to certain victory. You shall reign with him, when all his enemies are put under his feet. He will give you the necks of your enemies, and you shall tread upon their high places. "Upon the wicked will God rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

He will be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. The combined powers of anti-christ, shall he consume with the Spirit of his mouth, and destroy with the brightness of his coming. Your eyes shall see it, but it shall not come nigh you; therefore lift up your heads ye saints, who trust in God, and whose hope the Lord is; for your redemption draweth nigh. Soon you will be called from the field of conflict, to your Father's home; and enter into full possession of that incorruptible, unfading inheritance, which is left to you in your Father's will. Can the utmost stretch of the imagination ever reach the weight of that glory, which shall be revealed in us, when we shall be divested of the last remains of sin? when every vestige of corruption shall be left behind; and this mortal, clothed in immortality, shall continue in the eternal presence of him who is the source of all happiness, and the fountain of all perfection? When the expanding powers and capacities of the soul shall be filled with all the fulness of God, and bask in eternal sunshine, on the shores of deliverance. Then shall the saints be with him where he is, to behold his face without a veil between; to reflect and irradiate the glories of their Head and Husband, and shine forth forever as the sun, in their Father's kingdom.

Yours in the bonds of christian love,

E. RITTENHOUSE.



For the Signs of the Times.

Otisville, N. Y., Dec. 12, 1847.

DEAR BROTHER:—Under an abiding sense of my own weakness and inability to write to the edification of your readers I venture to pen a few thoughts on Luke ii. 10, and leave them at your disposal.

"BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

These words were spoken by the messenger from the world of glory to the shepherds in Israel while they watched their flocks by night, to announce the birth of him who was to come out of Zion to turn away ungodliness from Jacob. The Jews as a nation had long been looking for the coming of Christ, though in a literal sense, for they could have no conception of that kingdom which he was to set up, nor of Christ himself; for they supposed that when he came he would deliver them from Roman bondage, and restore the civil kingdom of Israel to the house of David; consequently they were disappointed in him.

But it was said that he should be "good tidings of great joy to all people." Now, it is necessary sometimes to show what words do not mean in order to arrive correctly at what they do mean.—And first, we say that the word *ALL* does not embrace all the fleshly descendants of Abraham, much less all the family of Adam, for when Herod heard of these things, i. e., the coming of Christ, he was troubled and all Jerusalem with him; and such was his hatred towards him that he sent forth and slew all the children that were in Bethlehem and the coasts thereof, from two years old and under, that he in this general slaughter might destroy him; and the self-righteous scribes and pharisees who were so rich in good works that they had large quantities to ship abroad to make proselytes, had no delight in him, for they made use of every stratagem in their power to entangle him in his sayings so that they might have whereof to accuse him before their magistrates; and when they could find nothing they hired men to swear away his life; and when the testimony of the witnesses proved sufficient to destroy itself and the judge of the court declared him innocent they desired a murderer to be released rather than he. And why? because the doctrine of sovereign grace and distinguishing mercy which he preached laid the axe at the root of all human excellence as answering to justify them before God. Neither is he a source of joy and gladness to the self-righteous in the present age of the world; for they look upon him at best as a being possessing no power to save unless man put his mighty shoulder to the wheel of salvation; therefore we see it will not do to make that unlimited sweep in the application of this portion of scripture that work-mongers do. But there is a sense in which it does apply with great beauty, and that is to the seed of Christ; for the apostle says, *He took not on him the nature of angels, but the seed of Abraham.*—Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called; that is, they which are the children of the

flesh are not the children of God, but the children of the promise are counted for the seed. And *If ye be Christ's then are ye Abraham's seed and heirs according to the promise.* Though these children by having a connexion with an earthly Adam became involved in sin and transgression and lay at hell's dark door, they shall realize that Christ is good tidings of great joy to them: for *all thy children shall be taught of God, and great shall be the peace of thy children*; so it is necessary that they should be taught of the Lord that they may realize he is a just God, and to teach them it is necessary that they should be made alive, for *the dead know not anything*, and this is not done through the instrumentality of means; but after the same manner the Father raiseth up the dead even so the Son quickeneth whomsoever he will.

The first lesson they are taught is that they are enemies to God by wicked works—that they are not subject to the law of God, neither indeed can be—that the law is spiritual but they are carnal, sold under sin—that all their righteousness, let it consist in what it may, whether it be in uprightness to our fellow creatures, or in prayers, or in giving alms, is but as filthy rags; for they are only the streams of a polluted fountain, and can never bear the scrutiny of that Eye which requires singleness of heart of all his children. For He says, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Being led to see that they have not performed an act free from self they cry out with the prophet, *Wo is me for I am undone! because I am a man of unclean lips and dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts*; and here they die, as expecting to be saved by a law righteousness; and they say with Peter, Lord save, I perish! or with the poor publican, "God be merciful to me a sinner;" while they are pursued by the avenger of blood, seeing no way whereby justice and judgement can be the habitation of their Father's throne, and mercy and truth can go before his face.

But the promise is, *He that hath begun a good work in his children will perform it until the day of Jesus Christ.* No man can come unto me except the Father which hath sent me draw him, and I will raise him up at the last day. Thus he draws them away from self-confidence, and shows to their astonished view that he has provided a Days-man laying his hands upon both—that there is a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness—that Christ was bruised for their iniquities, the chastisement of their peace was laid upon him, and by his stripes they are healed—that he is made of God unto them wisdom, righteousness, sanctification, and redemption; and when led to him they break forth with joy and gladness and say, Behold, God is become my salvation, I will trust and not be afraid, for he hath clothed me with the robe of his righteousness. He turns their mourning into dancing, he puts off their sack cloth and girds them with gladness; for they

now see a way whereby mercy and truth are met together—righteousness and peace have kissed each other. They sit down under his shadow with great delight and his fruit is sweet to their taste; they are made to rest from all their toils and labors as God rested from his on the seventh day: for they are dead to the law by the body of Christ that they might be married to another, that is to Christ.

It is said this joy and gladness "*shall be to all people*," and so certain as it is said it shall be, for by the one offering of himself he hath perfected forever all them that are sanctified. Christ must see of the travail of his soul and be satisfied; and nothing but the whole of his purchased possession can ever satisfy him, and in the gathering of them he is dependent on nothing out of himself; for he says, *I, behold even I will both search my sheep and seek them out from all countries whither they have been driven in the dark and cloudy day; and I will bring them to the high mountains of Israel; and I will feed them in a good pasture, and they shall lie down in a good fold*; for they shall feed upon that bread which cometh down from heaven, and drink of that river which makes glad the city of God, the holy place of the Most High, and lie down under his protecting care, rejoicing that all power in heaven & earth is given into Christ's hands that he should give eternal life to as many as the Father has given him. Nothing can interrupt him in the ingathering of his chosen, for the wrath of man shall praise him and the remainder he will restrain, until he shall present them before his Father's throne without spot or wrinkle or any such thing, for he must reign until he hath put all enemies under his feet; and the last that is to be destroyed is death, and him that had the power of death which is the devil. Then shall he deliver up the kingdom to God even the Father in all its fullness, and heaven's eternal arches ring with gladness and immortal joy through his blessed name.

Yours in hope of immortal joy and gladness,  
D. L. HARDING.

## EDITORIAL.

NEW VERNON, N. Y., JANUARY 1, 1848.

The last number of our paper completed the Volume for the year 1847; and with this number we commence our Sixteenth Volume, and we feel deeply sensible of the goodness of God to us, in sustaining us thus far in our labors. Fifteen years have shown the utility of a medium of correspondence through which the "poor and afflicted people," who trust in God, may communicate with each other, and many have testified the interest they have felt in, and comfort they have realized from such a correspondence. The children of the living God are a peculiar people; their experience, faith, hope, love, and spiritual enjoyments, as well as their sorrows, afflictions, conflicts and infirmities are such as to distinguish them from all other people on earth; and the doctrine of God their Savior, and the order of the

kingdom of Jesus Christ, as they have received them from the Lord, not only inspires them with a strong desire to know of each other's welfare, and to hold communion and correspondence together; but also disqualifies them from associating, religiously, with any other people under heaven. Receiving the communications, on doctrine, order, experience, admonition, exhortation, consolation &c., from those who have received of the Lord like precious faith, is like cold water to thirsty souls; while all the doctrines and doings published by religionists of a different character, are to them, like "dead flies in the ointment of the apothecary." That our publication has been useful in searching out the scattered brethren in all the States and Territories of our wide spread country and in making them acquainted with the views, and exercises of each other, to a very great extent, cannot be doubted and thousands of them have testified how greatly they have been edified and comforted by what they have received through our columns.

To look for perfection in any work of the kind, is to look for too much; human imperfections tarnish the best labors of our hands. Our brethren have been lenient indeed in bearing with what they have discovered of our inability to discharge the responsibilities resting on us in the supervision of the publication of this paper, more unexceptionably. True we have labored hard and unremittingly to make it useful and interesting to our brethren, and as far as possible, worthy of their patronage; and we have enjoyed the gratification of receiving the kind assurance of numerous brethren, that our motives and labors were appreciated. The experience of fifteen years, in the supervision of the Signs, has made us familiar with the names of many brethren and friends who stand high in our estimation as lovers and advocates of the truth; and we acknowledge with sincere gratitude the assistance they have rendered us, by their contributions to our columns; nor have we any reason to doubt that their labors of love will be continued.

We have been more successful in extending our circulation during the last year, than we were the preceding year. This success we attribute to the absence in the last volume of those exciting, and unpleasant controversies which appeared in our fourteenth volume; those objectionable articles have given place to subjects of more general interest, and, we hope, of more vital importance. While the truth has been lucidly set forth and manfully defended, by the greater portion of our correspondents, no arrows have been spared in doing battle against Mystery Babylon. At the close of our last volume, we were issuing about 2800 copies; how many will withdraw from our list at this time we have not yet the means of knowing; some who aided us the last year have gone the way of all the earth; some who survive, will, from a variety of causes discontinue their subscription; and some, from whom we have neither received remittances nor tidings for a long time we shall erase from our list, at least, until we hear from them. The diminution, from all causes will, as usual at the end of the volumes, be considerable, but we rely on the kindness of our friends to aid in filling up our list, and if we shall continue to increase our circulation this year at the same rate as the last year, we shall swell our subscription to, at least 3000 copies; in which case, we pledge ourselves, if spared, to enlarge our sheet for the next volume so as to make it contain one third more reading matter, and to supply a new font of type without any addition to the subscription terms. We hope this promise may be an inducement to all who feel interested, to do all they can to favor the design. Many of our brethren,

we are persuaded, can easily double the number of our subscribers in their neighborhoods, and such as will exert themselves to accomplish this desirable end, shall have our sincere thanks, and the assurance that they are aiding in the enlargement of the medium of Old School Baptist correspondence.

The rules adopted for the management of the last volume have worked admirably and we shall continue to observe them strictly in conducting the publication of this volume. Controversy, conducted in a christianlike manner, in the defence of truth and exposure of error, either in or out of the church, will be admitted. But all such articles as, in the opinion of editor, are written in an unbecoming temper, striving for the mastery, or containing unkind and irritating personal allusions to brethren, shall be suppressed, so far at least as our sagacity will enable us to discriminate.

Our terms this year will be as formerly, viz. For a single copy, if paid in advance, One Dollar, if not paid in advance, One Dollar and fifty cents; Five dollars in advance, will be received for six copies for one year. Ministers of our order, who will exert themselves to procure paying subscribers for us shall in addition to their sixth copy for ever Five Dollars in advance, have their own copy free. Such brethren also as are really too poor to pay, and desire to read the paper, shall so far as we are able, be supplied gratuitously. In all cases where indigent brethren are to be supplied gratuitously, we expect to be informed of their circumstances, that we may know at the commencement of their subscription that they are not to pay, so that we may not be subjected to disappointment by expecting what we are not to realize.

Those who receive this number, and do not wish to take the volume, and pay for it, excepting such as are by our consent now receiving the paper gratuitously, will please request their post master, or the agent through whom they have been supplied, to notify us immediately. The Post Office law makes it the duty of all post masters, to give immediate notice to publishers of papers; when their papers are refused, or are not taken from the Post Office by the persons to whom they are addressed. Some post masters however are not to be relied on, and when any subscriber has given such notice to the post master, if he refuse, or if the paper continues to be addressed to them, they will write us by mail. In all cases we expect those who discontinue their subscription, to see that their accounts are duly balanced. Any person failing to give us notice to stop their paper, after a reasonable time after the expiration of the term for which they have paid, will be held responsible for another year, and any person who may take from the Post Office a second paper, after the expiration of the time for which he has paid will be held responsible for the next year.

The former practice of returning a copy to signify the desire of a subscriber to discontinue has so often failed to answer the purpose; that we prefer to be informed by letter or through the Post Master or agent.

#### RIGHTEOUSNESS WROUGHT OUT, &c.

"To be more plain, we will now say that the expiation of our sins, by the sufferings of Christ, or the putting away of our sins by the sacrifice of himself, restored us to the state of perfect innocence from which we had, by transgression of the law of God, fallen, and placed those for whom this redemption was effected back upon the ground occupied by Adam before sin entered into the world."

Our grateful acknowledgements are due to kind brethren who have called our attention to the above sentence which occurred in our reply to a brother in Madison county, Ky., on the 166 page of the last volume. We assure our readers that

it was not our intention to express the idea, that the obedience and death of Christ had only redeemed his people back to their Adamic state: for such a redemption would not have secured them from falling again under the condemnation and wrath of the law of God under which Adam, and in him all his posterity fell before. This sentiment has been fully expressed in almost every article we have ever written on the subject of redemption. But in giving our views in regard to the difference between the essential, inherent, eternal righteousness of Christ, as that which he brought in, and that which consisted in his righteous obedience to the law and suffering of its penalty in behalf of his people; we designed to represent that while the obedience and sufferings of Christ so effectually put away the sins of all his people, as to make them as innocent as they were in Adam before he sinned; or as perfectly free from the contamination and defilement of sin as though they had never transgressed the law of God; yet that redemption, or deliverance from sin, simply, while it would deliver from wrath, would not prepare the redeemed for the enjoyment of spiritual things; and hence the necessity of regeneration, and an implantation of that spiritual life which was given them in Christ before the world began. That Christ wrought a righteousness by his obedience to the law, and suffering the just for the unjust, we presume none will deny; and that he brought in an everlasting righteousness for all his people, which did not consist in his work or sufferings, we think is equally apparent. Christ is himself, "The Lord our righteousness" and the righteousness of his obedience and death is also imputed to his people for the satisfaction of law and justice. The law could not in justice require a higher righteousness either at the hands of Christ or his people, than that in which they stood as created in Adam; but their Adamic righteousness, if it had been inviolately preserved, would not have qualified us for heaven. The atonement of Christ, was commensurate with the demands of law and justice, but could not exceed their demands without infringing both. To exact more of the surety than was due from the debtor would violate both law and justice, instead of satisfying them; and neither the one nor the other demanded that fallen sinners should be made any more holy or spiritual than they were before the fall. The union of Christ with his church, he in them and they in him, has raised them up far above their original purity as they existed in and stood related to Adam, when he came from the hand of his Maker. We could, and hereafter may enlarge on this interesting subject; but for the present we only design to explain what we carelessly left ambiguous in a former article. We trust this explanation will be satisfactory to our readers. It was not our intention, to start a new doctrine, or to speculate on the old doctrine held by the saints. A remark incidentally made when preaching at Versailles, led a brother to request of us an explanation, in giving such explanation we were not clearly understood by several brethren who have written us on the subject; hence this explanation.

No subject can be more vitally important than that of redemption; and certainly none who are enabled to hope that they are redeemed of the Lord, not with such corruptible things as silver and gold, but with the precious blood of Christ, will object to a full discussion of the subject. We rejoice to know that Christ has, in the fulness of time, come into our world, that he has lived for us in the flesh, obeyed the law for us, and died and risen from the dead, and forever liveth and maketh intercession for us; and it is equally pleasant to know that God treasureth up in him life and righteousness with all spiritual blessings for us before the world began.

## POETRY.

For the Signs of the Times.

STANZAS ON READING "MIRABEAU'S SYSTEM OF NATURE."

Go bid the boisterous billows sleep  
On ocean's heaving breast,  
As, dashing up the rocky steep,  
The sky salutes their crest.

Go tame the tempest when it tears  
The tall oaks from the soil,  
Nor castle, cot, nor city spares,  
To swell its awful spoil.

Go hush the thunders when they shake  
The skies, the earth, and air,  
And in their blackest burstings break  
With floods of lightning glare.

Go calm the earthquake's crashing shock  
That crumbles kingdoms down,  
While temples, towns and islands rock,  
As oceans whelm and drown.

Then turn above thine impious eye,  
Poor offspring of the sod!  
And say no Sovereign rules on high,  
And swear "there is no God!"

That everything occurs by chance,  
By nature's plastic force;  
New philosophic creeds advance  
For being's boundless course.

Say "nature's energy" is all  
That's needful to produce  
Its wondrous creatures great and small  
And teach their varied use.

Admit that man is lord of all,  
And mightiest of the whole;  
Then nature must obey his call,  
And bow to his control!

What "nature's energy" you term,  
Were else a power on high,  
Superior to the human worm,  
It must a God imply!

If man be nature's mightiest thing,  
He must be nature's lord;  
Supreme, almighty, curbless king,  
Of sov'reign power and word.

If this be so, why does he fly  
Like morning mist away:  
In trouble live, in terror die,  
The being of a day?

Go scan with me a water drop,  
And view its thousand swarms,  
That revel in your drinking cup,  
In myriads of forms.

Then think upon the thousand streams,  
Broad oceans, seas, and lakes,  
Each drop a world of being seems,  
And worlds of wonder wakes.

Each drop of rain that slakes the earth,  
Or moistens trees and plants,  
Each instant gives a million birth,  
And their subsistence grants!

Their tiny lives they travel through,  
Inhale their insect breath;  
And then at length, proud man, like you,  
They sleep the sleep of death!

Go watch the woodland as it grows,  
Where twigs increase to trees,  
And spring its foliage o'er them throws,  
And dost thou govern these?

Their myriad leaves, in million lands,  
Each swell their growth each hour!  
Are they the workings of thy hands  
The offspring of thy power?

These leaves, like thee, will fade away,  
And trees be barren left,  
Till spring again shall make them gay,  
To be again bereft.

Thus all things move unceasing on,  
By power transcending thine,  
As they will yet when thou art gone,  
By "energy" DIVINE.

It must be thus, though subtle art,  
In labyrinths may plod,  
Tis but the fool who saith in heart  
There is no sov'reign God.

Middletown, N. Y., Dec. 12, 1847.

## OBITUARY.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I perform the mournful duty of informing you of the death of SISTER DINAH KELLEY, late of Morristown, Fauquier County, Virginia, who died at the house of her son-in-law, Mr. John Stone, near Wheatley, Culpepper County, Va., on the last day of Oct. last, in the 74th year of her age. Sister Kelly was extensively known among the household of faith, and her hospitable domicile will long be remembered, especially by the Lord's ministers, who never failed to meet with a kind reception there; for sister Kelley was truly *Old School* in the strictest sense, and her works of faith and labours of love, now that she rests from her labours, will follow her.

She had a violent attack of sickness last summer which brought her nigh unto death to human appearance, yet the Lord raised her up, but she remained so feeble that it was considered prudent to break up at the old residence and live with or near her daughter, sister Stone, but her sojourn there was but short after the removal, for God's time had come to move her to the house not made with hands, eternal in the heavens. I saw her a month before she died, when she paid me for the next volume of the Signs. In the early part of her last illness she appeared to be somewhat in the dark, and a cloud seemed to hang over her mind which prevented her from resting in comfortable confidence upon the promises of the gospel, but it pleased the Lord to dispel this cloud and darkness before her final exit, and to give her such an extraordinary antepart of glory, that all fear was cast out in the exercise of perfect love, and the last words she uttered, which was but a short time before she fell asleep, were, "The greatest of all favors is the love of God shed abroad in the heart." Well it is said, "Blessed are the dead which die in the Lord."

JOHN CLARK.

Near Dumfries, Dec. 12, 1847.

## OLD SCHOOL MEETINGS.

Ramapo, Rockland Co., N. Y.,  
Dec. 13, 1847.

BROTHER BEEBE:—Please publish through the "Signs of the Times," that an Old School meeting will be held, if the Lord will, with the Old School Baptist church of Ramapo on the first Thursday and Friday of January, 1848, to commence on Thursday at 10 o'clock, A. M.

We cordially invite all Old School Baptists, both ministers and other brethren, to attend and worship with us.

Done by order, and in behalf of the church.  
WM. SPRINGSTEEN.

Westmoreland, Oneida Co., N. Y.,  
Dec. 19, 1847.

BROTHER BEEBE:—The Old School Baptist church of Westmoreland will hold a meeting, with divine permission, to commence on Friday, the 14th day of January, 1848, and continue the two succeeding days.

We cordially invite all who are in fellowship with us, and especially our ministering brethren, to attend with us.

Done by order, and in behalf of the church.  
JAMES BICKNELL, Pastor.

An Old School Baptist Meeting will also, with the Lord's permission, be held with the Thompsonstown Old School Baptist Church, on Wednesday and Thursday, the 19th and 20th days of January, 1848. Brethren of the Old School Baptist faith and practice, are affectionately invited to attend.

The meeting will probably be held at a School house near Dea. Minor Benedict's, 2 or 3 miles north of Monticello, Sullivan county, N. Y.

## RECEIPTS.

NEW YORK.—Miss C. Patterson, \$1; Eld. A. Harding, 1; Isaac Lyman, 2; J. Vaughan, 5; Col. N. Beyea, 1; A. Winians, 1; Mrs. Mary Bloom, 1; \$12 00  
PA.—Eld. A. Boich, 2; B. Vanhorn, 5; Eld. C. Skinner, 5. 12 00  
VA.—Eld. S. Trött, 5; Wm. C. Walshall, 2. 7 00  
CT.—Francis Griswold, 2; Dr. J. R. Gay, 1. 3 00  
OHIO.—Eld. J. Janeway, 6; J. R. Miller, 4. 10 00  
GA.—J. M. Holley, 3; T. T. Johnson, 2. 5 00

C. Mills, Ky. 5; Solon Whitney, for B. Whitney, Vt. 1; R. Quint, Me. 1; L. Tree, Esq. D. C. 3; Mrs. M. B. Bilson, Mass. 1; R. Manning, Esq. Pa. 3; W. T. McClelland, Ala. 5; A. Richmond, Mass. 1; Wm. Older, Mich. 1; Geo. Slack, N. J. 1; Leonard I. Dodson, Mo. 6;

Total \$77 00

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The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

NEW VERNON, ORANGE COUNTY, N. Y., JANUARY 15, 1848.

NO. 2.

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**Gilbert Beebe, Editor,**

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All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

[CONTINUED FROM VOL. XV. PAGE 186.]

Warwick, Dec. 22, 1847.

DEAR BROTHER BEEBE:—My last communication closed with an account of the resolution formed by me to eradicate the gloomy sensations of mind which oppressed me, and of the means which appeared most likely to be successful in attaining this object. A short time however convinced me that my hopes were doomed to disappointment. Books had lost their power to charm, and even while engaged in reading, my thoughts would be upon the very subject which I was trying to drive from my mind. The idea of being thwarted in my purpose, was both mortifying and painful, and I strove with every power both of body and mind, to succeed, but strove in vain. The conviction that I had sinned against a just and holy God, was daily growing in strength, and although I sometimes thought that He was arraying Himself against me, yet I could not endure the thought of submitting to a life of misery, but determined yet to accomplish my object, even if Almighty power had otherwise ordained. Should I relate the various expedients to which I had recourse, it would occupy too much time and room. Suffice it to say, that for nearly three years I was engaged in almost unceasing efforts, to overcome what was marrying all my enjoyments and destroying every prospect of happiness.

No sooner did one expedient fail, than I sought another; but I was driven from all my strong holds, my fortifications were broken down, and the evidence was gaining strength in my mind, that I was contending with a power mightier than myself. My past life appeared as if spread before me, and sins of forgotten date were brought to my remembrance. I was made to see the "iniquities of my youth." It was in vain that I attempted to draw comfort, from reviewing the good deeds which were once so highly prized, for they, now viewed in the light of God's holy law, were of

themselves sufficient to sink me into everlasting woe. For it was now apparent that my motives in performing them, were selfish; for I had sought the applause of men, and had even thought also to secure the favor of God.

This appeared to aggravate my guilt, and was so derogatory to the character of God, (as he was now viewed by me) that my good works were of themselves sufficient to banish me forever from his presence, for they were all tainted with selfishness and sin.

Fool that I was to ever hope to please,

A God, a Spirit, with such works as these.

It appeared as if the words, *I have sinned against a just and holy God*, were written in characters of living fire upon my very soul, and it was impossible to erase them. Whether at home or abroad, in society or solitude, or whatever I might be engaged in, this all pervading thought was constantly with me.

Thus tremblingly I seemed to wait

A doom severe but just,

The hopes I had depended on

No longer could I trust.

During all this time, I was very regular in my attendance at the meetings held in the place. I went to Baptist meeting every Sunday; was frequently at prayer meetings during the week; was at several Methodist protracted meetings, and much in the company of religious persons of various denominations, but I heard nothing whatever, that gave me any reason to believe that any one had ever been exercised in mind in the manner I was; and it was fully impressed upon me, that what I was suffering, was in consequence of being cast off by the Almighty. The preaching I heard contributed to strengthen and confirm this impression, and added to the burden which was pressing me beyond measure. I could hear much of the pleasures of religion; of the joys of the righteous, and the advantages resulting from a religious course of life. This all appeared perfectly reasonable to me, but the consciousness that I was forever cut off from all participation in these pleasures, blessings, and advantages, was productive of so much unhappiness, that I sometimes felt as if I never could go to meeting again. I would often hear ministers speak of the calls which God was constantly making to man;—that particular acts of his providence, and extraordinary manifestations of mercy, were loud calls from him, which it was our duty to obey. And they would speak of times when men were seriously impressed with such calls, and make their appeals to their hearers, whether they had not at times felt such impressions,

and realized it to be their duty to give themselves up to God, and to love and serve him. They would also solemnly warn their hearers, not to resist these impressions, which they said were the operations of the Spirit of God, for if the Spirit were once grieved away, they would become more and more hardened, and would finally be forsaken of God, and left to follow their own course, when it would be forever too late for remedy. These declarations, and appeals, they would confirm by quoting some passages of scripture such as the following; "Because I have called and ye have refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh." The truth of their statements, I could not question, as they were uttered by those whom I had been taught to regard as the ministers of the gospel, and my own experience seemed to confirm them. I had but to look back to the time when my mind was so deeply impressed at my extraordinary rescue from impending destruction, and to the time when standing by the lifeless remains of my friend, my heart had been so melted and subdued to convince me, it must be true. My folly, guilt, and madness, in slighting these manifestations of mercy, would at such times appear in such a vivid form, that it appeared as if it would have been far better that I had perished, than to have been spared to bring myself into such an unhappy condition as I now was in. In connection with these, I was assailed with temptations of a most fearful nature, for it appeared as if my mind had no sooner sanctioned the idea that such a life was worse than death, than the thought was forcibly presented; then why not die? "If my state for eternity is fixed and cannot be reversed, what difference does it make, whether I enter upon that state a few years sooner or later? Would it not be better to die now while respected, and my character and standing in society are good, than to live liable at any time to destroy both? For it appeared that now, that the Lord had withdrawn his restraining grace from me, nothing remained to hinder me from the commission of the worst acts, which had ever disgraced human nature. I endeavored to shake off these thoughts but in vain. It seemed as if they were forced upon me, until I was made a terror to myself, and I have since learned, (although ignorant of it at the time) that my friends were apprehensive of what was passing in my mind, and were silently watching me. But confident I am, that had not a higher power protected and guarded me in that hour of darkness,

their care would have been unavailing. But praised be his name,

"Determined to save,  
He watched over my path;  
When Satan's blind slave,  
I sported with death."

I was now existing without any object in view, but seemed to be left on earth, as an evidence of the wrath and displeasure of God. When I awoke in the morning, it was to wonder that my life had been spared through the night; and at night it seemed surprising that I had not committed some act during the day which would drive me from the society of my fellow men. It was while in this state of mind, that I was again addressed by the minister of the Baptist church upon the subject of joining the church. I was surprised at this, but replied as formerly, "I am altogether unfit." He replied that he had conversed with some of the members of the church, and they differed with me, for they thought I knew something of religion. I told him if any thought so, they were mistaken. He answered that I ought to know best, and the conversation dropped; but it did not leave my mind, and while reflecting upon it I was much concerned. What there was about me, that could lead any one to think I was a christian, was more than I could tell. For in my own opinion I was the opposite in every respect. A christian was one who loved the Lord, while my very nature was enmity against him. A christian loved God's holy law, while that law was resting upon me with its condemning power, and to love it would be to love that which would consign me to endless woe, I knew it to be just, but could not love it. A christian loved to call upon the Lord, and to render praises to his name, while I dared not take his name upon my lips, but would, had it been possible, have banished the very idea of the Supreme Being forever from my thoughts. But this I could not do. For hours when all around me were asleep have I lain, sleep a stranger to my eyes, and thought upon my situation. Had I been the possessor of worlds, I would have given them, had I dared to ask God to have mercy on me, but this I had not courage to do. It appeared as if this would be so great an act of presumption that God must visit it with some signal evidence of his displeasure. But groans of anguish would seem to burst forth from my heart and I could not help breathing, though inaudible to human ears, the prayer "God be merciful to me a sinner." But that prayer was heard, and in due time was answered, my fears were all removed; the Lord whom I had regarded as my enemy, revealed himself as my best Friend and Savior, showed that he had been dealing mercifully and tenderly with me, and made me to rejoice with joy unspeakable and full of glory. But the manner in which he turned my captivity, must form the subject of a future letter.—Truly your friend and brother,

W. L. BENEDICT.

[To be continued.]

For the Signs of the Times.

BROTHER BENEDICT:—Again I address you from the hill country of Franklin Co., at a season of

the year when all nature assumes an aspect consonant with the winter months; and bears testimony to the declaration of scripture, that, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

An article headed "Not preaching to sinners," appeared in "Zion's Advocate," of Sept. 28, 1847, giving an account of our Associational meeting at Richmond. It was written by a New School Baptist minister residing at Richmond, who was present at our meeting on Friday and Saturday. It contains but few correct statements. Independent of the slurs, misrepresentations, and unjust inferences therein expressed, there is one (if not more) false statement. In speaking of Jay church he says "They reported themselves as miserable, and that God had added five to their 'miserable number.'" There was no such report. The statistical report read thus "Within the past year, there have been added to our visible number five." As the writer does not manifest candor, nor a knowledge of gospel truth, in what he has written, therefore, I think it worthy of notice only as the barking of a dog.

I trust there are a few of the Lord's people in Maine, that have not defiled their garments with the doctrines and inventions of men, and are willing to be considered "a converted, misguided, self-conceited people," as the filth of the world, as fools for Christ's sake. They have a little strength, and have kept the word of his patience, and have not denied his name, in this day when men blaspheme the Most High, and oppose his eternal truth. They can say with the Psalmist, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity every one with his neighbor: with flattering lips, and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things; Who have said, With our tongue will we prevail: our lips are our own: who is Lord over us? For the oppression of the poor, for the sighing of the needy now will I arise, saith the Lord; I will set him in safety from him that puffeth at him. The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Thou shalt keep them O Lord, thou shalt preserve them from this generation forever." They rejoice that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his;" and that the church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" therefore the foundation cannot be destroyed, nor can the powers of darkness prevail against the church. "And let every one that nameth the name of Christ, depart from iniquity," not only in regard to ungodliness, and every worldly lust, but in departing from the errors, and delusions of men.

Whenever I have a retrospective view of my christian experience, in the way and manner the Lord has led me, I can but exclaim "His mercy endureth forever." My soul is often humbled in

remembrance of my affliction, and my misery, the wormwood, and the gall, therefore have I hope. I cannot sufficiently express the debt of gratitude I owe to my God, for his goodness and mercy extended to me when I found trouble and sorrow, and cried, "O Lord I beseech thee, deliver my soul." And as I was led about and instructed, I found it was hard kicking against the sovereign purposes of Jehovah, an exceeding bitter thing to sin against God. I also learned that "the tender mercies of the wicked are cruel," and "the blasphemy of them who say they are Jews, but are not, but are of the synagogue of Satan," and that there is a path which no fowl knoweth, that the vulture's eye hath not seen, nor the lion's whelp trodden, and the wayfaring man, though a fool, shall not err therein. I sensibly feel my spiritual destitution and poverty, yet at times I can say that to him that hath no might he increaseth strength, and my bow abideth in strength, and the arms of my hands are made strong by the hands of the mighty God of Jacob." And "Where the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Blessed consolation! Truly our God is worthy of praise, and adoration by all created beings.

It is a consolation to hear through the Signs and Monitor from brethren and sisters, in the kingdom and patience of Jesus Christ, throughout this wide extended Republic; it is a token of the love and union that exists among the people of God. No one can love the doctrine of sovereign grace, nor appreciate gospel privileges, but the christian, who has died to every thing, in his salvation but Christ, having entirely failed of life, strength, or support, from the arminian heresy, in any of its circuitous doctrines. The zigzag course, and meandering movements of anti-christ are enough to cause despondency of soul, and despairing feelings in them that have seen an end of all creaturely perfection, unless the great God supports them by his grace, and enables them to triumph over the world, the flesh, and the devil. There is nothing in this world of itself, that affords any true consolation; it is like dwelling in the parched places of the wilderness, in a salt land, and not inhabited. But Jesus is the soul of his people; in him they live spiritually, and enjoy at times his comforting presence. Times and seasons change, but our God changeth not, neither is weary, nor asleep. He heareth the prayer of the destitute and afflicted souls, and will answer their prayer.

A good hope through grace is like a strong anchor to the heirs of promise; but a hope based upon the resolutions, and determinations of the creature is like the spider's web, or like the arminian idea of evangelizing the world, or saving souls by the means of money, but means, money, and souls, will all go down to the depths of darkness together, as to saving sinners in that way. That the christian has many serious queries, as to his hope, I doubt not, but as he cannot get rid of it, it rather proves that his hope holds on to him, instead of his holding on to his hope, for we are

saved by hope. The nominal professor holds on to his hope, by his prayers, resolutions, and good determinations; whereas the hope of the believer inspires him with confidence in God, and faithfulness in the cause of truth.

I know of no discrepancy in doctrine or practice in Jay church; they remain steadfast in the truth, and are at peace among themselves. It is the Lord's doings, and it is marvellous in our eyes. The Lord is with his people, and the shout of a king is among them. Let Zion rejoice, and sing praises to our God, for her Redeemer is mighty, and able to save. Let her watchmen lift up their voices together, in proclaiming the acceptable year of the Lord, and the day of vengeance of our God.

Since I left the house of my father at Richmond my bodily health has some improved so that I can preach occasionally, and at times feel willing to spend and be spent in the cause of truth. My father's health has also so improved that he can again attend to his secular affairs as heretofore. I could write more, but I often think, that my communications are not worth the perusal of any one, especially those who are far more capable of writing than myself. What I have written is at your disposal, to publish a part, the whole, or none at all as you may think proper.

I remain your unworthy brother, in hope of a glorious immortality.

JOSEPH L. PURINGTON.

Jay, Maine, Dec. 25, 1847.

From Zion's Advocate.

#### "NOT PREACHING TO SINNERS."

The readers of the Advocate may not wish to see a lengthy dissertation on the Old or New School, yet they may be interested in an account of their late Association in Richmond. It was organized according to our method, when several visiting brethren of their stamp were invited by the Moderator to take a seat, &c. Among them was Mr. Hartwell, of the Warwick Association, N. Y. Then said the Moderator, some brother will have to preach; and after some delay Mr. Hartwell was found to be the man. His text was Zeph. iii. 13. He said some good things, but much of his sermon was not calculated to do good. The Sabbath he denounced—every day is a Sabbath—one as much as another. The law of Moses is repealed—(the moral?) He expressed much fear of works, labor, Arminianism, much of which was in him, he said, though he hated it. He compared Christians to cattle feeding in a pasture, with nothing to do but to eat and lie down. Other churches were pastures, in which there was little or no feed, out of which the members are wont to leap. He gave ministers, who preach to sinners to turn and live, a terrible run; spoke of them as those whose mouths are full of lies—as fearing to meet a man with the Bible in his hand. Pity he did not know who are laboring to circulate it in all lands.

Elder Burbank, of Whitefield, preached a very good sermon from Rom. i. 16; with some exceptions. Elder Purington also preached from Luke xxv. 47. A narrative of scripture facts was the greater part of his preaching, interlarded with flings against Missions, and an educated ministry. It is right for him to urge his brethren to bear his expenses to Baltimore, but not to urge them to send the word of life to the heathen.

In a sermon from Jer. xxiii. 28, 29; Elder Whitehouse spoke of different kinds of dreams, &c., particularly of those which persons have when wide awake, &c., thought the presentation of a certain number of cattle might have made a person a life member of Jeroboam's priesthood in his day. &c.; a fling at missionary effort—that ministers, whose labors are attended with a blessing, are worthy of about as much honor as the ram's horns mentioned in connection with the fall of Jericho, &c.

The great object of their preaching seemed to be the doctrine of election, predestination, &c., as though there was nothing else in the Bible. They ought to know that there are a multitude of truths in it; and that doctrine, though so important and fundamental in the gospel, is not a part of the theme of Christ's sermon on the Mount.—They seemed unable to preach without flinging against educated ministers, missions, &c. They urged no duties, not even prayer, nor faithfulness in life.

Six churches were represented—2 in Whitefield, of 43 and 34 members; one in Palermo of 14; one in North Anson of 24; one in Bowdoinham of 31; and one in Jay of 32. In Jay alone has any interest been manifested. They reported themselves as miserable, and that God had added 5 to their "miserable number." They correspond with the Baltimore, Delaware, Delaware River, and Warwick Associations, and the North Berwick Conference. More than once it was said they might become smaller, and judging from appearances, they are in a fair way for it. I think they are a converted, misguided, self-conceited people. They consider themselves a persecuted people—but if others, be they who they may, rail against them half as much as they appear to against others, they are in poor business.

Richmond, Me., Sept. 20.

P. M."

For the Signs of the Times.

Lebanon, Warren Co., O., Dec. 29, 1847.

"BECAUSE THEY HAVE NO CHANGES, THEREFORE THEY FEAR NOT GOD."

Natural religion is the same thing, in every age and in every clime. From the day that Adam transgressed the law of his Creator, down until the present time, man's religion has been of himself, and for himself.

"Search the Globe from pole to pole, whether Hottentot or Abyssinian; all men by nature are Arminians." It was for the promotion of self that our first parents acted, when they first violated the law of God. The devil was not then a patron of the "STOOL OF DO-NOTHING"—"Up, and be doing," was his motto then, and it is his motto now. For neither he or his children have any "CHANGES" He told our parents they should not die, and he still defends that lie by saying to sinners, "Ye are all free agents."

When Jesus told the Jews—"If the Son shall make you free, you shall be free indeed," their reply was—"We are in bondage to no man." And to this present day, unregenerate men cannot believe that they are bondmen; especially, while so many great preachers say they are not. Thus blinded by the god of this world, "their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment." They see not

the slippery places in which they are set, nor the storm of desolation impending over them which shall as in a moment, utterly consume them with terrors. Such was, and is the condition of all Adam's children whilst in an unregenerate state.

"Salvation is of the Lord." "He shall save his people from their sins." He does not save them in order to make them His people—but, because they are His people, He saves them. He loved them with an everlasting love, consequently He loved them "even when they were dead in sins." And when born again they can sing with the Poet,

"Loved when a wretch defiled with sin,  
At war with Heaven, in league with hell;  
A slave to every lust obscene,  
Who living, lived but to rebel."—KENT.

They now have changes. The first change they had, made them abhor themselves; and every subsequent change serves to increase that abhorrence. They once thought themselves rich and increased in goods; but now they feel so poor that the good that they would they do not. They cannot mourn, nor pray, nor repent, nor believe, nor love God as they would. They often say,

"Like one alone I seem to be,  
Oh! is there any one like me?"

They can now experimentally adopt the language of David, the man after God's own heart "For all the day long have I been plagued, and chastened every morning." The great Captain of our salvation learned obedience by the things which He suffered. Think it not strange, ye tempest tossed children of the Lord, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings. "Ye are chastened, that ye should not be condemned with the world." The world knows nothing of your troubles, your sorrows and your trials. Probably your own family are entire strangers to your afflictions, and on that account are unable to sympathize with you; but O, ye fearful saints, there is One who can be touched with the feelings of your infirmities,

"He knows what sore temptations mean,  
For He has felt the same."

Cast all your care upon Him, for He careth for you. He has the keys of hell and of death. He openeth, and no man can shut: He shutteth, and no man can open. He has riches to supply all your spiritual wants—Power to conquer all your foes, whether they be foes within, or foes without. Wisdom, to direct your every step, through this wilderness world, up to the bright realms of unfading glory, where you shall behold your glorious Redeemer, and live and reign with him forever. Wherefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and with godly fear. For our God, is a consuming fire. Let the darkness of this world increase let errors multiply—still, ye children of light, gird on the gospel armour, and contend earnestly for the faith which was once delivered to the saints. Forsake not the assembling of yourselves together, as the manner of some is: but, the more you see the



evil day approaching, the more frequently meet together, and exhort one another to stand fast in the liberty wherewith Christ hath made you free; for, the devil your adversary has prepared yokes of almost every size and every kind, in order to yoke together (if possible) the Church, the world, the flesh, and the devil, in what he calls the "Evangelical Alliance." Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Stand therefore, having your loins girt about with truth.

"And when your work is done,  
And all your conflicts past;  
Ye shall overcome through Christ alone,  
And stand entire at last."

SAMUEL WILLIAMS.

For the Signs of the Times.

Mr. Pleasant, Hamilton Co., Ohio,  
Dec. 26, 1847.

DEAR BROTHER BEEBE:—If there is one on earth that has cause to be thankful, it is me, for when I think of all the way the Lord has brought me along for thirty six years, and to this moment I am blessed with health, and at times a comfortable evidence of an interest in the unchangeable covenant of grace, which is in all things ordered and sure.

Well do we remember the prosperity of Zion some 15 or 20 years ago in this part of the land, when the watchmen on the walls of Zion proclaimed the glorious news of salvation through the rich reigning grace of king Jesus, and the children of the bride-chamber rejoiced while they sung praise to the God of all grace, that they had a High Priest which could be touched with the feelings of their infirmities. And that was not all, but at almost every meeting we heard from some parts of this association, of the lighting down of the arm of the Almighty God, and it truly caused joy in heaven. Has the Lord forgotten Zion? shall her children again push with side and shoulder and cause her children to mourn and sigh? O Lord! when shall Zion say the Lord has come? when shall she say the Lord has turned again our captivity as the streams in the south? That this is our God we have waited for him; for I do believe there are many waiting and earnestly praying for the Lord to revive his people. Here where I live there is a great diversity of opinions on the subject of religion, and I am brought to a stand to know what they are quarrelling about; for they agree that salvation is suspended on conditions to be performed by poor fallen man. Well says the Savior, *Beware of men*, and would to God his children could take the exhortation. But they cannot resist the arrows of the Almighty which are sharp in the hearts of the King's enemies, whereby his people fall under him. O, that we could say with the Psalmist, "Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation and uphold me with thy free spirit." *Psa. li. 11, 12.* "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." *Zech. iii. 12.*

"I will gather them that are sorrowful for the solemn assembly." We hope and trust the Lord will thus deliver his people, and gather such of them as are scattered, and enable them to sing and rejoice in him. It doth not yet appear what we shall be; but we know that when he appeareth we shall be like him; for we shall see him as he is.

L. SOUTHARD.

For the Signs of the Times.

Sharon, Chambers Co., Ala., Dec. 15, 1847.

BROTHER BEEBE:—It has heretofore been my custom in sending my remittance for the "Signs" to furnish also a few lines to the children of God who read the paper, but I can assure you that I do not wish anything that I may write to be published, if it should go in to the exclusion of other and more important matter.

I will now say to my brethren, that I feel to be a poor, tossed, tried, and tempted soul, and were it not that I do believe God's word is true and that "Whatsoever things were written aforetime were written for our learning, that we through patience of the Scriptures might have hope." I should often conclude there was not, nor ever had been another such a poor, helpless, and dependent mortal upon earth as myself, but when I turn to the Sacred Volume by which the man of God is thoroughly furnished, I find that the primitive saints were exhorted to count it not strange concerning the fiery trials which were to try them, knowing that the *same afflictions* are accomplished in the brethren which are in the world. *1 Pet. iv. 12 and v. 9.* When it pleaseth the Lord to hide from me the light of his glorious countenance, I feel indeed as a worm and no man, and that he dwelleth in the light that no man, by his own merit, can approach unto, though I am very apt, for a time, to make considerable efforts to behold the "King in his beauty" and like Job, I go forward and backward, but I cannot perceive him, on the left hand where he doth work, but I cannot behold him, he hideth himself on the right hand that I cannot see him." *Job xxiii. 8, 9.* Days, nights, and weeks, have I spent in this manner, seeking the face of the Lord and the light of his countenance, with a heavy and sorrowful heart, but could discover nothing but my own frailty and weakness. Often in this helpless and feeble condition the devil as a roaring lion assails me and seeks to devour every comfort that I may attempt to draw from God's word, by telling me these precious promises to the poor and needy are not for me, and he very courteously informs me that God will never hear the cries of any sinner in whom there are so many evil thoughts, and that so much wrangling and fretfulness cannot be the characteristics of a true christian. I think I have learned experimentally that when the Lord maketh darkness it is night wherein all the beasts of the forest do creep forth," *Psa. civ. 20.* All the corrupted passions of old nature seem to be on the alert, they creep forth from their dens, and roar with most horrid and frightful yells against my poor soul, and this only leads me to the enquiry. "Who shall

deliver me?" and causes me to cry in anguish of spirit, "O Lord, I am oppressed, undertake thou for me." But when the prowling beasts, or beastly and corrupted passions of old nature behold the Sun arising in his strength, they become quite mute and submissive for a while again. "They gather themselves together, and lay them down in their dens." In this manner I have been led along; and I feel assured, that that which is born of the flesh is flesh and that which is born of the Spirit is spirit. The flesh and the spirit are described by the apostle as being "contrary the one to the other" and hence all who are born again of incorruptible seed, will feel to a greater or less degree, in all their spiritual exercises that there is a cross for them to bear; if the will of the renewed mind be to pray to God in spirit and in truth, the flesh opposes, it is contrary; if you desire in soul to follow Jesus into the liquid grave, you must have a hard contest and struggle with the flesh, it is so contrary and so proud it will not consent to such humiliation, and if the case of the new man is still urgent, and will give the old contrary fleshly man no rest, so that he can neither eat nor sleep in any peace, nor have any other gratification, then he sometimes will endeavour in a deceptive manner to compromise the matter at issue, by saying it is not worth while to be baptised, if you are a christian you had better just come to the conclusion that you can be as good a christian without making a public profession of it as you can with it, and then if you should happen to step aside a little for the gratification of the flesh, it will not be so much noticed, neither will you then disturb or bring any difficulty among those dear people whom you seem to love so much. With such reasoning as this, and much more, the corrupt man often tries to make a compromise with the incorrupt, and frequently succeeds for a time, but the mind of the new creature is still to serve the law of God, and the flesh pleads his right by nature to serve the law of sin, and so the conflict is again renewed; the new man, being after God created in righteousness and true holiness, is grieved and distressed to see so much unholiness; the flesh, or old man being entirely unholy and profane, becomes fretful at seeing so much opposition to his natural gratification. The new man is addressed by his Lord, "If ye love me keep my commandments," and at length he receives strength sufficient to mortify the deeds of the old man and make a servant of him; as it is written, "The elder shall serve the younger. Old nature is yet contrary and tries again to reason the case, but the glorious Lord of the new man unavails his lovely face through Christ, and sheds his love abroad thro' the soul, and draws it along with such loving kindness, that all arguments of the old man now prove ineffectual; a servant he must be, but O, how mortifying it is! ashamed to yield, but he eventually becomes calm and submits for a while, until the new man almost concludes his old antagonist is dead, or has given over the contest and will no longer be contrary. But alas! he is not dead. Hence the children of God may

learn, that though they enjoy times of refreshing from the presence of the Lord, and are transported in mind to the third heaven, there is yet a thorn in the flesh, the messenger of satan still exists to buffet them, and they are as dependent upon the God of grace as they ever were. Nor need the dear people of God ever expect in this life to be clear of the annoyance of sin, but still we have the comfortable assurance that God's grace is sufficient for all the objects of his love; it is not his will that one of these *little ones* that believe in Jesus should perish, and we may be assured that though sin abounds, grace will much more abound; and though sin has reigned by one unto death, grace will reign by one through righteousness unto life eternal. A considerable portion of my short and sinful life has been spent in trying to procure a stock of righteousness that I could call my own; a plenty to live upon, and some to spare; but I trust God has shown me that of myself I can do nothing, and that every good and perfect gift comes from above, from the Father of lights; and also that the people of God are not their own, they are bought with a price; that they have nothing that is good about them unless they have received it from God, and therefore why should they glory as if they had not received it. We should not glory in man, nor in self, nor in wisdom, nor wealth, but he that glorieth let him glory in the Lord. (See 1 Cor. i. 31; Jer. ix. 23, 24.) In the Lord alone do I feel to have righteousness and strength; therefore I will make mention of *his* righteousness and his alone when I approach before him; for his right hand and his holy arm hath gotten him the victory. Psalms xcvi. 1.

I do not now expect ever to procure such a stock of righteousness as to feel no need of Christ, nor of the Spirit to help my infirmities. Living upon self is very poor living indeed, but to live in Christ, by faith, is life eternal. I had rather feel that I am crucified with Christ, and that the life that I live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me, than to have all the boasted merit of anti-christ. Many are now professing to teach a knowledge of God and of Jesus Christ in all his saving benefits, to the rising generations, as other sciences are taught; but to such I would say, if they have this power, they have a power sufficient to impart eternal life to the dead; for "this is life eternal, (says Jesus) that they might know thee, the only true God and Jesus Christ whom thou has sent." John xvii. 3. Now my brethren, friends, and readers of the Signs, one and all, "Let God be true, and every man a liar." Christ says in the 19th chapter of John, "I give unto them eternal life." And this life is to know God and Jesus Christ whom God hath sent. Can it be taught by man as human sciences are taught? It cannot. "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him." Mat. xi. 27.

May the Lord work in his children that which is well pleasing in his sight, is my prayer.

WM. M. MITCHELL.

For the Signs of the Times.

Shenandoah Co., Va., Jan. 4, 1848.

BROTHER BEEBE:—I, for the first time, undertake to write for publication, it is therefore but reasonable that I should try to give you, and thro' the *Signs*, the many brethren and sisters in the wide circulation of your paper, some account of the dealings of the Lord with me. But in attempting this, I shall, for want of room, and to keep within reasonable limits, pass by many things that I might say. I need scarcely tell you that I, like all other men in nature, grew up an arminian, believing that religion was like a trade; that I could take it up and be religious or let it alone. I believed as the world always believed, that I was a *free agent*. I did not believe that salvation was all of the Lord, but I did believe that the Lord would help me along if I would begin. These things I confidently believed to be true; but the Lord, as I trust, has brought me by a way that I had not known. In the year 1828 there was a revival amongst some of the denominations that I was acquainted with, and many *got* religion, as they called it; and I often thought of joining in with them, and I believe I should, had not grace prevented. About the middle of Oct., 1828, I had an extraordinary dream; it was as follows. I dreamed that my wife and I were out of the house in some designated spot, and I saw two doves high above our heads descending as if they would light upon our heads; I thought they were the most beautiful doves I had ever seen; and I said to my wife, this is the Spirit of God descending upon us, let us kneel down and pray: when I had thus spoken I awoke and found myself trembling, and for the first time had a view of myself as a great sinner before God. I then tried to work myself into a better condition, but could not; at other times I tried to force the impressions out of my mind, but this was also impossible: conviction would return upon my mind with such force that I was often compelled to retire to some solitary place, where no mortal eye could see me, and there, as the poet says,

"I spread my wants before his face,  
And poured my woes abroad."

But all seemed to avail me nothing; my sins appeared so great, and my heart so exceedingly wicked, and deceitful, that I could not see how God could be just and save such a vile and ungrateful transgressor of his holy law. Sometimes when I left my family (for I wished to be alone) I had little hope of ever seeing them again; the temptation was sometimes violent upon me, to put an end to my miserable life. But thanks be to God, the devil cannot do as he pleases; he cannot go one inch farther than God permits him. After I had tried all my own strength and saw that all my performances were sinful; I gave up all hope of ever obtaining mercy in this way, and I saw clearly that I never could be saved, unless God

would, of his pure, sovereign, discriminating, grace, save me, without any thing that I could do or ever had done. Thus was I in deep distress for three or four months, with the burden of guilt upon my mind. I retired, for my body and soul both desired rest, and while reflecting with anguish upon my awful condition, suddenly the room in which I lay seemed to be lighted; and it seemed to me that I had a view in some degree of the celestial world, or the glories thereof, and for some time I was as happy as I think any mortal ever could be; but soon doubts arose whether all was not a delusion. Thus I have passed on to this time, sometimes rejoicing in hope of the glory of God, and at other times passing through great scenes of darkness; and I was so situated that I seldom had the opportunity of hearing the gospel preached, so I continued a long time until the few last years, it pleased the Lord to send some of his servants through here, and on the tenth day of August, 1845, under a sermon preached by brother Keyser, I was constrained to take up my cross, and was baptized on that day. Under the same sermon, my dear companion was convicted, not that the preaching quickened her, for it is the Spirit that quickeneth. She was soon after brought to realize a hope in the Redeemer, and was also baptized with three others, on the 2d Sunday in July last. I joined the church at Water Lick, in October, after I was baptized, and remained about two years, until a church was constituted in my neighborhood, of which I will say something. It pleased the Lord to bring others to a knowledge of the truth, and being remote from any church, we desired to be constituted into an Old School Baptist church, which was done on Saturday preceding the fifth Lord's day in October last; the ministers that officiated were our much esteemed brethren, Elders Wm. C. Lauck, and Christopher Keyser: a very able and interesting sermon was preached on the occasion by Br. Lauck, from Acts iv. and the first part of the 32d verse. "And the multitude of them that believed were of one heart and one soul." The church afterwards met and unanimously chose br. Keyser pastor, who preaches to us, as I believe, the gospel of Jesus Christ. Our stated time for worship is the second Lord's day and previous Saturday in each month. The church is situated about twelve miles S. W. of Water Lick, distinguished by the name Dry Run church. The number constituted was ten; but since then three have been added by baptism. I hope the church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; and to him we desire to look to keep us and to guide us into all truth. I will say, in behalf of the church, that if any Old School Baptist preachers who shall see this, should pass through this part of Virginia, we would be glad if they would call and preach for us. But to the arminians, without distinction, we give no invitation: there are already more of them here than we have any desire to hear.

I remain, as I hope, your brother in Christ,

JOHN MCINTURFF.

For the Signs of the Times.

Milford Mills, Dec. 21, 1847.

DEAR BROTHER BEEBE:—Your article in a late number of the *Signs of the Times* upon the subject of predestination, has induced me to call upon you for an exposition of another point of doctrine set forth in your prospectus, upon which there are different opinions among Old School Baptists; I mean "*Eternal Judgment*;" the phraseology in which you have expressed it will admit of different interpretations, either that it is a judgment lasting as eternity and from which there is no appeal; or that it is a judgment that *takes place in eternity*. I submit to your judgment whether or not to introduce the subject at this time, and remain your brother in tribulation,

R. C. LEACHMAN.

## EDITORIAL.

NEW VERNON, N. Y., JANUARY 15, 1848.

### DIFFERENCE BETWEEN OLD AND NEW SCHOOL BAPTISTS.

Although much has been written and said on the various points of doctrine and the general order and practice on which the Old and New School Baptists divide, there is still a great lack of correct information with many of both parties on the subject. It is important, for the general peace of Zion, and permanent fellowship of the saints, that the real position of the Old School Baptists, in regard to the New School, their movements, doctrines, and humanly devised institutions, as in reference to every thing else, should be as distinctly understood as possible. Such an understanding will promote harmony and fellowship among ourselves, not only as it will lead to unity of sentiment, but as it will more fully prepare us for resisting those who would palm themselves upon us, whose hearts are not with us. We have no reason to doubt that some have found their way into our connection, whose claim to the particular classification, is that they are opposed to the missionary operations of the New Order, or that they stand aloof from all the other popular religious institutions which are cherished by the New Order. It should be remembered that all these things may be resolutely opposed from very different motives. As a body the Old School Baptists oppose those institutions, because they honestly believe them to be contrary to the spirit and letter of the divine rule which Christ has given us as our only rule; and consequently a reflection and insult upon his wisdom, power, goodness and government as Head over all things to his church, and king of Zion. But we have no good reason to doubt that there are those who oppose the same institutions rather because they find them expensive, oppressive and insatiable. This class, in some instances have claimed kindred with the Old School Baptists, and their claims, it is feared, in too many instances have been allowed, where covetousness more than the fear of the Lord has governed their course. Neither the Old or the

New School Baptists have any general or uniform creed, or published standard of their faith and order which by general consent must be adopted in order to their being allowed to bear the names by which they are called; both parties profess to regard the bible as their standard and generally the churches and associations of both orders adopt such written summaries of their understanding of what the scriptures teach as they can agree upon; while one church does not require that a sister church shall adopt the same written confession in order to correspond with, & fellowship each other. If they are generally agreed in certain leading or cardinal points, they generally leave other points, as of minor consideration. Hence, among the New School especially, we find, in some cases their adopted articles of faith, and their practice are as inharmonious as light and darkness; and yet they all agree in their worldly policy for evangelizing the world, and opposing the Old School Baptists.

The Old School solemnly profess to be governed by the New Testament of our Lord Jesus Christ, in all matters of faith and practice, and we hold that to either add to, or diminish from, that standard disqualifies for a name and place in any consistent Old School church or association. The Old School Baptist church, we hold to be the only apostolic church on earth, and the ground of the fellowship in that church is clearly stated, Acts ii. 42. None can enjoy the fellowship of the apostles, or of the apostolic church, who do not continue steadfastly in the apostles' doctrine. The rejection therefore of any part of the doctrine taught by the apostles, or the reception or practice of any thing which the apostles have not taught in Christ's name, must unavoidably mar the fellowship, and disqualify the offenders for the privileges peculiar to apostolic churches and saints. As the New School no less than the Old School claim to be Baptists; the essential matters of distinction between them cannot be too clearly stated nor too strongly marked. We propose to devote a few articles, as we may have time and space for them, in subsequent numbers, to a statement of some of the most prominent and radical points of doctrine between these two kinds of Baptists. The field before us, in this undertaking is much more extensive than it may at first appear; for there are few if any points wherein we can consistently agree. It is not our work to make the difference greater than it now is, nor to exaggerate the real discrepancy, but to draw the line in truth and soberness, that all who read may understand more fully on which side of the line they belong. And if it shall be found that we have among us any who do not belong to our common family, every consistent Old School Baptist will freely give them up, that they may go to their own company; and if any captive prisoners among the New School, shall find that they belong to us, we trust in God, they may be enabled to come out of their captivity, and return to Zion with singing and everlasting joy. Such an interchange of prisoners, would promote harmony on both sides; for God's people cannot sing the Lord's song in a

strange land, neither can the children of the alien unite in spirit and in truth, with the children of the Living God. Let them who have no inheritance with the church of God, go, every man to his tent, while Zion, in the language of the inspired Psalmist, shall pray, "Rid me, and deliver me from strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that our sons may be as plants grown up in their youth; that our daughters may be corner stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store," &c. See Psa. cxliv. 11—15.

### THE CHAPLAINCY.

The following remarks of Mr. Pettit in the House of Representatives, show that he is still in the field making battle against some of the *heads and horns of the beasts*; but overborne and crushed in his efforts by all the other representatives in the House who are equally bound by their solemn oaths to support the Constitution, which prohibits and expressly forbids their legislating on religion. His solemn protestations are but matter of mirth and sport to the great body of our House of Representatives. When Mr. Pettit arose to oppose the resolution to elect, in conjunction with the Senate, two chaplains, of different denominations to interchange weekly between the Senate and the House, there was laughter among the members. They anticipated his purpose, and were ready to say to him. "Who is like unto the beast? Who is able to make war with him?" Rev. xiii. 4.

The determined course of Congress to trample on the constitution, so far as that instrument forbids their intermeddling with religious matters, shows what we may expect from the same quarter, when it shall become necessary for us to appeal to the powers that be to shield us, in the enjoyment of our religious rights, from the aggressions of religious fanatics. The latitudinarian constructions they now allow themselves to give the constitution, render all its provisions for the security of our religious rights nugatory. With the oath upon their lips to support the constitution, Honorable Senators and Representatives will compel the people of these states to support clerical hirelings, to say prayers for both houses of Congress, for the army and for the navy. Catholics are compelled to support Protestants, and Protestants are compelled to support Catholics, and the consciences of the defenders of our country, in the army and navy forced to yield their most sacred rights, and under the pains and penalties of stripes to submit and tamely listen to the solemn mockery of such men as are forced on them as religious teachers and guides.

Where rests the responsibility, when the rights of conscience are thus violently trampled on? We may answer, in monarchical governments, it rests on the heads of those monarchs who perpetrate the crime; but in a republican, or representative government it rests on every man who is entitled to a vote at the Ballot Box; and it is the solemn duty of every Old School Baptist, whom God in provi-



dence has entrusted with the right of suffrage, to withhold his support from those who will infringe our constitutional rights, by compelling us to support such religions and such clergy as they shall designate.

Mr. Pettit is right in asserting that of the Six hundred and forty different kinds of religion on earth at this day, but one kind is pure and undefiled before God and the Father, all the others are false, delusive, and abominable. This assertion was not controverted by Congress, it cannot be; Congress has then by legislating that two chaplains of different religions shall be supported at our common expense, virtually chosen at least one minister of Satan, and bestowed on him our support, without our consent. But no minister of the religion of our Lord Jesus Christ can be bribed to receive the appointment, and fatten upon the ill-gotten plunder; it follows that both chaplains who have received the appointment, are ministers of unrighteousness; hired to insult God, and oppress and rob men.

It is humiliating that Mr. Pettit, should stand alone from year to year, contending single-handed for the constitutional rights of the people. To what political party he belongs, or what religion he professes we do not know, nor do we wish to be informed, his stand on this subject is favorable to the cause of christianity, and he is entitled to the hearty approval and co-operation of the friends of christianity and the inalienable rights of mankind.

#### HIS SPEECH.

"MR. PETTIT—I will detain the House a short time.—Whatever may be said by others, I have a firm conviction that the House has no constitutional power to appropriate money for religious purposes. To make the matter more plain: we have no power to legislate on the subject of religion, and therefore have no power to appropriate money for its support. And no member will say that we have power to legislate on the subject of religion, at all, in any form, or for any purpose. Your ancestors wisely prohibited you from doing so when they organized the States into one general government. At that time there existed established religions in a variety of forms; in the New England States the Puritan, and in Maryland, close by us, the Catholic. To avoid a collision of feeling and interests, and to give all freedom, and to avoid the trampling under foot of rights of conscience, they prohibited the establishment of any particular religion. Sir, we cannot legislate upon the subject of religion; and not being empowered by the constitution to do this, you cannot appropriate money. But recently I made an appeal to the Supreme Being that I would support the constitution, so help me God: and I shall endeavor to discharge the duty which the obligation imposes, as I understand that instrument, and until it is otherwise interpreted by a higher body than this. The desire to do what may promote the honor and prosperity of my country shall control my conduct. I don't object to the adoption of the resolution; I do not oppose the selection of a chaplain, every morning, to offer orisons before a throne of grace. I think it not only necessary to have prayers, but that they be answered.—Whether the chaplain will be able to accomplish his purpose, or not, I cannot tell. It would be well, however, to get a devout man to make effectual, fervent prayer, for we are told that it is such that is answered; all other prayer is in vain. There is an

objection to the resolution. I shall offer an amendment, and an addition thereto. Strike out the words "of different denominations," for a very good reason. Why, I ask, (and I appeal to all men of learning, of common sense, of refined education, and devout feeling,) why have two chaplains of different denominations? If there is any religion at all, it is true religion. There is religion, or there is no religion. If but one, then, is true, all the rest are heterodox. Of six hundred and forty different denominations throughout the world, I hold there is but one religion right, and pure, and holy. If the Senate of "potent, grave, and reverend seigniors," select their chaplain first, he may be orthodox, and we, poor miserable creatures, will inevitably have to select a heterodox minister. The one will sow the good seed in the Senate, and the other scatter here the tares. One week we will have religion, and acceptable to us, and the next week it will all be thrown away. See how absurd this is, selecting from different denominations. If a majority of the Senate is Catholic, and choose a Catholic, if a majority of the House be Catholic, they will be prevented from choosing one of the same denomination. So with all denominations. Let us, then, choose the minister we see fit. I move to strike out the words "of different denominations," to give all a chance—let them all come here. (A voice—"Get a mormon.") The next amendment is that of adding a proviso, "that the chaplains be paid by the members of the respective houses, and that the United States shall not be liable for their salaries, or for any part thereof." I repeat, I have no objection to prayer; and I will pay as much again as any member for the services of a chaplain. I do not know but that I need them as much again—and therefore will pay double. The amount to each member will not be more than two or three dollars for the five hundred dollars salary; I will pay five of it. We have no power, sir, to take the people's money to pay a chaplain—we can't take their treasure for that purpose—we can't appropriate the treasure of Jew, Infidel and Mahomedan, to support the Christian religion. Bitter denunciations have been hurled at me for the course I have heretofore taken here on this subject; but I have acted from conscientious motives, and with a view to do what is right. I have answered objections over and over again, to my constituents, and I am pledged to oppose the election of chaplains, to be paid at the public expense, so long as they may honor me with a seat in this hall. I could give a beautiful catalogue of some of the men who have reviled me. One of them was sent to the penitentiary, and his hair would not, by this time, have grown out, had he not received the benefit of executive clemency. Yes, this man denounced me! And a distinguished editor of New York, denounced me for immorality! he who would shed his brother's blood has denounced me. I will vote for any respectable clergyman, and pay him double as much as any other member will. If we can appoint a chaplain at the public expense here, we may appoint chaplains in every precinct all over the country. We want the prayers for ourselves, and not for the nation; and therefore we ought to pay for them.

MR. PETTIT offered his amendments, and called for the yeas and nays; but they were not ordered, and the amendments were rejected almost unanimously.

THE SPEAKER—The question now recurs on the adoption of the resolution.

MR. PETTIT.—I move an adjournment. [Laughter.]

This motion did not prevail; and the resolution to appoint chaplains was adopted.

(From the New York Sun.)

"THE SANDWICH ISLANDS.—We are puzzled to know who to believe, the Missionaries who report so favorably of the condition of the Sandwich Islanders, or Sandwich Island Editors who give us a picture so deplorable as to make humanity shudder. An Indian of our back woods, to whom a missionary attempted to explain the beauty and goodness of civilization and christianity, replied by pointing to his cabin, against whose entrance before the pale face came, he had only to place a strip of rough bark and no Indian dared to enter—it was the foulest sacrilege to remove that symbol of confidence, but alas, added the poor red man whose life had become dissipated and debased by the corruptions of civilization, the bark will no longer defend my cabin, I must use the locks and bars of the white man, for those who come to me with their civilization and christianity are bad men, they have taught my brothers to steal, to swear, and to be drunken. The logic of the Indian was an argument unanswerable. The Sandwich Islanders appear to suffer similarly from their contact with what is called civilization and christianity—not the real, but a glittering semblance which has charmed to deceive and enlightened to destroy. From the reports of the Sandwich Island papers, there is no such thing as religion, virtue, industry, or self-respect among the great mass of riotous, debauched, and foully diseased Islanders. They have become sottishly corrupted by all the extreme vices of the civilized world. The men are drunkards, and the women harlots, almost without exception through the entire population. What little industry exists is induced to procure satiety for devilish appetites; and the spirit of abandonment thrives every where—in halls of justice, and around the consecrated altars of the church. The Sandwich Islanders, if these reports be true, and we see no reason for doubting them, have been cast down a hundred per cent below their original condition, by spurious civilization and christianity, and their corruption has been steadily and successfully reduced to a system and encouraged by the professed interpreters of art, science, and the word of God. The editor, who relates the horrible depravity of these people, affirms that the corruption is foulest within the circles of the law dispensers and professed spiritual teachers, though it pervades every hut and heart on the Islands. Is it to be ever thus, that the light of science and the blessed balm of christianity, in their dispensations to the blind and suffering races of the human family, must be corrupted and made to suffer reproach by those entrusted to carry them forth? So it would seem, when the truth comes to light. If the really civilized world cares for body or soul of the Sandwich Islanders, let the foot of the white man be kept from their shores until he can practice virtues, superior to those of Savages and Cannibals.

#### ETERNAL JUDGMENT.

On another page will be found a letter from brother Leachman, calling on us for an exposition of the doctrine of "Eternal Judgment." Learning from his letter that there are different opinions entertained among Old School Baptists, on that subject, we will, if not providentially prevented, give him the sense in which we used the terms in our prospectus, in our next number.

#### COMMUNICATIONS.

We have several interesting communications from various quarters, the publication of which is unavoidably delayed for want of room. Some of them will appear in our next, and others as soon as opportunity shall serve.

## POETRY.

For the Signs of the Times.

*Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. (John xiii. 23.)*

Could I like the loved disciple  
Lean upon my Savior's breast,  
Resting on his loving kindness,  
And like him, be truly blest.  
On his bosom while reclining,  
Could I doubt his gracious love?  
Would there be a fear arising  
That my happiness could move?  
While I heard of faithless traitors,  
Who their Master should deny,  
Would my fears within me rising  
Prompt the question, Is it I?  
Blessed Jesus give a token  
Of thy love to worthless me,  
Though unworthy of thy mercy,  
Still thy grace is rich and free.  
Poor and needy, vile and sinful,  
Wilt thou lend a listening ear?  
Let thy goodness manifested  
To a trembling worm appear.  
Weak and helpless. Lord I have not  
One good word or work to plead,  
Yet I trust my gracious Savior  
Hears me in my time of need.  
Often when in gloom and darkness  
I have heard his heavenly voice  
All my doubts and fears would vanish  
And my drooping heart rejoice.  
Never failing in his mercy,  
Fain I would his goodness tell,  
Notwithstanding my misgivings  
Jesus hath done all things well.  
Wonderful his condescension  
To commune with sinners base;  
Ye who know his pard'ning mercy,  
Praise the riches of his grace.  
Gently leaning on thy bosom,  
Savior, cheer my fainting heart,  
Resting on thy gracious promise,  
Let me not from thee depart.

JAMES MANSEY, JR.

## MARRIED.

At Warwick, Dec. 4, by Eld. P. Hartwell, Mr. JACOB BABCOCK to Miss KEZIAH RAYNEN, both of Warwick.

At the same place by the same, Dec. 15, Mr. ABRAHAM DEMEREST to Miss HANNAH M. VAIL, both of Warwick.

At the same place, by the same, Dec. 22, Mr. WM. P. ACKLEY of Sugarloaf to Miss MARY DEMEREST, of Warwick.

At Edenville, by the same, Dec. 25, Mr. JOHN H. SMITH to Miss MARGARET M. SMITH both of Warwick.

At Sugarloaf, by the same, Dec. 30, Mr. PHINEAS C. RUMSEY to Miss MARY E. WEDDEN both of Sugarloaf.

At New Vernon, on Saturday evening, January 1, by Eld. G. Beebe, Mr. MATTHEW RODY of Wallkill, to Miss ELIZABETH MILLER of New Vernon.

## OBITUARY.

Decatur, Decalb Co., Ga., Dec. 19, 1847.

BROTHER BEEBE:—It has become my painful duty to inform you of the death of our much esteemed brother, ELDER WILLIAM GOBER, who has, by a dispensation of the providence of God been taken from the churches, in the prime of life and usefulness, by that fatal disease, the Typhus Fever. He died on the second day of November last, at ten minutes before four o'clock, P. M., aged 38 years and ten days. He has left a wife and six children with numerous acquaintances to mourn his departure. But we grieve not as those who have no hope: we confidently believe that our loss is his everlasting gain. The ways of the Lord are mysterious to us poor mortals; but we know that all things work together for good to them that love God.

Yours with christian affection,

J. M. HOLLEY.

DIED, at his late residence, in Fauquier county, Virginia after a protracted illness, brother ELIJAH KERCHEVAL, aged 77 years. We are informed by Dea. James B. Shackelford, that our departed brother fell asleep in the full hope and desire of entering his eternal rest.

Brother Kercheval has long been a member of the Baptist connection, and was one of the constituents of the Upper Broad Run Old School Baptist church. His only hope for acceptance with God was in the Lord Jesus Christ; his views of the great salvation were clear and consistent with scripture and experience. He was steadfast in his attachment to the cause and church of God, and bold in the defence of the truth. The church of which he was a member, as well as the surviving members of his family, and the large circle of brethren and friends, will sensibly feel their bereavement. He died on the 17th day of July last.

In the same letter which announced to us the death of brother Kercheval, we are informed also of the death of brother Boley, whose christian experience was *anonymous* ly published in the Signs, a few numbers back. He also died in the triumphs of the christian faith.

"Why do we mourn departed friends,  
Or shake at death's alarms?  
'Tis but the voice that Jesus sends  
To call us to his arms."

## OLD SCHOOL MEETINGS.

The Old School Baptist church of Hurley and Olive, in Ulster Co., N. Y., have appointed an Old School Meeting to be held, with the Lord's permission, at their meeting house, on Wednesday and Thursday, the 23 & 24 days of February next, and affectionately invite the ministers and other brethren of our order generally, and those of Lexington and Warwick associations in particular to attend with them at that time and place.

An Old School Baptist Meeting will also, with the Lord's permission, be held with the Thompsonstown Old School Baptist Church, on Wednesday and Thursday, the 19th and 20th days of January, 1848. Brethren of the Old School Baptist faith and practice, are affectionately invited to attend.

The meeting will probably be held at a School house near Dea. Minor Benedict's, 2 or 3 miles north of Monticello, Sullivan county, N. Y.

## RECEIPTS.

NEW YORK.—N. P. Rhodes, \$1; E. Bidwell, 1; J. Manser Jr., 2; Eld. E. Crocker, 1; Asa Mapes, 1; E. Woolnough, 1; D. Burroughs, 1; Mrs. L. Seely, 1; Mrs. E. Rhodes, 1; Joseph Harding, 2.50; L. Purdy, 1; Asa Grant Esq., 2; G. W. Allen, 1; C. B. Fuller, 5; G. A. Chamberlain, 1; J. Beckwith, 2; T. P. Jones, 1; A. Watkins, 1; T. Humphrey, 1; John Hoyt, 3; J. S. Clark, 1; L. Everett, 1; E. Clover, 1; Dr. Wm. B. Slawson, 1. \$34 50

VIRGINIA.—John Fishback, 1; Eld. S. Trott, 5; T. Welch, 2; P. McInturf, 5; Eld. G. W. Kelley, \* 1; C. Northam, 1; J. R. Burner, Esq., 6; I. Settle, Esq., 2. 23 00

OHIO.—D. K. Kellerman, 1; S. C. Smith, 5; E. Sperry, 1; Eld. G. Reeves, 1; T. Barnes, + 5; A. Phelps, 1; Eld. Lot Southard, 8. 22 00

KENTUCKY.—John Debell, 15; J. Gonterman, 1; Capt. J. Reneker, 1; Eld. G. Marshall, 5; Eld. L. Campbell, 11. 33 00

GEORGIA.—T. Cuthrell, 1; T. Davis, 2. 3 00

ALABAMA.—Wm. M. Mitchell, 1; Allen Walls Esq., 2; John McQueen Jr., 8; Mathew Thompson, 1. 12 00

ILLINOIS.—Eld. T. H. Owen, 1; John Darnal, 5; Eld. T. Threlkeld, 2. 8 00

PENNSYLVANIA.—Soloman Purdy, 1; M. Glasgow, 1; John Morris, 1; Abner Morris, 1; Wm. G. McGruder, 1; W. Vail 6; M. Gunton, 3. 14 00

N. C.—James K. Green, 5; A. N. Mirigu, 1. 6 00

MO.—Strafford McGee, 2; Eld. Henry Louthan, 3. 5 00

ME.—Eld. J. L. Purington, 2; Levi Whitney, 1; Moses Henderson, 1. 4 00

N. J.—Dea. G. Poland, 1; Eld. E. Tibbals, 2; Dea. John Hammond, 1. 4 00

M. Y.—Garlington, La., 5; J. Montgomery, Md., 4. 15 00

Abraham Hauser, Ia. 5; Henry Deny Mich, 1. 15 00

Total \$182 50

\* In receipting a former remittance we gave the name Keller instead of Kelley.

+ Six dollars for Leland's books

## PROSPECTUS OF

## "FREEDOM'S GUARD."

CITIZENS OF AMERICA:—The immense amount of power wielded by political and religious combinations in our country, and the invariable tendency which such combinations have toward a union of church and state, call for an effort on the part of those who love liberty to avert the impending evils which threaten to entirely destroy the dearest privilege we received as the fruit of the revolutionary struggle, viz:—our religious freedom.

Amongst the various and complicated inventions by which designing men seek to undermine our institutions those are ever most dangerous which aim most directly to corrupt the springs of public information and thereby to poison the public mind without exciting the suspicions of the people.—Such an institution is the District School system of Prussia which has been adopted by several States of our Union, and lauded by its parasites here, notwithstanding its despotic Prussian inventors have declared that its object is to teach the people submission to tyranny. In endeavoring to expose this and the many other machinations of priestcraft for the destruction of our liberties the need of a perfectly unshackled press is seriously felt; for both political and religious party papers are so far pledged to the interests of these politico-religious clans that they will not—nay, they dare not publish anything tending to expose their schemes. This fact is the more deplorable because the people relying on the reports they receive through the press, repose in imaginary security while their chains are fast being forged, which, when riveted, will destroy every vestige of religious freedom and establish a system of oppression as intolerable as Roman hierarchy in its most tyrannic form.

In view of these things it is our design to publish a semi-monthly periodical, entitled "FREEDOM'S GUARD," devoted to exposing and opposing everything in the movements of the religious or political world tending toward civil and ecclesiastical union, without regard to political party or religious sect. It is proposed to issue the first number as soon as sufficient encouragement is received to warrant the undertaking; and we earnestly solicit the assistance of every friend of freedom to sustain us, not only by extending our circulation, but by furnishing matter for our columns.

We have selected as our motto the mandate of the sovereign Judge, "Render to Cæsar the things that are Cæsar's and to God the things that are God's."

FREEDOM'S GUARD will be published on or about the 7th and 22d of each month at \$1 00 per annum, payable on the receipt of the first number.

WM. L. BEEBE, EDITOR;

To whom all communications must be addressed Post paid.

Agents are requested to forward their lists of subscribers as soon as possible that we may know how many copies of the first number to print.

New Vernon, Orange Co., N. Y.,

Jan. 1, 1848.

# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 1, 1848.

NO. 3.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist* cause, is published on or about the first and fifteenth of each month, by

**Gilbert Beebe, Editor,**

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

☞ All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

*Strickersville, Pa., Jan. 12, 1848.*

BROTHER BEEBE:—I am pleased to find that brother Wm. L. Benedict has resumed his narrative, and I hope it may be of use to the household of faith. Indeed I have been greatly delighted with the experimental communications which have appeared in the *Signs*, particularly those which have been published of late. They cannot fail to be profitable, for they are such as to reach to all the children of grace. The experience of all God's children is substantially the same. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." Being all taught of the Lord, they are all taught in the same school, and all taught the same general principles, and all can pronounce the same gospel "SHIBBOLETH." But while there is this correspondence in the substance of christian experience, there is nevertheless a great variety of circumstance; and it is this that makes these communications so peculiarly interesting; for if it were not for this variety, one communication would say all that could be said, and the repetition would soon become irksome. I have thought that a want of observing the distinction between substantial, and circumstantial experience, has often involved a difficulty, particularly with younger converts. Embracing as they often do, the idea that true christian experience must accord in every circumstance, they are sometimes led to question the genuineness of others who want some of the prominent circumstances of their own; but more frequently they question their own, when finding they lack some of the circumstances of those whose christian characters they cannot doubt; but in hearing or reading the experiences of others, this is likely to disappear, and the deliverance of one poor doubting pilgrim from such a difficulty would be worth a number of such communications. I have thought that the cases of Saul, and Lydia, furnish examples of these distinctions. Saul was struck

as with a thunderbolt from heaven, and the interval between his first awakening and deliverance seems to have been spent under the most excruciating torment of soul. But, of Lydia, it is said, that the Lord opened her heart; and, to me it appears that it had been effected in a more gradual manner, than in the case of Saul. The heart of the one was opened by a sudden stroke of almighty power, and its hidden evil all brought suddenly to light, in all its hideousness; while the key was gradually inserted in the other and its contents more gradually brought to light. As an evidence of the corresponding effects of their experience, it is said that she attended to the things spoken by Paul. But, what things? Why, the gospel, "as truth received by Paul, in his experience, which he was commanded by Christ to preach. And this leads us to look at one essential trait of christian experience, (whatever may be the peculiar circumstances attending their conviction,) a reception of the truth. John says, "We are of God, and they that are of God hear us, and they that are not of God, hear not us; hereby know we the children of God and the children of the wicked one. And Paul, "We are bound to give thanks always to God, for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." Thus we see that a reception of the truth is a necessary effect of christian experience; and where once the cause exists, the effect will be seen; and this effect is often discovered in those who cannot be persuaded that the cause exists in them. In those "Dry Baptists," for instance, you cannot persuade them, or at least, many of them, that they are subjects of christian experience, and yet nothing but truth will do for them. Preach arminianism to them and they will at once reject it; and why? Because, they say, "It does not suit our case; we can never be saved on that plan, nothing but grace, free, sovereign grace will do for us." Preach grace to them and they will swallow it with avidity. In a word, you might as well attempt to raise a child upon gravel stones, as to feed and edify a child of grace upon error. True they may, in an unguarded moment, be persuaded to take a meal from an arminian dish; but it will nauseate their stomach and drive them to the great Physician for relief.

I find that one of your correspondents has been stirring up your mind by way of remembrance. Well, it is good to have faithful brethren. Let the righteous smite me; it shall not break my

bones, but it shall be an excellent oil. I confess I was a little surprised to find you charged with arminianism; I should not have been so much surprised to hear myself charged with it. Indeed I have sometimes thought that I was considered a little too slack twisted by some of my brethren; and as for the out side folks, the time was when they could not be persuaded that I was as bad as some others; but I am losing my good name with them; they have pretty generally come to the conclusion that I have changed in my preaching. Well, if the change is in favor of the simplicity of the truth, I am glad of it; for I have always felt that there was great room for improvement. When I first commenced preaching, I fixed in my mind a standard for a good gospel preacher, and I have been laboring ever since to reach it, and I am now as far off as ever, and have come to the conclusion that I shall have to die in my A B C.

I must conclude by wishing Grace, Mercy and Peace to you and yours, with the whole household of Faith, and remain, as ever,

DOUBTING THOMAS.

For the Signs of the Times.

*Morganville, Jan. 2, 1848.*

DEAR BROTHER BEEBE:—I am still, through the goodness of God, inhabiting the footstool of the great I AM; and I know not for what purpose my life is spared. I sometimes think it may be for the awful purpose of filling up the measure of my iniquity, that I may be the wicked instrument in accomplishing some of the holy purposes of God, as he has a right to use just such means, in such a manner as he pleases, to subserve his own glory, and bring joy and gladness to the hearts of the redeemed ones of the earth.

I sometimes think, if such and such were my condition, I might be of some use to the people of God, and fill an humble station of usefulness in the Church of Christ. But a second thought urges upon my mind the inconsistency of *conditional usefulness* as well as conditional salvation. I am satisfied that no weapon that is formed against Israel shall prosper; and if God has graciously made it my privilege to believe in the Lord Jesus Christ and the power of his resurrection, nothing shall be able to separate me from his love. It matters not what may befall me, "For all things shall work together for good to them that love God, to them who are the called according to his purpose." Any thing, therefore, in the various providences that chequer the path of God's children, or the fiery temptations that so often threaten to cast them into the gaping vortex of the kingdom

of darkness, shall but speed their way to the mansions of glory. God does not intend that any of his children should sail across life's stormy ocean in a clear atmosphere and a shining firmament with just wind enough to swell their canvass; no! no!! the tempests must sometimes howl, and thunders bellow from the black and troubled clouds, and vivid flashes of lightning dim his vision, as he tosses on the waves; and, for a time, perhaps, he knows not in what direction he is tending, whether he is *drifting* towards the harbor of safety and peace; or, whether he is just ready to be dashed upon the dark and dismal rocks of human folly. Whether, in fact, to use a seaman's phrase, he has not mistaken the *craft* he embarked on, and has got abroad of the old condemned vessel of *free will*, (every timber of which he put together himself,) which the grand captain who commanded the seas and the storms, had warned him to abandon, as to attempt to cross over to the haven of peace in such a ship, would be certain destruction.

Surely, he cries, as the storm waxes terrible and more terrible, I have stepped aboard of that old crazy craft, which, till now, I supposed I had left floating at the wharf near to the "city of destruction." But here I am, far out at sea, the timbers creaking, the waters deep in the *hold* and the *rudder* gone, and how can I return? The waves will surely swallow me up, and the depths of the sea will pass over me. O, that I had not embarked at all, and I yet might find the "ark of safety" with a sure guide to stand at the helm, and pilot me across this dismal ocean! O, fatal error that I committed! I well remember, now, where the old vessel lay, that I intended to avoid. But in the multitude of merchandise and traders that were constantly crowding the wharf, and changing their positions from day to day my mind was for a time confused, I missed my way and embarked upon the wrong ship. Yes, and the error was all my own; for, I did not know that I needed a guide to direct me at every step, and to place me in the ark of safety, and then, to pilot me safe across the ocean, and I presumptuously embarked *alone*. True, I thought I felt the *ARM* of the great captain underneath me, as I embarked in my vessel; but, now I am sure I was mistaken; for sure I am, that this is the same old vessel that *my own hands* fabricated long years ago, and I know that the great captain of the seas assists no one to embark but those who sail in the ship which he, himself, provides; and then, he kindly stands at the helm and directs the storm; and the winds and the seas are obedient to his command.

Such has been my troubled condition, at times, and at others, I have been destitute of feeling or concern, have *slept* at my post while the most fearful dangers threatened. But some dreadful thunderings of God's Providence or the roaring of horrid beasts and loathsome reptiles within my breast would then arouse me from my slumber; and I would begin to look about me and inquire where I was. Sometimes my inquiry would be answered with fresh attacks from the demons within my

own breast, and I would certainly conclude that nought but destruction awaited me, and I can seldom tell my whereabouts, though sometimes the good Lord will vouchsafe his presence and calm the tempest that rages without and within, and give me fresh courage to *voyage* again.

When I commenced writing I did not think of writing more than a few words, announcing my contribution for the 'Signs'—but my pen run along till my letter grew to its present dimensions, certainly, I did not intend it for publication, for I had previously commenced writing my views for that purpose on the passage spoken by our Lord, in the sixth chapter of Matthew. "Agree with thine adversary quickly &c." Eld. Trott's views are, perhaps, very well, and a reconsideration of the matter satisfied me that mine were not so adverse to his as to need a separate notice; or, if they were so, it would seem presumptuous in me to attempt to throw light where he had failed.

I will, however, just intimate where I think we have some practical illustrations of the injunction given to "agree with our adversary quickly." When Paul, was accused of sedition and heresy by the Jews, he *quickly* reminded them of the *common ground* they occupied upon some points, viz., the resurrection of the dead, "both the just and the unjust; as they themselves also allowed." Again he said, "King Agrippa, believest thou the Prophets? I know that thou believest, and hence I am in the way with thee, occupying the same common ground of truth. The Savior did the same thing when he said to the scribe "I perceive that thou art not far from the Kingdom of Heaven."

Not to numerate more instances, I think it may be positively stated that all, and every one of the apostles adopted the practice of agreement with every item of truth, spoken, whether by an adversary, or by one of the household of faith. Whoever, then, is *rooted and grounded* in the truth, will feel gratified at hearing a word of truth spoken, even by an adversary, and he will make haste to confirm it with his testimony; and that confirmation did, doubtless, in that day have a material influence in averting him [the adversary] from pressing his accusations before "the Judge," who had power to deliver to "the officer," to be cast into prison. And even, *now*, the admonition is no way inappropriate. It disposes enemies to kindness, more so, certainly, than if we should neglect to sanction all the truth they utter, and appear rather pugnacious by contending against all their errors."

The gist of all I intended to write may be inferred from the above, and I do not think any of it of such importance as to crowd out those entertaining communications which fill your columns.

Yours with christian love,

W. B. SLAWSON.

For the Signs of the Times.

Luray, Page Co., Va., Jan. 1, 1848.

DEAR BROTHER BEEBE:—I have been reading the *Signs* for some years, and I know not why it is

so, but so it is, whenever I read the precious truths they contain, and the experiences of the dear saints of God, my mind was impressed to give a statement of what I sometimes hope the Lord has done for me in days that are past and gone, but when I would reflect on my incapacity for writing and spelling I would forbear until the present time. Last night after reading brother Wm. L. Benedict's letter in the last number of the *Signs* of last year, I was so much gratified with his exercises, although I never conversed with him face to face, I felt satisfied he was a child of grace and his exercises in part so much like mine that I have this new year's morning come to the conclusion to drop you a few lines and give a reason for the hope within me. I was somewhat impressed from my youth that a change in me was necessary before death, to prepare me for heaven and happiness, but thought it was within my power to perform at any time when it was convenient so to do, and thought when I had accomplished certain purposes of a worldly nature I would attend to it.

In the winter of 1820 I become distressed and felt a guilty conscience before God, felt as if an awful judgment was hanging over me; I wondered what was the matter with me, I came to the conclusion that I had made so many promises to the Lord that I would do better and had failed in every part that he was about to send a judgment upon me for my conduct; I tried to pray to God to deliver me from this distress, but it grew worse upon me until I become so much distressed I could scarcely attend to my worldly concerns. I felt that I had sinned against a good and just God and that he had borne with me until then, and finally was about to cut me off in my sins, and that I should live but a short time. I looked upon the brute creation and envied their situation, I thought they had no soul to be saved or lost, and here was I with an immortal soul that could not be saved in my condition, and no power to extricate myself from that condition, and God being a holy and just God how he could save me I could not tell. Many a night the trees of the forest were my companions mourning my situation, I thought if I possessed all the goods of this world how freely I would give them all for a hope that I could be saved, but all in vain; if I mistake not the night of the 20th of March, 1820, after I retired to my bed very much condemned I thought I felt every breath to be shorter, and began to pant as if I was nearly out of breath, so much so as to alarm my wife: she asked me what was the matter. I said I thought I was about to die, and oh my feelings at that time I cannot express, I got on my knees in my bed and thought there I would die praying for mercy, and there I remained until I was exhausted, when in a moment it appeared I was convinced that all my prayers and all I could do was in vain, and for the first time felt willing to resign myself in the hands of the Lord, stripped of every hope of doing any thing to merit salvation; before I thought of myself I was singing these words "Here Lord I give myself away 'Tis all that I can do,"



and then went to sleep; in the morning when I got up and went out all things were of a different aspect, I wondered what was the matter, my burden and distress of mind that I labored under so long was gone, but still I was without hope; I went out to try to put rails on a fence, and while I had a rail in my hands going towards the fence. I felt a love to God, and to every thing I looked at, and all seemed to smile with beauty: so much so that I dropped the rail I had in my hands and said, Lord I am willing to die this moment, when in a few moments afterwards I was struck with surprise to think that I was willing to die, and that I was without a hope and felt distressed that I had lost my burden; I went into the woods and tried as hard to get my burden back as ever I tried to get rid of it, but have never been able to find it; and if I have any hope, I received it gradually. On Saturday before the fourth Sunday in May, 1820, I went to the Mount Carmel church and related my experience, and was received for Baptism without a question being asked, which distressed me very much; and I afterwards thought if they had questioned me they would not have received me as a member of the church of God.

When the fourth Sunday in June came, the day I was to be baptized, I was so fearful that I was about to deceive the church and myself that I tried to pray that morning to God not to suffer me to deceive myself and the church, that if I was not a proper subject for Baptism I might be prevented by sickness or something else: but so it was, I was baptized on that day, by Elder A. C. Booton, and still, unworthy as I am, I have been permitted to remain a member of that church. I thought long before this time, I should be satisfied, and know, whether my hope was of the right sort or not; but alas, my hope is still, a doubtful hope, and if I am a child of God at all, I surely am the least of all. I am at times afraid to say, I love God and his people; but if my heart does not deceive me altogether, and in all things, I desire to love and serve him, (the God of Israel) and I desire to have the grace of the Lord implanted within me, and be kept within the walls of Zion, and delivered from the temptations of sin.

The above lines are entirely at your disposal, if you think they would be any benefit or comfort to any one of the dear saints of God, you may give them a place in the *Signs*, but if you think as I do, that is, that you can fill the *Signs* with more interesting matter, I hope you will put them in the fire; but if you should publish them, I wish you to correct all errors, and leave out words, or add to, if necessary, so as to give my meaning, and you will not find me complaining, as the "*Querist*" did in the last number of the *Signs*.

Pray for me, your unworthy brother in tribulation,

DANIEL SPITLER.

For the Signs of the Times.

Westmoreland, December 30, 1847.

BROTHER BEEBE:—I wish you to continue to send the *Signs* to me, I feel unwilling to be de-

prived of so rich a privilege as that of hearing from my Father's family which is scattered up and down in this wilderness world. I feel sorry to hear that any of the brethren whom I love in the Lord, are willing to be deprived of so many valuable communications from all parts. They are truly welcome messengers to me, bringing good news from a far country. They often find me cast down and dejected, when I feel as though there was no sorrow like mine, and I read the communications from brethren and sisters, from far and near, in which I read the experience of my own sorrows and joys over and over again, and it is truly to me, *like cold water to a thirsty soul*; and I feel as I think Paul felt, when he met the brethren at Appii Forum and the three Taverns, and thanked God and took courage.

I have often felt anxious to bear some humble testimony to the truth published in the *Signs* and *Monitor*, but have felt that there were more able pens than mine which ought to be used rather than mine. And these lines are at your disposal, do with them as you see proper.

I love the *Signs*, because they bear  
The news my soul delights to hear;  
They speak the language which I know.  
The word and Spirit taught me so.

They show a sure foundation stone  
That saints may rest their hope upon;  
And they defend Christ's glorious cause,  
And seek not for the world's applause.

They show our union to the Son,  
And that the saints with Christ are one;  
In their experience I can see  
That in "*One Spirit*" they agree.

Though some shine brighter than the rest  
Yet such are not thereby the best;  
Their light they borrow from the Sun,  
By which their noblest works are done.

'Tis the same Spirit makes them thrive  
That keeps the weakest saint alive;  
They both are destined, here below,  
Through tribulations deep to go.

Much the same path they both pursue,  
While travelling this desert through,  
Both, here and there, a Bethel find  
Which they ascribe to grace divine.

Their joys and sorrows are the same,  
Their strength is all in Jesus' name,  
And on their faces both will fall,  
And crown King Jesus Lord of All.

JOSEPH BICKNELL.

For the Signs of the Times.

Perryton, O., December 12, 1847.

BROTHER BEEBE:—I send enclosed a remittance, that we may still have the pleasure of receiving, and the still greater pleasure of reading the communications of the dear people of God, who are scattered abroad in these low grounds of sorrow. This is a privilege, my dear brother, which I esteem above all ordinary privileges, to hear from brethren whom I never expect to see in the flesh; and but for the medium of the *Signs* of the Times, we should never hear from many of them; but through it we are enabled to hear of God's dealings with many of his dear saints, of their sorrows and distresses, their trials and temptations, as also of the pleasure and joy which they

experience when the Sun of Righteousness arises upon them, according to God's alwise and eternal purpose, with healing in his wings. O, that all the dear people of God, myself included, if I may be recognized as one of them, may be enabled by the Spirit and grace of God, to put our trust in him; for, they that trust in the Lord, shall be as mount Zion that cannot be removed, but abideth forever. Trust in the Lord, for in the Lord Jehovah is everlasting strength. Though I am sensible of my own weakness and ignorance, I do think that it is necessary for God's dear people to endeavor, as much as in them lies, to be patient in their tribulations, knowing that tribulation worketh patience. May we rejoice and be glad for the hope of the gospel which God has given us, knowing that whatsoever was written aforetime was written for our learning; that we through patience and comfort of the scriptures might have hope. I feel certain of this one thing, not only from my own experience, but also from the word of God; that all who will live godly in Christ Jesus, shall suffer persecution. The church of Christ is that sect which has ever been every where spoken against. She is a little flock, a despised few; but although the flock is small, it is large enough; if it were not, our God is able to make it larger; and although despised and hated by the world, and by all worldly professors, she has the satisfaction to know that those who hate and despise her, hated and despised Christ her Lord, before they hated her. The Old School Baptists are said to be so few, in number, and so scattered throughout the length and breadth of the earth, how can they be right? I confess that for myself I consider this among the most conclusive evidences that the Old School Baptists are the true church of God, the pillar and ground of the truth.

As you must necessarily have a great deal to attend to, lest I weary your patience with the perusal of my imperfect scribbling, I will close by adding that it is my sincere desire that God may be with you in your private meditations and in your public labors; that you may be guided by his counsel, and kept by his power through faith unto salvation, and, with the whole Israel of God, ready to be revealed in the last day.

EZRA SPERRY.

P. S. Brother Beebe, if it is not an intrusion, I would be glad to receive your views of Revelation xxii. 19.

E. S.

For the Signs of the Times.

Richmond, Jan. 1, 1848.

BROTHER BEEBE:—I am admonished that the time has arrived for me to remit the amount for the continuation of your very welcome paper; which to me has often been a source of comfort when I was cast down in consequence of my unlikeness to him whom I profess to regard as my guide and leader. I have professed to be interested in the atonement which was made for the church of God, for a number of years; but how far from what I sometimes desire to be; and how far from what the large body of professing Chris-

tians say they are! I find myself a lonely, weak sinner, but now and then made strong in the Lord by the application of the blessed promise, "Lo! I am with you always." The Signs, with the correspondence which they contain, are of great service to me in the assurance they afford that I am not alone. I find in their language, what I daily experience. In a former, and in the last number, and to be continued, William L. Benedict has come home to me as a brother; his language is to me like cold water to one famishing with thirst. And very many who write for the Signs, speak the same things, so that I am constrained to believe that they are all taught of God, and if this be true, there must be a large number of professors who are taught of something else, not by the Living God; they are declared enemies to all who believe and practise the doctrine of salvation alone by grace. The cross of Christ has always been a stumbling block to self righteous Pharisees; but to them who are called and saved, it is the power of God, but it is also the wisdom of God, and for this very purpose, that no flesh should glory in their good deeds.

Yours, in hope of salvation,

LEVI WHITNEY.

For the Signs of the Times.

BROTHER BEEBE:—Having to write to you on business, I will write a little on the subject of my Master's Kingdom. In looking over the Zion of God in this State, I am often led to exclaim with the prophet Amos, "By whom shall Jacob arise? for he is small." (vii. 5.) The churches of the old order of Baptists are few and far apart, and the members of the churches are very sparse so that it is very difficult for them to often get together; but I have thought that many of them might get together oftener than they have done. It appears, by their actions, that they have forgotten that the apostle said, "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." (Heb. x. 25.) I have known brethren, who came from the East to this Western wilderness, poor; and at that time they could go almost any distance to meet with one brother, and what a night of enjoyment they would have of it! They could hardly sleep any all night: but now, how changed! They have a little of this world's goods, and they are still endeavoring to get more, and their disposition to acquire more, appears to be like the devouring element, fire, the greater the fire the more fuel it takes to keep it going. I cannot say whether that portion of the parable (Matt. xiii. 7—22) is applicable to them or not; but one thing I do know, and that is, it takes two or three brethren (to use a homely figure) to carry them on their backs. Hence the churches are feeble, and those that have ministers, except one or two, the minister has to preach to the world's people oftener than to his brethren; and the servant of Jesus is often disheartened. I hardly see a minister of this State, or have one write to me, but what there

is more or less complaint of that slackness in their brethren; yet they are willing to give honor to whom honor is due, and will often say, *if I only had a few more as faithful brethren as such a brother, how much more pleasing it would be.* Yes, my brethren, how much more pleasing it would be to have it to say of them,

"Each in his proper station moves,  
And each fulfills his part."

I went down to the Fairfield church last week, and had a pleasing interview with the brethren—and heard a soul feeding and soul comforting discourse on Sunday the 26th inst., from my much esteemed father in the gospel, Elder James Carpenter; but he is so feeble that it is seldom that he can meet with his brethren; and I think from the failure of his voice in the course of the day that it will soon be said of him, "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of thy Lord." (Matt. xv. 21—23.) May the Lord of the harvest raise up faithful laborers and send them forth into his harvest.

My brother, I see by the papers of the East that there is a kind of double dealing about missionism; which is this, in the Eastern States they represent to the people that the West is very destitute of the gospel, and hence the necessity of contributing to assist us with the bread of life: whilst here we are told that in Gotham city or New York there are thousands who are perishing for lack of knowledge. As charity always begins, or ought to begin at home, would it not look more politic and be more saving in a financial point for those in the East to keep their money there and do something near home, and let the West do the same? for there is one thing that is certain, and that is, the Eastern gents are but little acquainted with Western intellect, and it is the general complaint of those who have been sent away up here towards sun-down, that they had rather preach in the city of Boston or New York than here. Why? Because the people here are more inquisitive than in those cities.—Hence you see that when they send one out here that they think is quite smart the people are generally led to laugh at him because he can only "talk like a book."

May the good Lord lead you far from such erroneous opinions of the West, and lead you to contend earnestly for the faith once delivered unto the saints, for Jesus' sake.

JAMES P. HOWELL.

Sparta, Hillsdale Co., Mich.,  
Dec. 30, 1847.

For the Signs of the Times.

Thornville, Dec. 30, 1847.

DEAR BROTHER BEEBE:—A few words in reference to what appears to be the situation of the church of Christ in this part of the earth. A general coldness and barrenness seems to be the prevailing complaint. Why this is the state of things the Lord only knows. Sometimes I think that it

is in consequence of the preaching, most of it being so much doctrine and very little practical religion, and sometimes I think that the time likely is near when the second Beast is to make his appearance, and that the saints are suffered to remain in this situation for a season until something takes place to bring him forward; but, as I said before, the Lord only knows: this one thing I am certain of, that whatever may be the end of this state of things, the Lord will be glorified, and that all things work together for good to them that love God, to them who are the called according to his purpose: though the cloud seems dark and lowering, it may be that

"Tis big with mercy, and will break  
In blessings on our heads."

Brother Beebe, I have not time to write now as much as I would like to, but it is likely that I will at some future period: so farewell.

I remain your friend and brother in Christ.

S. C. SMITH.

For the Signs of the Times.

Ohio, January 5, 1847.

BROTHER BEEBE:—For many years I have been much pressed in mind to write to you but have succeeded to suppress until this time that desire, by reflecting that I could not write to edify your readers; and besides, my trials and tribulations were too great even to make a credible profession of faith in Christ by uniting myself with his people even from the beginning. But in reading the November number of the Signs, my attention was arrested by Sister Carey's letter and my feelings were interested and wrought upon, so much so that the old desire of writing to you has returned with redoubled force. And the contents of this letter are the product of her own simple, sweet, and to me interesting communication. By it I felt myself reproved for my former negligence and ingratitude to my divine Master who has wrought for me so many deliverances, and who, I trust, has communicated his love to my soul in the revelation of himself to me as my strong Redeemer, Righteousness, and Salvation; and thereby has laid me under everlasting obligations to glorify and serve him.

But forasmuch as my dwelling place has been, with little variation either in the fiery furnace or howling wilderness; I thought the best place to speak of him whom my soul loved and desired above all things to glorify, would be to wait for some sunny spot—some green and pleasant place, sensible comfort and outward temporal enjoyment of his providential favor; or at least when I should cross the Red sea of all tribulation I should be able to "Sing in a nobler, sweeter song His wondrous power to save."

I have outlived all this illusion and have found out that this is the very place to glorify him most, even in the fires of affliction here; to walk by faith and not by sight; and when we can neither walk nor see, to endure as seeing him who is invisible.

For my own part, early in my christian life I

was taught to distrust frames and feelings; but so prejudiced was I, so foolish and ignorant, and so deeply covered up in the fog and smoke of anti-christian delusions, and an overweening conceit of some righteousness of my own, that until the present time I have experienced great annoyance therefrom. You no doubt would be much surprised were you acquainted with my first setting out upon my christian race and my great deliverance from the kingdom of darkness and translation to the kingdom of God's dear Son as I hope, to know I ever should have become entangled again with that yoke of bondage. I can only give you some few thoughts on it, hereafter; though here I wish you to understand that what I am speaking of relates to my own mind and spiritual enjoyment or exercise. I ever have been and now am identified with the Old School Baptists, both in affection and profession; and the love of Christ as first communicated to me as the Lord my Righteousness when under the law and seeking to solve that hardest of all problems in such a case, "How God could be just and the justifier of him that believeth in Jesus"—I say the light and life and joy and love communicated then has never abated or left me; it still abides.

If this letter should be subject to the censure of a *yea and nay* letter I should not be surprised, for it seems to me that my whole life is a scene of contradictions.

Now I will quit talking about myself.—How pleased was I to read your Editorial Remarks, &c., in said number, especially your reply to Eld. Boulware's letter. You were not as full as my enquiring mind wished on the subject of Redemption, though very satisfactory.

When I heard you preach last at Salem meeting house in Virginia, you then in your sermon touched upon the subject of the Union of Christ and his people, and ever since I have wished to hear more on that subject; so I was gratified in this number in this matter also. Do, if you please, give me and others your thoughts on the ministration of the Spirit, and the seal of the living God, when you feel at liberty to do so. I have learned to be patient. I was much delighted to greet the names of brethren Trott and Clark in a late number, and in looking over the list of agents I discovered the name of Br. Marven, my former pastor. If this should meet his eye, I here request him to write to me at Kenia or through the *Signs*. Right well pleased was I to see that Br. Clark was still numbered among the living and partly promising an interesting communication. I make mention of these brethren because I have occasionally sat under their ministry and here record it with a grateful heart.

Will you accept of these verses I enclose as selected for the *Signs*, and expressive of my present feelings?

"What cheering words are these!  
Their sweetness who can tell?  
In time and in eternity  
'Tis with the righteous well.  
In every state secure,  
Kept by Jehovah's eye,

'Tis well with them while life endures  
And well when called to die.  
'Tis well when joys arise,  
'Tis well when sorrows flow;  
'Tis well when darkness veils the skies  
And strong temptations blow.  
'Tis well when on the Mount  
We feast on dying love  
And 'tis as well in God's account  
When they the furnace prove.  
'Tis well when at his throne  
They worship weep and pray,  
'Tis well when at his feet, they groan  
Yet bring their wants away."

If this letter meets with your approbation will you put it in an obscure corner of the *Signs*, so that Sister Carey may see it and consider it as an invitation and request from me to write soon again to us who love to hear from those who are scattered abroad, and who are partakers of the same faith, hope, trials, and sympathies with herself, and those much loved and highly esteemed brethren and sisters who so freely and fully and acceptably communicate through the *Signs*?

Now I shall conclude by asking you to apply the pruning knife of your correct judgment freely on this my first communication, and lop off all redundancies while I subscribe myself a sincere lover of that gospel truth which you so unflinchingly contend for both by preaching and writing: and may you always live under its consolatory and happy influence, is the wish of

FRANCES A. NEILE.

For the *Signs of the Times*.

Thomas co., Ga., Dec. 25, 1847.

DEAR BROTHER BEEBE:—I am aware that an epistle from one like myself cannot prove very edifying to others; for if I am a servant at all in my own conception I am but an unprofitable one; and if a saint, the least of all. Yet, from my own experience, together with the description given in the gospel, I feel at times built up and confirmed, trusting I have the christian hope, which hope hath entered into that which is within the veil, both sure and steadfast. Then again I am beset with fears within and fightings without, almost ready to halt—in fact, do halt; for what else can the poor tempted and tossed child of God do when wading through the many trials that so frequently surrounds him, but stand still and see the salvation of God? They well know there is no saving power in themselves.—Yet there is something else among men that has a show of religion, even here in the lower parts of Georgia, and many seem to be living well upon it; but to my soul it is as the husks that the swine do eat.

Poor impotent man cannot see afar off, as we are taught by inspiration,—"cannot receive the things of the spirit," &c. "because they are spiritually discerned."—Hence it is that the unrenewed are subject to divers delusions, under the influence of blind guides, notwithstanding both shall fall into the ditch. But not so with the members of Christ's body, for they shall all be taught of God and great shall be their peace. It

is written that false teachers shall arise and deceive many. and the same is verified: for there are multitudes that do not speak the same things on the subject of religion, and thus make it manifest that they are not all taught of God; and unless we be thus taught, we know but little of ourselves, and much less of him that made us.—Hence cometh envies, evil speakings and evil surmising, schisms and divisions, which always have been, and always will be, the productions of false teachers, that are ever learning and never able to come to the knowledge of the truth. As I have already remarked, these are among us, and they are constantly prophesying that the Old Baptists will soon become extinct: but there are a few even here that have not defiled their garments with the mother of harlots; and I pray God that they may not partake of her sins, that they receive not of her plagues.

Our Association [the Ocklocknee] numbers eight hundred and sixty-seven. Our bounds include a considerable scope of country. Our ministers are illiterate, and but few in proportion to our bounds. But we should not be dismayed, as it hath pleased God to choose the weak and foolish things of the world to confound those that are wise and mighty; and the reason is assigned—*that no flesh should glory in his presence*.

Before I close this imperfect epistle, I wish to mention the great satisfaction your paper has afforded me. Your correspondents I conceive to be able defenders of the faith, and your editorial remarks as an odorous ointment sending forth a goodly smell.

Yours in bonds of christian love,

PRIOR LEWIS.

For the *Signs of the Times*.

COLE'S DISCOURSES ON GOD'S SOVEREIGNTY, WITH OTHER MATERIAL POINTS, DERIVED THENCE, VIZ:

*Of the Righteousness of God;—Of Election;—Of Redemption;—Of Effectual Calling;—Of Perseverence.*

I have been especially requested to republish the above named work. It contains 388 pages of common size. It is an old work published many years ago (and I consider it truly valuable) and as I had been requested to republish it and much anxiety manifested that it should appear again in the words of the author, I gave it a critical examination, and I can truly say it surpasses anything upon these doctrines I have ever examined.

The doctrines of grace of which this book treats, are the truths of God. Our author has defended them in a masterly manner. He has not only proved them to be plainly revealed in the Scriptures, but has also shown that they are of such constant use to the children of God that without the steadfast belief of them they cannot go on their way rejoicing. It is from these doctrines only that settled peace can rule in the conscience, the love of God be maintained in the heart and a conversation kept up in our walk and warfare as becometh the gospel. It is from them that all good works proceed and that all fruits of holiness

abound to the praise of the glory of God. In the practical view of these points, this work is singularly excellent. These deep things are brought into daily use and are proven to be absolutely necessary in daily experience. They are truths, and useful truths. On these two accounts this book is greatly esteemed by the christian and in these I would recommend it as approved in my own judgment, to be agreeable to the oracles of God and of constant use.

Opposition to these doctrines will be made so long as there are people in the world who place some confidence in the flesh, such as are pleased with their own works and fond of taking merits to themselves. But the word of God is not of doubtful interpretation to those who rejoice in Christ Jesus. They are thankful for a free grace salvation, and while they enjoy the things that accompany it, with their lips and lives they desire to bless the God of all their mercies.

This work is quite out of print. Consequently copies of it cannot be obtained unless it be republished. I will be thankful to the brethren for any expression of approbation either through our religious periodicals or by private correspondence, of their views of the work, or its proposed republication by me.

I suppose the work might be put up in good plain binding and sold for about \$1.25 per copy.

My christian love and esteem to all the dear saints. I greatly desire their welfare, and remain their brother and servant in the gospel,

BENJAMIN LLOYD.

The Regular Baptist, Western Evangelist, and Primitive Baptist, will please copy.

For the Signs of the Times.

N. T. Stephensburgh, Va., Jan. 11, 1848.

BROTHER BEEBE—In vol. 15, page 140, an article is commenced, entitled "*The Great Iron Wheel*," and marked to be continued. I have waited for that continuance, and am waiting still. If there are good reasons why the balance of the machinery and its operation should not come forth, I would like it to be manifested. I have for a long time past been confirmed by the book of God and my own experience and observation, that the Methodist society is one of the many members of anti-christ. Arminianism (or the doctrine that heaven is to be gained, in whole or in part, by works) is the foundation of the whole anti-christian church, with satan as its head.

If you have concluded not to continue the subject in the Signs, will you please send me the paper or papers containing it? I would prefer seeing it in the Signs, however, where "*The sword of the Lord and of Gideon*!" is the motto; and I do believe that same sword will ultimately not only slay all the Lord's enemies, but will be raised and applied for the defence, deliverance and complete salvation of His church, and that they will be safely guarded thereby until they reach the haven of eternal rest.

Your brother in gospel relation,

I. CHRISMAN.

## EDITORIAL.

NEW VERNON, N. Y., FEBRUARY 1, 1848.

### REMARKS ON REVELATION XXII. 19.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Brother Ezra Sperry of Ohio, as will be seen by reference to his letter on another page of this paper, has desired a comment from us on the above passage, and as such views as we have are always at the service of our brethren, we shall venture a few remarks in compliance with his request.

The presumption of altering or attempting to alter the things which God has spoken, is set forth in very strong and expressive language, both in the verse under consideration and in the preceding. What God has said by his prophets, apostles or other holy men by whom he has spoken, can admit of no improvement. All that he has spoken is important to make the record complete, and more than what he has said would not only be superfluous, but a corruption of the volume of divine truth. To those who add to what God has spoken, God shall add the plagues written in the prophecy, such plagues as are described in the pouring out of the seven vials of the wrath of God. To take from the words is equally abominable, and must subject the offender to expulsion from the church and privileges of the saints of God.

It seems to have been the opinion of some, that to take from the word, or at least to omit to hold forth, observe or practise some parts of what God has established in his word, is a much lighter matter than to add to his words: hence we frequently hear them say, "I admit that Election, Predestination, &c. are bible doctrine; I believe them as firmly as you do; but I do not think it profitable to preach them: indeed my hearers manifest a strong aversion to such sentiments, and if I were to bring them out in preaching I soon should have to preach to unoccupied seats. Besides, such doctrine is so discouraging to sinners, we cannot have revivals, conversions, accessions, &c., if we insist on all that God has said, and there is certainly enough to preach without cramming this old flinty corn down their unwilling throats." So they take from the words of the book. While others will with equal presumption enjoin such things as God has not required in his word. It is common to witness among the preachers of modern times, all the popular religious institutions, inventions, and doctrines of men insisted on as equally important with that for which we have a "*Thus saith the Lord*!" and those who reject the doctrines and commandments of men, and adhere strictly to the words of the book in all their religious course, are denounced as wanting the spirit of true christianity! How insulting to the God of heaven for men to attempt to improve what he has said; to sit in judgment and decide what part of his word is well spoken, and what may be ad-

mitted, and what rejected; as though the Holy One were deficient in knowledge or wisdom, or had given his creatures more of both than he has reserved to himself!

But what we presume our brother more particularly desires of us is to relieve the subject from what in it seems to favor the arminian notion of "falling from grace." The lovers of the doctrine of inefficient grace and precarious hope, have seized upon the text with an air of exultation, as though it would feast their very souls if they could make it appear that the regenerated sons and daughters of the Lord Almighty could fall from the favor of God and sink down to hell, after having been written in the Lamb's Book of Life, and made experimentally the citizens of the holy city, New Jerusalem, which came down from God out of heaven, adorned as a bride for her husband.

In a preceding verse, Jesus personally certifies that he has sent his angel or messenger, to testify these things in the churches. John was undoubtedly the angel thus authorised, as he had commanded him to write and communicate the testimony to the "seven churches," which were named, and which represent the whole church of Christ, in all her branches, throughout all time.—According to his important commission, John testifies to every man that heareth the words of the book of this prophecy, what shall be the consequence of adding to or taking from them. It is important to know who they are that take from the words of the book, what part they who are guilty have in the book of life and in the holy city, and in what sense we are authorised to understand that these things shall, together with all interest in the things written in the book, be taken away from every man who shall thus offend.

The holy city is described as coming down from God out of heaven, by which, we understand, is set forth the organization of the apostolic church, composed originally of materials which came down from God, out of the old Jewish heaven, when they were gathered under the ministry of John, from Jerusalem, Judea, and all the region round about Jordan. The application of the name *New Jerusalem*, was not only to distinguish the church from the old Jerusalem, which was in bondage with her children, but also to express that the new was the anti-type of the old Jerusalem. The book of life here mentioned answers to the register kept in typical Jerusalem of her living citizens, as referred to Isa. iv. 3, and not to the eternal record of God's election in Christ Jesus, which was mentioned Ps. cxxxix. 16. Answering to the figure of the record of all the living in Jerusalem, there is a record kept in apostolic churches under the gospel dispensation, of members in good standing and communion; and when for any departure from the faith or practice of the gospel, any were excluded from fellowship and membership, their names were expunged from the record of the members of the church. Judas Iscariot, Simon Magus, Ananias and Sapphira, with many others, were for a season numbered with the primi-



tive disciples, and written among the living in the church of God, were entitled to all the privileges of the church and consideration of the brethren, so long as their names were recognised among the living or unimpeached members. Their parts in the holy city, or the orderly apostolic church, may vary. The part of Judas was to be numbered with the apostles of the Lamb: others were to occupy the parts of bishops, deacons, private brethren, &c.; but, when expelled, the parts assigned to them severally when in the church, is taken from them and occupied by others, as in the case of Judas, "Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take."

From the foregoing considerations we conclude that the admonition of the text is designed to show that no church can be regarded as of the New Jerusalem order, where the words of the book of this prophecy are not observed without addition or diminution, and that a church scripturally entitled to this distinction, will expel from her communion and from the register of orderly members, all who depart from the doctrine and order of the gospel; and in the execution of the discipline of the house of God, the names and privileges of such delinquents will be taken from them, and they shall be deprived of all the privileges of an orderly church of our Lord Jesus Christ.

It may be urged that many churches where the doctrine and order of the gospel were once maintained, do now tolerate departures from the divine rule, and still are regarded as apostolic. But by whom are they so regarded? They may claim to be apostolic, and their claim may be admitted by a majority of those who profess to be of the household of faith; but it is written: *God will judge his people!* The same rule which applies to individuals in this case will also apply to churches. Individuals may have a name to live while they are dead, may be held as members when there is no vital union connecting them with the family of God; and so churches, when they depart from the laws of Christ, and join with the alien, are *spued* out of the mouth of the King of Zion. The old Jerusalem stood for a short time after God had taken his people out of it, but it stood desolate. So there are instances, like that of the church of Rome, where once the gospel in its beauty, order, ordinances and effects, prevailed; but what have they come to be since God has taken his people from among them! Where is now the church of Rome? The saints to whom Paul wrote, and addressed as the church at Rome, are now with other glorified spirits in the world of glory, and the name is borne by those who know not God!

Although many may, and thousands do, fall from works, for want of grace, none ever did, ever will or ever can fall from GRACE for the want of works. Grace cannot fail to produce a disposition in those on whom it is bestowed, to live soberly, righteously and godly in this world. The absence of grace may be made apparent by evil works, and the existence of grace in the heart, may be

made manifest by fruits which are unto holiness; but works cannot produce grace, nor sin destroy it. Where it exists, it invariably reigns through righteousness unto eternal life, by Jesus Christ our Lord.

#### DIFFERENCE BETWEEN OLD AND NEW SCHOOL BAPTISTS.—No. 2.

In pursuing this subject, as proposed in our last, we commence our illustration by a brief exhibition of the various views entertained by the parties on the being and perfections of God. Professions of harmony in doctrine and practice, are but mockery where antagonistic views are held of the great object of veneration and worship. Christians and pagans, for this among other reasons, cannot worship together. Nor can this difficulty be obviated by a mere profession of christianity; nor even where a mechanical conformity to the practice of ordinances and rites is strictly observed, if the parties differ in the gods they worship, or in their conceptions of and confidence in the God of Israel. In tracing the discrepancy between the Old and New kinds of Baptists in their views of God, we do not intend to examine the doctrines known as *Trinitarian, Unitarian, Arian, Socinian, Sebelian, &c.*, at this time, as it is not on these points that the difference between them consists.

The Old School Baptists, being taught only of God in their knowledge of him, have much more exalted views of his being and perfections, than they can have who have only learned a theory in the schools of those who *teach every man his neighbor, and every man his brother, saying, Know the Lord.* So far as our information extends, the Old School Baptists are the only class of professing christians on earth who answer to the provisions of the covenant which God has made with his people under the gospel dispensation, in this particular respect. The New School Baptists differ as widely from us on this point as do the Roman Catholics or the pagans. The gods they profess to worship, according to their faith and practice, may be "found out by searching;" and "known" as the sciences of this world are attained, by schools, books, tracts, missionary labors, &c. On the other hand, the Old School Baptists hold that to know God and Jesus Christ whom he has sent, is eternal life; that no man by searching can find him out; that he can only be known by revelation, and that he is never revealed to any until they are quickened by the Holy Ghost. In what the Old Baptists know experimentally of the true God, they are affected very differently from those who have learned what they profess to know of him, from their doctors of divinity, or rabbies of their theology. The more the Old Baptists know of God, the more deeply do they feel abased before him. In some instances in which he graciously reveals himself to them, they are constrained to cry out like the prophet: "Wo is me, for I am undone! because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isa. vi. 5. Like Daniel, and like

John, they fall down before Him "as dead men." But those who learn the science of modern divinity at the schools, like the proficient in the schools of mythology, the more they learn, the greater conceit they have of themselves, the more inflated with pride, (which frequently discovers itself in not only their priestly habiliments, and gold spectacles, but in the high sounding titles of reverence which they assume, and the strange ambition they discover for the school-boy playthings of A. M., D. D., and whatever is calculated to make the ignorant stare and the wise man smile.)

We believe that God is immutable, of one mind, and none can turn him, and that his purposes are as unchangeable as his nature, and consequently it is as impossible that he should yield any design or alter any plan as it is for him to cease to be God. In these exalted views of God we are opposed by the New School. They hold that God can be moved by our prayers; hence they appoint *concerts of prayer*, in which it is arranged for thousands at the same moment to send up their prayers for some particular object that they have agreed to insist upon, in the vain expectation that such prayers will act upon God as steam acts upon a locomotive; hence the quantity, concert, zeal, and earnestness of their prayers, are relied on by them rather than the Spirit's work teaching them to pray in harmony with the sovereign and eternal will of the unchanging God.

The Old School Baptists believe that God is omnipotent; that he never failed to accomplish his pleasure for want of ability to execute his will; but the New School believe there are thousands in hell whom God has labored for years to save, by wooing, pleading and knocking at the door of their hearts; that they resisted, until the Lord gave them up, as too obstinate to be subdued. The balance of power is, in their theory, with men; for they represent, that God has labored unsuccessfully for ages to convert the world, but this work they have undertaken to do, and feel an assurance that they shall succeed. They will laugh us to scorn, if we either tell them that God can, or that men cannot evangelize the world.

In their revival making operations, they talk of dead sinners storming heaven and taking the kingdom of glory by violence, as of a common business transaction. They not only claim to be co-workers with God, but deny that he can work successfully without them and the means they furnish him to work with. How truly is it written that wicked men wax worse and worse, deceiving and being deceived; for in ancient times, the error of their fathers was, in thinking that God was altogether such an one as themselves; but now forsooth, they affirm that God cannot save sinners, but that they save the perishing heathen, and christianize the whole world.

Having glanced at some of the many particulars in which the Old and New Baptists differ in their views and testimony of God, we will in our next endeavor to show how widely they differ on the doctrine of Election.

**GREAT IRON WHEEL:**—Brother Chrisman is informed that the brother who furnished the article, which we copied, has not yet furnished us with the balance.

Receipts will be acknowledged in our next.

## POETRY.

SELECTED FOR THE SIGNS OF THE TIMES.

*"His name shall be called Wonderful."*

Wonderful Lord! at thy footstool we plead,  
 Wonderful mercy thy suppliants need;  
 Wonderful grace thou hast many times shown,  
 Wonderful love to us once more make known.  
 Wonderful art thou in all thy career,  
 Wonderful ere the green world flourished here.  
 Wonderful in the high counsels of heaven,  
 Wonderful when thy engagement was given,  
 Wonderful sufferings and death to endure,  
 Wonderful numbers a crown to procure,  
 Wonderful when at thy mandate of old,  
 Wonderful systems their orbits unrolled;  
 Wonderful when at thy mighty decree,  
 Wonderful caverns confined the deep sea.  
 Wonderful when from the dust of the earth,  
 Wonderful creatures sprang instant to birth;  
 Wonderful when with rejoicing surveys,  
 Wonderful seraphs sing anthems of praise.  
 Wonderful when the first foe shed his blight,  
 Wonderful promise of wonderful light;  
 Wonderful when the drow'd vallies were dark,  
 Wonderful vast antitypical Ark.  
 Wonderful when thy chained Israel deplored,  
 Wonderful wonders their freedom restored;  
 Wonderful Captain thine Israel to lead,  
 Wonderful Manna thine Israel to feed.  
 Wonderful Cloud to direct in their way,  
 Wonderful Pillar their foes to dismay;  
 Wonderful Warrior whose presence secures,  
 Wonderful victories always ensures;  
 Wonderful Prophet, and wonderful King  
 Wonderful Priest a strange offering to bring;  
 Wonderful Altar, and wonderful Flame,  
 Wonderful Incense, and wonderful Lamb.  
 Wonderful Temple, more glorious than thou,  
 Wonderful gem on Jerusalem's brow.  
 Wonderful when in the fulness of days,  
 Wonderful harbingers heralded praise;  
 Wonderful when thy life-journey begun,  
 Wonderful when a poor carpenter's son.  
 Wonderful Child, to whom sages attend,  
 Wonderful when at the grace of thy friend;  
 Wonderful filling five thousand with food,  
 Wonderful when at the baptismal flood.  
 Wonderful Healer! from sickness to save,  
 Wonderful Stillr of tempest and wave;  
 Wonderful when in Gethsemane's care,  
 Wonderful instance of wonderful care.  
 Wonderful standing accused and forlorn,  
 Wonderful bearing reproaches and scorn;  
 Wonderful dying on Calvary's hill,  
 Wonderful Pardoner of penitents still.  
 Wonderful Conqueror of death and the tomb,  
 Wonderful soaring triumphantly home;  
 Wonderful when the pearl portals display'd  
 Wonderful entrance invitingly made;  
 Wonderful now, Intercessor in heaven,  
 Wonderful giver of every bliss given.  
 Wonderful Ruler of kingdoms and kings  
 Wonderful Manager of wonderful things  
 Wonderful when the last trumpet hath sounded,  
 Wonderful coming with angels surrounded.  
 Wonderful when like a shoreless sea,  
 Wonderful myriads await thy decree;  
 Wonderful rising to glory again,  
 Wonderful multitudes filing thy train.  
 Wonderful when thy redeemed shout on high,  
 Wonderful when the glad cherubs reply;  
 Wonderful while countless ages roll on,  
 Wonderful Lord on a wonderful throne!

Yours in Christ Jesus,

JAMES MANSER, Jr.

Sing Sing, N. Y., Dec. 29, 1847.

## OLD SCHOOL MEETING.

The Old School Baptist church of Hurley and Olive, in Ulster Co., N. Y., have appointed an Old School Meeting to be held, with the Lord's permission, at their meeting house, on Wednesday and Thursday, 23d & 24th days of February next, and affectionately invite the ministers and other brethren of our order generally, and those of Lexington and Warwick associations in particular, to attend with them at that time and place.

## MARRIED.

Married January 6th, 1848, by Elder Ambrose C. Booton, PHILIP LONG ESQ., to Miss MARY C., youngest daughter of Mrs. Barbara Smith, both of Massanutten, Page Co., Virginia.

## PROSPECTUS OF

## "FREEDOM'S GUARD."

CITIZENS OF AMERICA:—The immense amount of power wielded by political and religious combinations in our country, and the invariable tendency which such combinations have toward a union of church and state, call for an effort on the part of those who love liberty to avert the impending evils which threaten to entirely destroy the dearest privilege we received as the fruit of the revolutionary struggle, viz:—our religious freedom.

Amongst the various and complicated inventions by which designing men seek to undermine our institutions those are ever most dangerous which aim most directly to corrupt the springs of public information and thereby to poison the public mind without exciting the suspicions of the people.—Such an institution is the District School system of Prussia which has been adopted by several States of our Union, and lauded by its parasites here, notwithstanding its despotic Prussian inventors have declared that its object is to teach the people submission to tyranny. In endeavoring to expose this and the many other machinations of priestcraft for the destruction of our liberties the need of a perfectly unshackled press is seriously felt; for both political and religious party papers are so far pledged to the interests of these politico-religious clans that they will not—nay, they dare not publish anything tending to expose their schemes. This fact is the more deplorable because the people relying on the reports they receive through the press, repose in imaginary security while their chains are fast being forged, which, when riveted, will destroy every vestige of religious freedom and establish a system of oppression as intolerable as Roman hierarchy in its most tyrannical form.

In view of these things it is our design to publish a semi-monthly periodical, entitled "FREEDOM'S GUARD," devoted to exposing and opposing everything in the movements of the religious or political world tending toward civil and ecclesiastical union, without regard to political party or religious sect. It is proposed to issue the first number as soon as sufficient encouragement is received to warrant the undertaking; and we earnestly solicit the assistance of every friend of freedom to sustain us, not only by extending our circulation, but by furnishing matter for our columns.

We have selected as our motto the mandate of the sovereign Judge, "*Render to Cæsar the things that are Cæsar's and to God the things that are God's.*"

FREEDOM'S GUARD will be published on or about the 7th and 22d of each month at \$1 00 per annum, payable on the receipt of the first number.

WM. L. BEEBE, EDITOR;

To whom all communications must be addressed Post paid.

Agents are requested to forward their lists of subscribers as soon as possible that we may know how many copies of the first number to print.

New Vernon, Orange Co., N. Y.,  
 Jan. 1, 1848.

## LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

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In the revision of the above list, we have omitted some names which we could not find on our subscription list; many who have rendered us important service, have been called away by death. Ministers of the Old School Baptist order, Past Masters, and all friends of the paper, are requested to exert themselves to extend our circulation whether their names are enrolled as agents or not. All favors of the kind will be duly appreciated and gratefully acknowledged.

# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

NEW VERNON, ORANGE COUNTY, N. Y., FEBRUARY 15, 1848.

NO. 4.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

**Gilbert Beebe, Editor,**

To whom all communications must be addressed.

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☐ All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I have been looking at the distinction you have made between a "wrought out" and a "brought in" righteousness, and must confess that I cannot see the force of it, though I have no doubt that it is both plain and important to your mind. The righteousness of Christ in which the church is interested, I understand to result from the vicarious obedience rendered by him to the law of God, which obedience is imputed to the church, and regarded in the eyes of justice as her act: as when a surety pays the debt for which he became responsible, it is regarded in the eyes of the law as the act of the principal, as much so as if he had paid it himself. But that the act of redeeming the church was not that by which she enjoys a title to heaven, or a preparation for it, is clear to my mind, and ever has been since I was led to reflect on the subject, and if I understand you, we accord fully upon that point. The church is represented as the wife of Christ, but I never believed that Christ's mission to earth was to purchase or to marry a wife, but to redeem her.

As to the union of Christ and his church, it, in my mind, was eternal, and the bond is the everlasting love of God. Now if the period can be fixed upon when God did not love the church in Christ, then we can tell when the union between them did not exist: but Jeremiah says, *The Lord appeared unto me of old, and said, Yea, I have loved thee with an EVERLASTING LOVE, and therefore with loving kindness have I drawn thee.* And Paul says, *I am persuaded that neither life nor death, nor angels, &c. &c. shall be able to separate us from the love of God in Christ Jesus.* Here then the love of God in Christ Jesus constitutes the bond of union. Moreover, it is evident that the gift of Christ is the result of the love of God:—*For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have eternal life.*

Redemption, as you justly remark, supposes an interest in the object redeemed. The term is also used in reference to the ancient mode of obtaining persons taken prisoners by paying a ransom price for them. This has been done by our government since my recollection. A number of our citizens were taken by the Algerines and made slaves of, and were redeemed by our government at a certain price. This ransom, however, did not change their relation to this country. They were citizens before they were taken captive;—they were citizens when in captivity; and they were no more than citizens after deliverance.—But though their redemption did not change their relation to their government, it made an important change in their circumstances: it relieved them from a very painful servitude, and restored them—not to citizenship, but to the enjoyment of those privileges which they had been deprived of by their captivity. I understand the effect of the redemption of Christ on the church to be similar: not to secure an interest in her, but because he had an interest in her before her embarrassment; and not to make them citizens of his kingdom, but because they were citizens. He redeemed them from the captivity into which they had fallen in consequence of their connexion with Adam and partaking of the fall in common with others.—Now I cannot believe that the fall dissolved the union between Christ and them, or in any wise affected his interest in them. View them either in the relation of wife or citizen, therefore, their redemption could not be that by which they became entitled to those privileges arising from the relation of wife or citizen. Thus, if my wife should commit a criminal offence, and unless I should pay a certain sum, must suffer the penalty incurred, and to relieve her, I should pay the demand, this act of mine would not make her my wife, nor entitle her to the right of inheritance. This right results from the marriage contract.—To some this view may seem to undervalue the redemption of Christ: but it cannot detract from the real value of any act to refuse to attribute to that act anything which is not the legitimate effect of that act. Hence I cannot see how a refusal to attribute to redemption that which is not properly the result thereof, can detract from its value. To me there appears great beauty in being enabled to give to everything in the great economy of salvation, its proper place. There is no order of which I have an idea, in which the old adage, "*A place for everything, and everything in its place.*" is so clearly exemplified as in the econ-

omy of salvation. We suppose the church to be the wife of Christ, and the relation to have existed before her fall: but by the fall she became obnoxious to the wrath of God: Christ, from his love for her, assumed her responsibility, and under that assumption, cancelled the mighty debt by the sacrifice of himself. Now although this act did not make her his wife, it delivered her from an embarrassment which must have forever debarred her from the privileges of that relation. By this act of his the claims of justice against her are fully satisfied. The door to heaven, which otherwise must have been closed forever against her, is thrown wide open. But to appreciate fully the value of redemption, is out of our reach. Before we can do this fully, we must be able to comprehend the extent of the misery of the damned, and the happiness of the saints in glory: for without redemption she must have suffered the former and have been debarred the latter.

Not only did the church incur the penalty of the law by transgression, but she imbibed all the pollution of sin, and became alienated from her Husband, and, in common with others, hated him with a perfect hatred. Hence Paul says: *For if, when we were enemies, we were reconciled to God, by the death of his Son, &c.* Thus the enmity is on the part of the church, and it is necessary that the enmity be conquered and reconciliation on her part effected, before she can enjoy the privileges secured to her by the marriage contract, and to which she has been legally restored by redemption. For if taken to heaven in an unreconciled state, it would be no heaven to her. For a woman who had left her husband from hatred to him, to be forced back without a reconciliation on her part, instead of promoting her happiness, would increase her misery: but let her be fully reconciled to him, and it would be very different. She would not then need violent coercion to bring her back; but she would voluntarily return, and be prepared to appreciate the value of a restoration to her privileges.

In contemplating the economy of grace, we find everything necessary for the complete salvation of the church, provided: not only a restoration to her privileges by redemption, but a preparation for their enjoyment contemplated. "*All thy children shall be taught of the Lord, and great shall be the peace of thy children.*" This instruction is necessary to a correct knowledge of our true character and condition, as fallen and helpless sinners; of our infinite obligation to Christ for his eternal love towards us, in giving himself a

ransom for us, that he might thereby reconcile us to God. It teaches us to hate sin and to love holiness, and thus prepares us to participate in those pure and holy enjoyments which await the saints in glory.

"O glorious hour! O blest abode!  
I shall be near and like my God!"

Heaven is not a mere negative idea with the saints: by which I mean that they do not merely look to it as exempting them from torment; but view it as a positive happiness, where they will be free from the least taint of sin, and bask forever in the ocean of holiness. When Christ shall be **ALL IN ALL**, in the fullest sense, and when he will possess their undivided affections, and not until then, will the hope of the saints be finally and fully realized.

But here I must stop. The subject is too sublime for my limited mind. It is too deep for my short line to fathom: but I am sure that nothing but the regenerating influence of the Holy Ghost could ever prepare me, or any other fallen and contaminated sinner for the enjoyment of such sublime and holy pleasures as await the ransomed of the Lord.

Dear brother, I submit these few imperfect remarks for your disposal, and remain, as ever,

Yours in the love and afflictions of the gospel,  
**THOMAS BARTON.**

P. S. By *afflictions of the gospel* you will understand me to mean that reproach, &c. which they who trust in the living God, have ever been called to endure.

For the Signs of the Times.

### ON THE ATONEMENT.

**BROTHER BEEBE** :—The third and last subject which has been proposed for me to give my views on, is the Atonement. This is of itself a copious subject: it will therefore readily be expected that I shall be rather lengthy on it; and I may as well at once divide it into chapters, to relieve in some measure its tediousness.

#### CHAPTER I.

*Atonement, what it is, and its inseparable connexion with redemption, as taught in the scriptures.*

I would here premise that the atonement made by Christ is shorn of much of its glory, by being represented as a provision entirely distinct from redemption, or if redemption is spoken of in connexion with it, there is no more extended idea given to it, than what is contained in atonement or forgiveness of sin. This is a convenient way of representing the subject for those who will have the redeemed still retained under the law, or subject to conditions as grounds of their acceptance with God. But it is rather a matter of surprise that persons who contend for the scriptural doctrine of redemption have so frequently suffered themselves to be dragged into an argument on the subject of atonement alone. It is true there is a distinction of idea conveyed by each term, and the two are mostly represented by distinct figures in the Old Testament; but that evidently arises from a deficiency in the types fully to represent the perfection of Christ's offering.

We will in the first place notice the distinct idea conveyed by each in their use in the scriptures. First, **Atonement**: this word is found but once in our translation of the New Testament, though the same idea is abundantly taught therein. This instance is in Rom. v. 11. The word in the original is derived from the verb which in verse 10th is translated *reconciled*, and this word is in other passages rendered *reconciliation*, and such is evidently its import; that is, as representing a restoration of peace where wrath had before existed; of course it has particular reference to God's wrath as manifested in the law. In the Old Testament, particularly in the law, we repeatedly find the word atonement. As in Lev. iv. v. and xvi. It is there used to denote a covering over of sin by sacrifice, so that the sinner is freed from the penalty, or is forgiven of his sins, whilst the law in its penal requisition, is honored and hence there is reconciliation for his sins, and the sinner is reinstated in the favor of the law; so says the Psalmist, "Blessed is he whose transgression is forgiven, whose sin is covered." (xxxii. 1) But this as by verse 2d is spoken more in reference to Christ's atonement; see Rom. iv. 6.—Atonement thus in type as under the law, falls far short of representing the redemption and atonement as accomplished by Christ's blood, for though it represented a cleaning away or covering over of transgressions as past, it left the Israelite still subject to the law, and liable to its curse, in case of future transgression. And so I cannot see how atonement or reconciliation alone even by Christ's blood, if that was all that was accomplished, could have secured any from future condemnation as it would leave them still subject to the demands and bondage of the law, unless there were ability secured to those whose sins were forgiven, to obey fully the law in future. The apostle notices the insufficiency of the legal sacrifices to make the comers thereunto perfect. Heb. x. 1. Hence because typical expiation of sin could not represent the redemption accomplished by Christ's blood in the sacrifice he offered for sin; there were distinct types appointed representing his redemption; this leads us secondly to notice the idea embraced in the term redemption as used in the scriptures. 1st, we find it declared that the Lord *redeemed Israel out of the house of bondmen, from the hand of Pharaoh*. &c. Deut. vii. 8, and in many other places this deliverance of Israel from Egypt is represented as a redemption. And this was nearly typical of the redemption of spiritual Israel. This was nothing less than an entire breaking of Pharaoh's yoke from off their necks and bringing them out of the house of bondage and into the promised land, and giving them a standing there as an independent nation, and as the people of God. Surely this is more than a mere expiation for sin; leaving his people still subject to the law. Again, God claimed specially all the first-born of Israel being males, of man and of beast, as his, in consequence of his sparing Israel on the night he smote the first-born of Egypt. The first-born of man and of the ass he

required to be redeemed. Ex. xiii. 11—16, & xxxiv. 20. By this redemption they were freed forever from that special demand, and were placed in similar circumstances with other Israelites.—Here then we have another figure of redemption by which complete deliverance is accomplished. In the case of the Israelite who had waxed poor, and his inheritance or himself had been sold for debt; we have another illustration of gospel redemption. The redeemer must be one of his kin; and being redeemed he is completely released from bondage and from all claims of his old master; and so of the inheritance. See Lev. xxv. 23—25 also from verse 47 to 55. It is true this Israelite might wax poor again and be again sold into servitude; the type could not prevent that. But the claim of the original creditor was in the redemption fully consulted, and this is what we contend is implied in redemption. I will now give one instance from the New Testament showing that the redemption by Christ fully meets these types, accomplishing a complete release from the bondage of the law. Gal. iv. 1—7. The expression in verse 5th, "To redeem them that were under the law;" has been somewhat involved in obscurity by the different constructions put upon it. Some have supposed it had reference only to the Jewish disciples as having been under the law of Moses, and some one thing, and some another. This shows the necessity of attending to the connexion, or the design of the apostle's argument. He was writing to the churches of Galatia, and, of course to gentiles, as is also evident in his warning them against being circumcised. His object appears to be to guard them against the errors of judaizing teachers, and of being involved in their minds in bondage under the law by being circumcised. In the 3d chapter he shows that in Christ there is neither Jew nor Greek; that if they were Christ's, then were they Abraham's seed. He then goes on in this chapter to show, that according to the Roman law, which held minors in the same bondage to their fathers, and gave the father the same right to sell them as though they were children of slaves, and required the going through a form of redemption or emancipation to give them the standing of citizens; and both forms before they could be acknowledged by adoption the successors to the rights and estate of other persons, that they when children, that is previous to their manifestations as citizens, and as having right to the privileges of the gospel kingdom, were in *bondage under the elements of the world*. And what were these *elements* but law as established in creation both upon matter and mind, varying according to the nature of each? Hence the necessity of being redeemed from under this bondage to the law, before they could receive the adoption of sons. The extent and limitation of this redemption is found, not in being *under the law*, for according to the figure, the servants as contrasted with the heirs, were in the same bondage, that is, *under the law*; but in being predestinated sons or *heirs*. Now the redemption of the servant, though it would free him from bondage, would not



of itself entitle him to be accounted a son and heir of his redeemer; as in this case, it was not their being redeemed that entitled them to the adoption of sons; but it was *because they were sons*, that the spirit of God's Son was communicated to them. But as showed it was necessary that they should be redeemed from the bondage under the Jews; otherwise, being held by it in bondage it would continue to bar them from the privileges and liberty of sons. The redemption therefore cannot be a complete and final redemption from the bondage of the law, and from its demands. So Paul says, verse 7th. "*Wherefore thou art no more a servant but a son, &c.*" And this is the redemption represented as accomplished by Christ, in being made of a woman and made under the law, and is therefore gospel redemption.

We pass to our second general head, which is to show the intimate connexion there is between, or rather the oneness of redemption and atonement, as accomplished by our Lord. Both must go together in order to bring the children of God into the comfortable enjoyment of the relation of sons. Atonement or expiation for sins alone, would, as showed, leave them in bondage under the law; and redemption, that is, pardon from the law, without expiation for their sins, never could satisfy those who have been truly convinced of the evil of sin, nor give them confidence in approaching a holy God.

The idea has long been entertained by many and advanced in books, &c., that redemption from the law, as requiring perfect obedience, was distinct from atonement, in that the one was by Christ's obedience to the preceptive requisition of the law, and the other, was by his death as enduring its penalty; the one has been called his active, and the other his passive obedience. So of justification in distinction from pardon, which are but the results of redemption and atonement. This has heretofore been my view of the subject, and which I am now convinced I derived from tradition, that is from my early religious intercourse with men and books; and having not been particularly led to doubt its correctness; and I have held on to it; and when I have been led particularly to notice texts, which did not read in accordance with those views, I have had the awful presumption, to suppose it necessary to add something explanatory of that which is divinely perfect, as the revelation of God. Being now convinced of my error in this thing, I think it proper to confess and abandon it. It may be proper to assign some reasons for my present different view of this subject. I will therefore try to present my proofs of the oneness of atonement and redemption, as considered in the work of Christ, so as to meet both cases. 1st, then, I will say, I have no doubt that Christ Jesus, in his manhood and life was perfectly conformed to the law, loving God and his neighbor as it required. This was essential to his being *holy, harmless and undefiled*, in his manhood, and necessary to his being a suitable offering for sin. But I much doubt whether this could have been accepted by the law as a redemp-

tion price from the obligations his people were under to obey it. The original obligation man was under in his creation, *to love God with all his heart, &c. and to love his neighbor as himself*, would have been perpetual had he continued in his state of uprightness, and one act in opposition would have incurred the penalty. Could the law have accepted of any extra obedience as a redemption price for man's being released from his obligation thus to love God and his neighbor? I think not. At any rate, I have never seen any intimation in the scriptures that man ever would or could have been redeemed from the obligation he was under to the law had he not first incurred the penalty. If preceptive obedience by another could not have been a redemption price for man, then I see not how it could enter into his redemption price now. 2d, the penalty for transgression was death, and this eternal in its duration as borne by the creature. This being inflicted and borne; could the law demand any thing more? and would not this therefore be an end to all its demands?—If then the law looked to Christ, as the Head, Husband and surety of his people for satisfaction for their transgressions, and he could and did, in a limited period of time, bear the full weight of the curse or penalty thus due; would it not equally be an end to its demands on him and them, and therefore a redemption from it? Paul certainly took this view of this subject, when (Rom. vii. 6) he compared the relation between man and the law, to the relation of husband and wife. Could a man love and cherish his wife so faithfully for a given period, or could any body else for him, as to release him from any further obligation to her as his wife, both still living? No. But let death take place in reference to either party, and the relation and obligation is at once dissolved. It is then *death* and not life that dissolves the relation between man and the law, or redemption from it.

3d. The scriptures no where ascribe the redemption of Christ's people to his life or obedience to the precepts of the law; but repeatedly and directly do they ascribe it to his blood or death.—See Eph. i. 7, & Col. i. 14: "In whom we have redemption through his blood, the forgiveness of sins." Here, not only is redemption spoken of as *through his blood*, but *forgiveness of sins*, or *atonement* is represented as one and the same with it. Thus also justification is spoken of as being through the redemption which is in Christ Jesus, (Rom. iii. 24) and is said to be by his blood, (Rom. v. 9.) Peter also ascribes redemption to the blood of Christ, as of a lamb, &c. 1 Pet. i. 18, 19.—So the elders, Rev. v. 9, in their song to the Lamb, sing, "For thou wast slain and has redeemed us unto God by thy blood, &c."

4th. Not Christ living under the law, but Christ crucified, is the theme of gospel preaching. "We preach Christ crucified," &c. 1 Cor. i. 23. "I determined not to know anything among you save Jesus Christ and him crucified." 1 Cor. ii. 2.

5th. But some may object to this view, on account of Christ's being revealed as our righteous-

ness, &c., supposing that this must be by his conformity to the law in living under it. But, I would ask, is there not as much righteousness in the penal, as in the preceptive requisitions of God's perfect law? I think there is. How is it, that we were *made the righteousness of God* in Christ, but by his being *made sin* or a *sin offering* for us? See 2 Cor. v. 21. And how was he *raised for our justification*, but by being first *delivered for our offences*? See Rom. iv. 25. Examine also Rom. iii. 21—26, and see if the righteousness of God, there spoken of, is not *declared* through Christ's *being set forth to be a propitiation*, &c. If these things be so, the redemption accomplished by Christ for his people, is nothing other than the perfection of his atonement. As is said, Heb. x. 14, as contrasted with the deficiency of the atoning sacrifices under the law, that "By one offering he hath perfected forever them that are sanctified." And "We are sanctified through the offering of the body of Jesus Christ, once for all." See verse 10, same chapter. If then we are perfected by the one offering by which we are sanctified or cleansed from sin, I think the atonement and redemption in the work of Christ, and in reference to the price of redemption, is one; and, that perfecting us, we need nothing further on that score. As to the carrying out of this redemption in the complete salvation or deliverance of his people, that is by his life at the right hand of God. See Rom. v. 10.

There is one objection more I ought to meet: that is, an objection to publishing this in the Signs. For I shall probably be considered, by some of your readers, as treading on their toes. I can only say, in obviation of it, that I will promise not to reply to anything it may draw forth, leaving what I have written to stand by itself, unless the remarks may be written in that candor which shall evince a simple regard to truth, and shall call for something from me in the same spirit.

Here I close chapter 1st.

S. TROTT.

Centreville, Fairfax co., Va., Jan. 24, 1848.

For the Signs of the Times.

BROTHER BEEBE:—My health of body has been very poor, for a few months past, so that I have been unable to fulfill some appointments that I had made, that were some considerable distance from my residence. This will account to brethren who were disappointed, why I did not meet with them. My health is now about as good as is usual for me to enjoy. Health of body, is one of heaven's best temporal gifts to man. But we are unable to appreciate it as we should, unless we have been deprived of it for a season. Those who have been much afflicted in body, and after that, have been restored to a state of health, are frequently saying—*what a great blessing is health*, and how thankful those should be, who are in possession of it. Again, after we have had a long, dark and cloudy season, and the sun has not been seen for a number of days; the first time it makes its appearance, the people will say—*how*

*beautiful the sun appears*; all nature seems now to smile. If the children of the Lord never experienced sickness of soul, they would not be able to appreciate spiritual health. If they had no darkness of mind, they would not rejoice with exceeding great joy, when the great Sun of Zion appears, and scatters the clouds of unbelief, and the gloom of death from their minds. Oft times they are tossed with tempests and not comforted; and they are brought to a stand. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. *Then are they glad because they be quiet.* Yes, *THEN THEY ARE GLAD*; but this gladness they would not have known—if the winds had never blown, and the waves never roared. Ye children of Zion, who are often affrighted by the howling of tempests, and the roaring of the mighty deep! remember that it is your Father and your God who commandeth and raiseth the stormy winds, which lifteth up the waves of the great waters, upon the bosom of which you ride like the ark of Noah, under the guidance and direction of our God. You are blest with the privilege of seeing the works of the Lord, and His wonders in the deep, without which you could not praise Him for His goodness, and for His wonderful works to the children of men. God's people are all "*captive exiles.*" They are often hastening that they may be loosed, and that they do not die in the pit, and that their bread fail not. One of them in ancient times got in such a hurry to be loosed, that he cried out: "Oh that I had the wings of a dove." Another said: "It is enough: now, O Lord, take away my life; for I am not better than my fathers." The poet wrote the truth,

"Plagues and deaths around me fly,  
Till He bids I cannot die;  
Not a single shaft can hit,  
Till the God of love sees fit."

We cannot be loosed from these bodies of death, and this world of sorrow and disappointment, until Jehovah gives the king of terrors the warrant. Sometimes the Lord appears to His children and says, "Be still, and know that I am God;" and then for a moment they cease to hasten; and then they say, "I charge you, O ye daughters of Jerusalem, that ye stir not up, nor awake my love till He please." Thus we see, they have (as Erskine of Scotland said) "hell and heaven by turns." But the Lord Jehovah is their friend; and he has arranged all things to work together for their good.

"Then let the howling tempest yell,  
And roaring waves to mountains swell;  
No shipwreck shall my vessel fear,  
Since hope hath cast its anchor here."

From your brother and companion in tribulation,

SAMUEL WILLIAMS.

Warren Co., O., Jan. 18, 1848.

For the Signs of the Times.

January 8, 1848.

**BELoved BROTHER:**—While those who fear the Lord and think upon his name, are few and far between, and are assailed by temptations, doubts and fears within, and by the arch adversary and his emissaries without, it is a blessed privi-

lege we yet enjoy of communicating to each other the dealings of the Lord with us, and recounting the multitude of his mercies, and this being the instrument in his hands of comforting and reviving each other by the way. Entertaining a hope that I may be enabled to say something to edification and profit, as one that hath obtained mercy, I feel disposed, as opportunity offers, from time to time, to bear testimony to my brethren of the forbearance and long suffering of a covenant keeping God toward me: how he hath taken my feet out of the mire, where there was no standing, and established my goings; and how, from the lowest depths of despair, he hath enabled me to hope in him and rejoice in his salvation. Accordingly I contemplate giving you a brief account of my own experience, together with some observations upon christian experience in general: but for the present I will content myself with offering a few thoughts upon a passage of scripture which is resting upon my mind, as seeming to present gospel truth with much force and beauty. It may be found in the lamentations of Jeremiah, iii. 24:

"The Lord is my portion, saith my soul: therefore will I hope in him."

It was under circumstances peculiarly afflicting that the prophet gave utterance to these words, and such as it has not very often fallen to the lot of the saints, to be placed in. A sight and sense of the impending calamities that awaited his nation, and their persevering obstinacy in rejecting every admonition; while the gathering storm was just ready to burst with all its fury on their devoted heads, together with the bitter persecutions he received at their hands, while he stood almost or quite alone, and the whole world seemed to be apostatized, had been pressing him down, and he gives vent to his sorrows in a long and bitter complaint. His multiplied afflictions seem for a little time to have overpowered his fortitude, and he bursts out in uncontrollable grief. Thus bereft of all earthly consolation, he rejoices in a better and an enduring inheritance. Though he become a prey to his enemies, yet the eternal God is his refuge. The prophet Habakkuk, under a similar view of a dissolution of every temporal prospect, rejoiced in the same blessed portion. Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields yield no meat; the flock shall be cut off from the folds, and there shall be no herd in the stalls; yet I will rejoice in the Lord; I will joy in the God of my salvation." And may not we likewise rejoice, if we can be assured that he is our portion, and that with him we shall inherit all things? though we sometimes suffer persecution and tribulation for the truth's sake, and though he sometimes withdraws from us the light of his countenance. In another scripture, spiritual Israel is set forth as the Lord's portion; and the lot of his inheritance. In this, the Lord is presented as his portion; thus demonstrating a vital union, and a oneness of interest as existing between them, each being the portion of the other. Again we have it in the song, "My beloved is

mine and I am his," and, "I am my beloved's and my beloved is mine." Shall we contemplate the character, for a few moments, who is thus presented as the lot of our inheritance, who is the chief among ten thousand and altogether lovely? It is he who once tabernacled with men, to put away sin by the sacrifice of himself, to suffer the ignominy and shame which was due to us; to bear our griefs and carry our sorrows, in order to deliver us from going down to the pit. He who was "oppressed and afflicted," suffering the miseries, the temptations and trials appertaining to human nature; bearing our infirmities and sicknesses, visiting the haunts of poverty and wretchedness, while he himself had not where to lay his head. But he drank the bitter cup to the dregs. All things that are written in the law and the prophets, are fulfilled in him, and now he must enter into his glory; he must be exalted in due time. He ascends the throne of his kingdom in majesty and state; and the prophet who had seen him in his humiliation, saw him also "sitting upon a throne, high and lifted up, and his train filled the temple." Exalted by the right hand of the Most High, a King in Zion, and Head over all things to his church; exalted in the hearts and affections of his people, and exalted in his complete and universal triumph over all his enemies; he sits upon a throne high and lifted up, elevated above the earth, and the kingdoms of this world, and established in righteousness,—the sceptre of his kingdom is a right sceptre. His church, the members of his body, as set forth by the temple, live upon him and receive of his fulness. The glorious beams which emanate from his person, as the Sun of Righteousness, descend upon the objects of his love, and impart life and vigor and warmth, and even all the graces and excellencies of his character, and the whole church is filled with his glory. "The mountain of his house is established in the top of the mountains, and exalted above the hills," and his church thus elevated in him and he in his church; he reigns in Mount Zion, and in Jerusalem, and before his ancients "gloriously." Such then is the character of him who is the portion of the saints. He is the repository of all the fulness of the God-head. He is "Christ the power of God, and the wisdom of God."

He is made unto his church wisdom and righteousness, sanctification and redemption. And now can we adopt the language of the prophet and say, *The Lord is our portion?* Or are we of those who have their portion in this life? Nay, rather, I think the language of our hearts is, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "My soul thirsteth for thee: my flesh longeth for thee, in a dry and thirsty land, where no water is." There is a certain longing after him; after the light of his countenance; after the perfections, the holiness and purity of his character, in his people; and, not only so, but a mourning on account of their sins, their imperfections, their coldness and indifference; and a longing for deliverance, and a release from all their corruptions: which clearly

distinguishes them from those who desire not the knowledge of his ways. Is not here a touchstone for us, and one that will not deceive us? In examining this subject closely, may we not decide, and that correctly, where our treasure is, and the true object of our affections? Are we offended in him, in his doctrine, in any of the ordinances of his house, or in the reproach which is cast upon those who follow him whithersoever he goeth? Or is not his loving kindness better than life, and the sunshine of his countenance more to be desired than all things else? What fear or regard have we of what men will say of us, or what loss we shall suffer, of reputation or the like, in following where he has led, or when the truth is at stake! Have we not much greater fear that we shall dishonor our profession and bring reproach upon the cause we have espoused? I say with confidence that it is even so.

There are those who seem to be saying, "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel." But to us he is surely a blessed portion.—What a fullness there is in him for all our wants! Though ever so destitute and impoverished, we are complete in him; we have all things and abound. "There is no want to them that fear him." Well do we remember yet when the avenger of blood was pursuing us, and we were required to show cause, if any we had, why sentence of death should not be passed upon us. The commandment came upon us in our utter destitution and poverty, and demanded, "Pay me that thou owest." The flames from the fiery mount had consumed our armor wherein we trusted, and our fig leaf garments, and the famine was sore in the land. Neither sun nor star appeared for many days, and, to all earthly appearance, our frail bark must soon become a prey to the raging billows: but, after all hope that we should be saved, was taken away, One passed by and said, "Peace, be still!" and brought us to our desired haven.—O then did we know the blessedness of the man whose iniquities are forgiven and whose sins are covered! What a heavenly calm succeeded the tempest! How glorious was the light, after emerging from the thick darkness! And after a long season of toil, how sweet was that rest!—"We sat under his shadow with great delight, and his fruit was sweet to our taste." O does not the light of his reconciled countenance, a crumb now and then from his table, an earnest of our inheritance, "put gladness in their hearts, more than the time when their corn and wine increase"?

Reader, what think you of such a portion? Is he the portion of your choice? Do you long to bear his image, to be like him, to have the impress of his character enstamped upon you, and to enjoy his presence? Do you delight to hear him glorified, and his name exalted, and the creature set at naught? Can you feed upon that kind of preaching of which he is the substance, the "all in all," and pine away and starve under any other system? Will we speak the language of your soul and mine when we say that he is the begin-

ning of our life and the end of our confidence, the author and finisher of our faith, that "God is the strength of our hearts, and our portion forever." Let him deny us what else he will, rather than withdraw from us a sense of his love, and the evidences of his pardoning mercy. If so, let us rejoice in this blessed portion; let us adopt the remaining clause of the sentence, "therefore will I hope in him." Is there not ground of hope, even that hope which is both sure and steadfast, and entereth within the veil, whither Jesus our forerunner has already entered? It is not the hope of the hypocrite; but it is that hope which may well exalt the soul into rapture, inasmuch as it is centred in Him who holds the keys of hell and death, and who has triumphed over all the powers of darkness, and in whom we have redemption, through his blood, even the forgiveness of sins, according to the riches of his grace.

"Arise, my soul and stretch thy wings;  
Thy better portion trace!"

We are sometimes indulged in this militant state with a foretaste of what is in reserve for us; we are permitted to rise on wings of faith, within the veil, and receive the earnest of the Spirit, a sure pledge of joys to come; but this is not our home, and a full enjoyment of our inheritance would not be consistent with our present state of existence: hence the full meal is reserved for us above.—Then "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord, the Shield of thy help, and who is the Sword of thy excellency? The eternal God is thy Refuge, and underneath are the everlasting arms."

I must close. I have come far short of presenting this subject to you as I desired; and, instead of enjoying the blessed evidences that I have been endeavoring to set before you, for myself, I have to mourn over my coldness, and selfishness, and indifference, and wonder why it is that so much of the corruptions of nature still cling to me. May the Lord "Turn us again, and cause his face to shine; and we shall be saved."

Yours, for Christ's sake, O. S. B.

For the Signs of the Times.

DEAR BROTHER:—I was pleased to see the prospectus published in your last number, for a paper to be devoted to the cause of civil and religious freedom, and to exposing and opposing the various movements and machinations of priestcraft, by which it is attempted to unite the church and state. I have long and anxiously watched the approximation of civil and ecclesiastical affairs in this country, and deeply regretted that there was not one among the numerous journals of the day, devoted exclusively to chronicling and heralding each innovation to the public. Indeed so strongly was I impressed upon the subject, that I had seriously thought of publishing a periodical of precisely the character proposed, and have laid by a large amount of important matter for the purpose, which I shall now cheerfully contribute to the "Guard." Request the editor to enrol the following list as subscribers.

As ever, Yours, &c.

AN OBSERVER OF THE TIMES.

## EDITORIAL.

NEW VERNON, N. Y., FEBRUARY 15, 1848.

### DIFFERENCE BETWEEN OLD AND NEW SCHOOL BAPTISTS—No. 3. ELECTION.

Many of the New School Baptists, as well as the Old School, profess to believe the doctrine of Election, but there is great diversity among them, in their manner of explaining their belief on this subject. None of them believe it, so far as we can understand them, in any sense that will conflict with *free will, free agency, means of grace*, and obligations of the unregenerate to make themselves the subjects of it. It would be a wearisome undertaking for us, and an unreasonable infliction upon the patience of our readers, for us to write, or tax them to read, all the confused theories which have been avowed, from pulpit, and press, and in private conversation by them on Election. Some specimens of their views must suffice to show the contrast between them and Old School Baptists on this point; we will give a few.

SPECIMEN 1st. Those of the New School who are considered as the most sound, or as less violently opposed to the truth than others, profess to believe that God has chosen a people in Jesus Christ, unto eternal salvation, and that this choice was made in the divine mind before the world began. That it is sovereign, discriminating and effectual; but that this doctrine being calculated to stir up the hearts of ungodly men, to rage and blaspheme, is rather calculated to make them worse instead of better, and discourage them from seeking religion, and therefore ought not to be publicly preached. While they hold that it may, and perhaps in some cases ought to be believed, the tendency of publishing it, is to chill the zeal of christians, make them stupid and sluggish in regard to their walk and deportment; careless and easy about the prosperity of Zion and the salvation of souls, and that it will paralyze the churches and cause them to decline and become extinct.

In opposition to this, the Old order of Baptists believe that what the God of heaven has revealed of his eternal purpose, in the salvation of his people, should not only be believed in the heart, but published with the tongue, pen, and press; that it illy becomes us who profess to hope for salvation, to find fault with the manner in which we believe God has saved us, or to set our wisdom above his wisdom, and determine, of what he has revealed, what may and what may not be preached. We admit that a faithful testimony of the truth as it is in Jesus will raise and stir up the enmity of the carnal hearts of ungodly men, that it will make diviners mad and bring persecution on the people of God, and reproach upon his cause, not only from the openly profane, but more abundantly from unregenerated professors of christianity; but we, at the same time feel assured, that while it, on the one hand makes the enemies of God and of his cause, belch out the rage and blasphemies of their wicked hearts against the truth, it will feed, com-

fort, instruct, edify and enliven the heirs of salvation, and thereby effect the purpose of God in separating between the precious and the vile, and make manifest who are and who are not the children of God. The apostles have declared that they are of God, and that they that know God hear them, and they that know not God hear them not: and hereby know we the spirit of God and the spirit of error. And in regard to discouraging the ungodly from seeking after God, and the salvation of their souls, they have no eyes to see, ears to hear, nor hearts to understand the things of the kingdom of Christ, or that belong to the salvation of God, until they be quickened by the Holy Ghost; and when this is effected they are invariably discouraged, but completely slain to all hope or expectation of deliverance from wrath and perdition, but *by and in and through* the Lord Jesus Christ, in perfect harmony with the bible doctrine of eternal personal election.

**SPECIMEN 2D.** Others of the New order, profess to believe God has eternally elected to salvation, all who shall in time repent and believe the gospel. These, however, deny that election is personal; they contend that characters and not persons, are elected. To illustrate, we will give an example which actually occurred in Indiana, not many months since. Brother B., an Old School Baptist elder, in riding, fell in company with a Baptist minister of the New order, and in conversation, asked him, "Do you believe the doctrine of Election?" "Certainly, I do," was the reply. "Well, do you believe in *eternal* election?" To be sure, I do, and preach it constantly," said the New School man. "But do you believe in *eternal unconditional* election?" urged the Old School brother. "With all my heart, I do," responded the New School man. Well, said brother B., I have but one question further on this point, to ask: "Do you believe in *eternal, unconditional personal* election?" "No!" was the unequivocal reply, "I do not. I believe that God has eternally and unconditionally elected all such characters as shall in the course of time be found repenting, believing and serving him: but that he had chosen any *personally*, to make them believers, and to give them repentance and eternal life, I do not."

From this description of professed believers in Election, the lovers of truth most decidedly differ, and against their artful deception they most emphatically protest. If Election be not personal, it is not *election* at all. Instead of God's choosing his people because they were holy, he chose them in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. Having predestinated them to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. Hence the Apostle says, "But we are bound to give thanks unto God always for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctifica-

tion of the Spirit and belief of the truth." They are, therefore, "elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ. Not according to what God foreknew or foresaw of faith or obedience in us, to induce him to elect us; but elected unto obedience and purification by the Spirit's work in applying the blood of Christ to us for the cleansing of us from sin.

Paul uses what is written of Jacob and Esau, to illustrate the election of grace: "For the children being not yet born, neither having done any good nor evil, that the purpose of God according to election, might stand, not of works, but of him that calleth, it was said unto her, [Rebecca,] the elder shall serve the younger; as it is written, *Jacob have I loved, but Esau have I hated.*" Will any pretend to say that God's love for Jacob and hatred of Esau, were not personal? If so, why did God lead about Jacob and keep him as the apple of his eye, and lay the heritage of Esau waste for the dragons of the wilderness, and decree that Edom should build, but He would throw down, and that they should call them [the children of Esau] the border of wickedness, the people against whom the Lord hath indignation forever? This account of Jacob and Esau, Paul says, is according to Election: therefore the one is just as personal as the other, and equally as irrespective of the good or evil works of the parties concerned or embraced in the choice of God, in one case as in the other.

**SPECIMEN 3D.** Some of the New School profess to believe that God's election is personal, but deny that it is *eternal*, or from before the foundation of the world. These contend that if sinners wait for God to quicken and regenerate them, they will die in their sins and be forever lost; but if they will do what is in their power to commend themselves to the favor of God, by using certain supposed means of grace; repent, believe, pray, attend meeting, contribute to what they profanely call the support of the gospel, they will be the cause of their own election. In short, if the sinner will choose God, God in return will choose the sinner, whose election is thus secured by himself! Of this sort of pretended believers in Election, there is the greatest number among the New School Baptists at this time: hence their preaching, exhorting, and all their inventions to coax, persuade, frighten, command and compel the unquicken sinner to get religion; and hence their various extravagant operations for evangelizing the world.

But the old apostolic Baptists, from Paul's day down to the present, have and do believe that God from the beginning chose his people to salvation; that "He has saved them and called them with a holy calling; not according to their works, but according to his own purpose and grace given them in Christ Jesus before the world began."—The declaration of Paul to the Ephesians, is conclusive. "According as he hath chosen [or elected] us in him before the foundation of the world,

that we should be holy and without blame before him in love."

Admit the testimony of an inspired apostle, and the slimy cavilling of Arminian Baptists, and of all other enemies of the truth, falls like Dagon before the ark of God. For if we were, as the Apostle asserts, chosen in Christ before the foundation of the earth, and predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, it follows of course that God did not choose us subsequently to our having chosen him, or in consequence of our having first chosen him, or of our having done either good or evil. And if, as we have quoted, by Jesus Christ to himself, it is not by us and Jesus Christ to ourselves; and if according to his will, it is not according to our will; and if he has made us accepted in the Beloved, we have not made ourselves accepted, either in or out of the Beloved.

**SPECIMEN 4TH.** There is still another class among the New order, who profess to believe that God has chosen a certain portion of mankind to salvation, such as Enoch, Noah, Abraham and others; but that his election is not so definite as to include all that *may* be saved, or positively to secure against all possible contingencies, the certain salvation of all who are chosen or elected.—This description of cavillers, make void the election of grace *in toto*, and make salvation to depend exclusively upon the wills and works of men.—Although Paul has said that God's purpose, according to election should stand, *NOT OF WORKS, BUT OF HIM THAT CALLETH.* By grace are ye saved through faith, and that not of yourselves: it is the gift of God; not of works, lest any man should boast. "Not by works of righteousness which we have done, but of his mercy he hath saved us by the washing of regeneration and renewing of the Holy Ghost." If it be of grace, it is no more of works: otherwise grace is no more grace, &c.

The scriptures are inexhaustible in the testimony which they afford to meet all windings of wicked men and devils on this subject: and to demonstrate that the Election of grace is as held by Old School Baptists, Sovereign, Eternal, Unconditional, Discriminating, Personal and Effectual: that in it the eternal salvation and ultimate glory of all whom God has everlastingly chosen and ordained to eternal life, is perfectly secured: so that none can be added to it, nor any be taken from it.

We might greatly enlarge and give an indefinite number of specimens of New School divinity, on the subject of Election; but we conclude that sufficient has been said to show that there is no more real harmony between Old and New School Baptists on Election, than between the Old School and any other of the numerous branches of anti-christ.

In our next, we propose to consider the difference between the New School Baptists and the people of God on the glorious doctrine of the Atonement.



# ORDINATION.

The Old School Baptist church of Christ, at Monty Il, New London County, Connecticut, having invited helps from sister churches, to assist in setting apart to the work of the ministry, brother Jedediah R. Gay, M. D., on Wednesday the 2d inst. a meeting was held for that purpose.

Elder Pailander Hartwell and Deacon James Brook from Warwick church, N. Y., and Elder C. Beebe, from New Vernon, (N. Y.) church appeared and were recognized by the church as the helps, they had invited to set *with* (not over) them.

Elder P. Hartwell was appointed moderator of the meeting, and the clerk of the church, held his office as secretary of the meeting.

After the usual examination of the candidate, in relation to his christian experience, call of God to the ministry, and doctrinal sentiment; the church, with the Elders and brethren present being fully satisfied, proceeded to set him apart, in the following manner and form.

1. Sermon by Eld. G. Beebe, from Psalms lxxviii. 2. "The Lord gave the word; great was the company of those that published it."

2. Ordaining prayer by Elder G. Beebe, with laying on of hands by Elders Beebe and Hartwell.

3. Charge and right hand of fellowship, by Elder P. Hartwell.

After which, the ordinance of the Lord's Supper was celebrated—and the brethren went out, *and it was night.*

The season was truly interesting and pleasant. For many years past we had despaired of ever seeing a regularly organized church, founded on the foundation of the apostles and prophets, and contending for the faith once delivered to the saints, and faithfully exposing and opposing the popular abominations of the high places, in that part of New England. But God has been pleased to raise up our brother, Gay, who single handed and alone, far remote from any other minister of our order; has lifted up his voice like a trumpet; has sounded the alarm, and given the trumpet that certain sound which has been recognized by a few of God's children in that region of country, who have united with him in the order of the gospel of Christ. Brother Gay has at his own expense provided a very neat and convenient hall, where he meets with his brethren and all who feel disposed to meet with them, and where he preaches to them stately the gospel of the Great Redeemer. The little band is in number very small, but in steadfastness, and soundness of the faith, strong; one can chase a thousand, and two of them can put ten thousand of the aliens to flight. As a matter of course they have to encounter the enemy among whom they are located, but we trust the Lord has learned them to endure hardness as good soldiers of the cross. He will sustain them by his supporting power and grace.—Brethren of our faith who may have occasion to travel that way will be cordially received and hospitably entertained, by calling on them.

BROTHER BARTON, in the first paragraph of his well written letter, commenced on the first page of this paper, informs us that he has failed to see the force of our distinction between a *wrought out* and a *brought in* righteousness. Perhaps we were not sufficiently clear in stating our views on that subject. By a *wrought out righteousness*, we mean the righteousness of Christ's obedience to the precepts and penalties of the law which his people had transgressed. We have called this a wrought righteousness, in alluding to it; partly because it is so called in common parlance; but chiefly because what Christ has done and suffered, is that which constituted the righteousness of which we were speaking. This *work* and suffering was commensurate with the demands of law and justice against him, on account of his members, for whom he was responsible. By this righteousness, he has atoned for the sins of his people, which were laid on him, and by so doing he has completely redeemed them from under the penalty of the law; so that by his stripes they are healed.

By *brought in* righteousness, we designed to express righteousness essential to his divine nature, of which, in their relation to him, being now redeemed, they are made partakers. As Christ was made sin for them, they are made the righteousness of God,—not merely of the law—in him. Wrought righteousness saves them from hell, and redeems them from the dominion of that law which they had transgressed. Brought in righteousness fits them for heaven and the enjoyment of all spiritual blessings in heavenly places in Christ Jesus.

The importance of this discrimination may be estimated by considering the inefficiency of a law righteousness to qualify them for spiritual things. None will contend that man in his original state of innocency was capable of spiritual enjoyment, or in a condition to go to heaven. If this be admitted, how can a release from the condemnation of the law fit them for these enjoyments? Again, if the sufferings and obedience of Christ qualifies for heaven, are we not prepared for heaven by a law righteousness? And if so, must there not a law have been given which could give life? To us it not only appears true, but a most important truth, that the church of God are made partakers of the essential, eternal righteousness of God in Christ, as well as of the righteousness of his obedience and sufferings.

The righteousness which Christ brought for them, existed, in all its eternal excellence, before the world began; and nothing connected with his advent to our guilty world, has either added to or diminished it; but the righteousness of his obedience and suffering, though they provisionally existed in the purpose and grace of God, which was given us in Christ before the world began, was not accomplished until his death on the cross and resurrection from the dead.

We are not laboring to introduce any new theory, nor to mystify the old doctrine of righteousness. Some remarks made by us in preaching at Versailles, Ky., drew from a brother, in that state,

a request of an explanation; and our reply to that brother, was the occasion of our being called on by others, to whom we have from time to time labored to make our language intelligible.

We are pleased with brother Barton's letter, as with all that he has ever written for the Signs, and wish nothing in this article construed to imply any dissatisfaction or disaffection towards him or his views.

## QUERY.

"BROTHER BEEBE:—Do you believe that it is proper for a Baptist church to extend her communion, and that fellowship which is implied in partaking of the Lord's Supper, any further than her discipline extends?"

JOHN HAYNES.

REPLY.—We believe that Jesus Christ is the Head over all things to his church, which is his body, and the fullness of him that filleth all in all; that he is but one King, has but one kingdom; and that all his members are called in one hope of their calling. There is one body and one spirit; one Lord, and faith, and one baptism, &c., hence, although the church of Christ may comprise many branches, and each distinct branch is required to administer the discipline of the gospel in its distinct department, according to the laws of the King of Zion, independent of the interference of any other branch of the same kingdom; yet, if any one branch shall depart from the order of the house of God, in faith or practice, it affects the fellowship of all other branches, toward the offending branch, and therefore we cannot limit the discipline of any one branch of the church of God, to its distinct limits as a branch, because all the branches are but one body. The discipline of one branch of the church of God is the discipline of every branch, and of the whole church, as much so as the doctrine, the faith, the spirit, the calling, the Lord, or the baptism are the same.

With the above explanation of our view of the extent of discipline, we answer the query of our brother, that we do not think it proper to extend the fellowship or communion of the church beyond the boundaries of the discipline. The rule of church discipline being the administration of the laws of Christ, extends the discipline to the extent of his dominion; and certainly there can be neither fellowship nor communion beyond the dominion of Christ.

BENEDICT'S HISTORY OF THE BAPTISTS.—This work is just published, and is comprised in a volume of nearly one thousand large octavo pages. It is handsomely got up and contains many interesting facts and much useful information, giving the early history of the Primitive Baptists. We are requested by brother John Axford (168 Bowery New York city,) to state that he has made arrangements with the publisher for a supply of the work, and will be pleased to furnish all who wish copies at the rate of \$3, (in cloth binding,) and \$3 50, (in sheep.) All orders directed to his address, accompanied by the money, will be promptly attended to, and copies forwarded to any part of the United States.

## OBITUARY.

Dea. ELIAS YERKES departed this life, June 21st, 1844, aged 87 years, 5 months and 5 days. He was baptized Aug. 10, 1783, appointed a deacon of Southampton Baptist church, Bucks co., Pa., Dec. 11, 1794, and continued in office until his death. He was a member of the church nearly 61 years, and senior deacon almost 50 years. The following lines are addressed to his surviving daughter.

Where are our fathers? They are gone  
To a bright world of joy and peace,  
Where pain and death no more are known,  
And sin and grief forever cease.

Where are the prophets? They are fled  
Far from this world of toil and care,  
To rest with Christ, their glorious Head—  
In his blest company to share.

They are no more! But still they live  
To swell the song of praise above:  
All honor to the Lamb they give,  
And sound his everlasting love.

Now by his power, who came to save,  
They triumph over hell, and sing:  
Where is the victory of the grave?  
And thou, O death! where is thy sting?

O yes, they live! with Jesus reign,  
The trophies of his matchless grace;  
And still within our hearts retain—  
Within our bleeding hearts—a place!

Floods cannot drown the fires of love,  
That constantly our bosoms fill:  
Departed sires, who rest above!  
With us you have a mansion still.

May God your bright example place,  
Before our eyes, from day to day,  
And call us by resistless grace,  
To flee from sin's destructive way.

But hark! I hear the voice of wo—  
'Tis Lydia, overwhelm'd with grief:  
Freely the tears of sorrow flow,  
To give her mourning heart relief.

Oh, weep not, Lydia, for your loss  
Is your beloved father's gain:  
On earth he bore the Saviour's cross,  
And now is gone with him to reign.

Weep not for him, for still he lives,  
Mourn not as those who have no hope,  
The comfort that the gospel gives  
Should keep your sinking spirits up.

In ev'ry trying case, be still,  
Submissive to the chast'ning rod,  
Suffer your heavenly Father's will,  
And know that he alone is God.

Southampton, Dec. 23d, 1847.

ESTHER, daughter of Silas and Margaret Yerkes, died Sept. 17, 1845, aged 4 years and 3 months. MARGARET, daughter of Silas and Margaret Yerkes, died Nov. 30, 1845, aged 6 years, 7 months and 24 days. Mrs. MARGARET, wife of Mr. Silas Yerkes, and a member of Southampton Baptist church, Bucks co., Pa., died Feb. 20, 1847, aged 42 years and 12 days. The following lines are addressed to the surviving husband and parent.

My valued friend, I see upon thy brow,  
Sorrow's dark lines deeply imprinted there.  
Once happiness beamed from thine eye, but now  
Thy features all a gloomy sadness wear.

Ah, is it so? my friend has learn'd to weep?  
Say, has the wonted guest at pleasure's bowers,  
Grief's silent vigils thus been taught to keep,  
And thus disguise bereavement's painful hours?

Surely, my friend, thou hast a right to mourn,  
In sweet submission, and with holy fear,  
Lov'd ones so soon from thy embraces torn,  
A wife by ev'ry virtue render'd dear,  
Sweet children, taught their parents to revere.

Mourn then, but not as those whose hopes are fled,  
Assured that God hath called them to his rest:  
Rehearse the pleasing truth, *They are not dead*,  
Gently they sleep on their Redeemer's breast,  
And soon shall the last trumpet's sov'reign word  
Recall the slumbering tenants of the ground,  
Emerging from the tomb to meet their Lord,  
Thy friends will in his likeness then be found.

Enrob'd in righteousness, but not their own,  
Shall they on Zion's sacred summit stand,  
Tuning their golden harps before the throne,  
Holding a palm of vict'ry in their hands—  
Engag'd in praising him whose precious blood,  
Redeems and brings the sinner nigh to God.

Yes, 'midst thy grief sweet hope is with thee still,  
Endure with patience then the chast'ning rod,  
Resign'd to suffer all thy Father's will,  
Know thou that he, and he alone, is God.  
E spouse his cause the remnant of thy days,  
Submit to him, and walk in all his ways. A. E.  
Southampton, Dec. 23d, 1847.

POSTAGE.—In answer to a brother, and for the information of all interested, we say that the Signs of the Times is subject to newspaper postage, viz: to any post-office in the state of New York, or for any distance from our office of publication not exceeding one hundred miles (if out of this state) the postage is 24 cents per year, due quarterly in advance; and to any office out of the state of New York, and over 100 miles from New Vernon, 36 cents per year. In no case can the postage to regular subscribers exceed one and a half cents per copy, or 36 cents per year without violating the post office law; and we desire our subscribers to report to us any instance where higher rates of postage are demanded of them by postmasters; and we will communicate the same immediately to the P. O. department for correction.

## OLD SCHOOL MEETING.

The Old School Baptist church of Hurley and Olive, in Ulster Co., N. Y., have appointed an Old School Meeting to be held, with the Lord's permission, at their meeting house, on Wednesday and Thursday, 23d & 24th days of February inst., and affectionately invite the ministers and other brethren of our order generally, and those of Lexington and Warwick associations in particular, to attend with them at that time and place.

## RECEIPTS.

NEW YORK.—John Gilmore \$2; J. Farwell Esq. 2; P. West 5; Mrs. W. Peck 1; Mrs. M. Carriek 1; J. Brimmen 1; Eld. P. Hartwell for W. L. Benedict 1; B. Horton 1; J. S. McNish 2; Wm. McLaughan 1.50; S. Wheeler 2; A. Brundage 1; J. Cox 1; A. Doty 1; Eld. L. Morley 5; Dea. L. Gates 1; T. Benedict 1; N. Breyton 5; Col. Wm. Patterson 1; C. B. Fuller 4; T. Wetmore 1; G. Lobdell 5; C. Whitaker 2; John Horton 2; David Weld 4; Lewis A. Seybolt 1; Benson Tuthill 1; John Haynes 1; Anna Burroughs 2; Elder Wm. Sharp 6; Elder P. Hartwell 1; \$65 50

VIRGINIA.—D. Spittler 1; M. P. Lee Esq. 6; R. E. Duke 1; P. McInturff 1; J. H. Enser 4; J. Nills 1; Eld. G. L. Elgin 1, L. H. Middleton 1, A. L. Gardner \*2, Mrs. M. E. Cole 1, A. A. Exall 1; M. P. Lee, Esq. 1; J. R. Burner, Esq. 1; Elder S. Trott 5; Elder J. Keller 2; D. B. Musgrove 1, 30 00

MASS.—Susan Shrief 1, N. George 1, 2 00  
GEORGIA.—D. W. Patman and others 5, J. M. Holley 2, Eld. P. Lewis 2, Eld. A. Belcher 5, Eld. Joel Colly 9, M. Bateman 1, J. Harris 1, 25 00

KENTUCKY.—Eld. T. P. Dudley 10, J. Martin 1, Wm. S. Yager 1, Mrs. O. P. Perry 1, J. N. Burford 1, Mrs. E. Woodson 1, Johnson Watts 1, H. Klette Esq. 3, F. A. Matthew sr. Esq. 2, B. Farmer 4, J. Laythan 3, James Morris sr. 1, James G. Duval 9, M. Lassing 2, Elder S. Jones 5, 45 00

OHIO.—L. T. Saunders 3, John Taylor Esq. 2, Ira Sutton 1, Samuel Drake 5, J. R. Griffith 1, Elder S. Williams 5, C. K. Hayford Esq. 3, T. Chenoweth 1, L. Meredith 3, Elder G. Reave 3, E. B. Buckles 1, Jasper Smith 3, T. Barnes 1, 32 00

INDIANA.—Wm. H. Beck Esq. 4, H. Parsons 1, T. D. Clarkson 7, Elder M. McQuary 1, William W. Huston 1, 14 00

MARYLAND.—James Hanna 3, Elder Wm. Marven 5, James Lowndes 5, 13 00

ALABAMA.—J. Lewis 5, T. M. Ramsay 1, Elder B. Lloyd 5.25 & 2. John G. Cowan 1, 14 25

N. J.—William Marsh 1, Ephraim Rittenhouse 1, James W. Singleton 1, 5 00

MICH.—Joshua Howell 1, John E. Hammond 1, Elder J. Peyton, Tenn. 2 00

CONN.—J. Fish 1, William C. Stanton 2, Amos McGraw, S. C. 1 00

A. Nichols, N. H. 2 00  
Elder John Badger, Me. 3 00  
N. G. Jones, N. C. 1 00  
William H. Crawford, Pa. 6 00  
William F. Kercheval, Mo. 1 00

Total, \$267 75

\* Former remittances was duly credited.

## PROSPECTUS OF

## "FREEDOM'S GUARD."

CITIZENS OF AMERICA:—The immense amount of power wielded by political and religious combinations in our country, and the invariable tendency which such combinations have toward a union of church and state, call for an effort on the part of those who love liberty to avert the impending evils which threaten to entirely destroy the dearest privilege we received as the fruit of the revolutionary struggle, viz:—our religious freedom.

Amongst the various and complicated inventions by which designing men seek to undermine our institutions those are ever most dangerous which aim most directly to corrupt the springs of public information and thereby to poison the public mind without exciting the suspicions of the people.—Such an institution is the District School system of Prussia which has been adopted by several States of our Union, and lauded by its parasites here, notwithstanding its despotic Prussian inventors have declared that its object is to teach the people submission to tyranny. In endeavoring to expose this and the many other machinations of priestcraft for the destruction of our liberties the need of a perfectly unshackled press is seriously felt; for both political and religious party papers are so far pledged to the interests of these politico-religious clans that they will not—nay, they dare not publish anything tending to expose their schemes. This fact is the more deplorable because the people relying on the reports they receive through the press, repose in imaginary security while their chains are fast being forged, which, when riveted, will destroy every vestige of religious freedom and establish a system of oppression as intolerable as Roman hierarchy in its most tyrannic form.

In view of these things it is our design to publish a semi-monthly periodical, entitled "FREEDOM'S GUARD," devoted to exposing and opposing everything in the movements of the religious or political world tending toward civil and ecclesiastical union, without regard to political party or religious sect. It is proposed to issue the first number as soon as sufficient encouragement is received to warrant the undertaking; and we earnestly solicit the assistance of every friend of freedom to sustain us, not only by extending our circulation, but by furnishing matter for our columns.

We have selected as our motto the mandate of the sovereign Judge, "*Render to Cæsar the things that are Cæsar's and to God the things that are God's.*"

FREEDOM'S GUARD will be published on or about the 7th and 22d of each month at \$1 00 per annum, payable on the receipt of the first number.

WM. L. BEEBE, EDITOR;

To whom all communications must be addressed Post paid.

Agents are requested to forward their lists of subscribers as soon as possible that we may know how many copies of the first number to print.

New Vernon, Orange Co., N. Y.,

Jan. 1, 1848.

# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

NEW VERNON, ORANGE COUNTY, N. Y., MARCH 1, 1848.

NO. 5.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

**Gilbert Beebe, Editor,**

To whom all communications must be addressed.

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All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

#### ON THE ATONEMENT.

CHAPTER II.

*The particularity of the Atonement, as shown by the Old Testament types.*

As Atonement and Redemption are set forth in the scriptures, as so intimately connected, and one in substance, in the offering of Christ, one would think that no reflecting person could entertain the idea that atonement was any other than for particular designated persons. It is absurdity itself to talk of a redemption price being paid, and that for no specific object; no designated persons, or persons not designed to be redeemed. Yet the ideas of indefinite atonement, or atonement for sin, general atonement, and universal atonement, are so prevalent, and that among the learned and wise of the world, that even the minds of honest enquirers after truth are frequently so difficulties therewith, that there is propriety in presenting for their consideration the testimony of scripture on this head.

I propose, in this chapter, to bring forward some of the types of the Old Testament in proof of Particular Atonement.

I will commence with the passover lambs, (Ex. xii.) That these lambs were typical of Christ is evident from what is said, 1 Cor. v. 7: "For even Christ, our passover, is sacrificed for us," as well as from the direction, "Neither shall ye break a bone thereof," (Ex. xii. 46) being quoted and applied to Christ. John xix. 36. This appointment presupposed that the Israelites, in themselves considered, were equally obnoxious to the plagues about to be inflicted, as were the Egyptians, and therefore that both were equally sinners before God, and equally subject to the curse of the law. The sacrifice, therefore, of the paschal lamb, more fully represented both atonement, or a covering over of sin, and redemption, (for it was a redemption from the plague) than perhaps any other type of the Old Testament. So Peter

seems to have understood it when he said, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, &c. But by the precious blood of Christ, as of a lamb without blemish and without spot. Who verily was foreordained before the foundation of the world." 1 Peter i. 18—20. Here he evidently refers to this and applies it to Christ, in speaking of him as a *lamb without blemish*, as the paschal lamb was required to be; and as being *foreordained before the foundation of the world*, showing the design of the type in requiring that the lambs should be taken out on the tenth day of the month, and kept up until the fourteenth day. Ex. xii. 3—6. These five days seem very clearly to prefigure the period of Christ's offering. The tenth pointing to his foreordination or being set up before the foundation of the world; the eleventh, twelfth, thirteenth and fourteenth, to the four thousand years before the coming of Christ, and the being slain in the evening of the fourteenth, to his being sacrificed at the close of that period. In this important type there was nothing like indefinite atonement or general provision. It was as particular in its provision as in its application. It was appointed alone for the families of Israel, and to be according to their eating. If one family were too small, two must join in one lamb: while the Egyptians were left exposed to the plague. It must be special in its application to each family. The blood of each lamb must be, by the family who ate it, put upon the lintel and sideposts of the door of the house in which they were, as a covering from the plague. Could this type in any way have more fully shadowed forth a particular and definite atonement? Was there anything in it like a common or general stock for every body?

We pass to the redemption of the first born, being males. Ex. xiii. 12—15 & xxxiv. 19, 20. This type is full of instruction on the subject of redemption. 1st. The special claim which God made upon these first born, being males, on account of having spared them, when he slew the first born of Egypt, shows the claim he made upon his elect in common with others, through the law, as his creatures. 2d. The firstling of clean animals might not be redeemed: showing there was no redemption for his Son from the curse; and that there could have been no redemption for the elect had they not become unclean by transgression. 3d. The firstling of the ass must be redeemed with a lamb: this relates to the natural stupidity and uncleanness of the elect; and noth-

ing but the sacrifice of the spotless Lamb of God could redeem them. Or, as asses are in some other scriptures, made to prefigure ministers of the gospel, it may show the necessity of their being redeemed, as well as the heirs of promise to whom they minister. The injunction that if they would not redeem the ass, they should *break its neck*, that is, kill it without shedding its blood, shows that, as *without shedding of blood is no remission*, (Heb. ix. 22) so without redemption there is no remission of sins or atonement. 4th. The first born of man, being a son, must be redeemed.—There is a particular discrimination as to who were the subjects of redemption. The first born son, according to the usage and law of Israel, was the special heir, entitled to peculiar privileges.—See, among other texts, Gen. xxv. 31—34, xxvii. 29—37, & Deut. xxi. 15—17. We have then here a particular correspondence of this type to the redemption of Christ; those redeemed by him being heirs, as shown (chapter first) in our remarks on Gal. iv. 1—6. The heirs redeemed by Christ, are made such by the predestinating purpose of God. Eph. i. 5; Rom. viii. 29. These predestinated heirs, according to this type, and according to Gal. iv. 1—6, were those whom God specially sent his Son to redeem. So particular is redemption, and of course atonement, according to this type, that, as this law concerning their redeeming their first born was not to go into effect until they came into the land of the Canaanites, (see Ex. xiii. 11) the Lord designing to take the Levites instead of those already born, thus showing redemption by substitution, he had the Levites and the first born each numbered, and there being an excess of two hundred three score and thirteen of the first born over the Levites, he required these to be redeemed at *five shekels apiece by the poll*. Num. iii. 12, 13, 39—51. Does not this show that everything like an indefinite or general provision transaction is excluded from the work of redemption?

To avoid tediousness on these types, as far as I can, I will notice but one more: that of the great day of atonement. Lev. xvi. By the contrast which is drawn Heb. ix. & x., between the order observed on this day of atonement and Christ's *entering into heaven with his own blood, now to appear in the presence of God for us*, there can be no doubt but the atonement made yearly for Israel on this appointed day, was typical, or, as there said, a *figure* of that *eternal redemption* which Christ obtained for us. It is true, as is shown, Heb. vii., Christ is a High Priest of a far higher

order than that of the Aaronic priesthood, he being after the order of Melchisedec: yet it is, I think, equally evident from what is said of Christ's offering and blood, &c., as contrasted with the offerings of the high priests under the law, that they were typical of his priesthood; for there is no account of Melchisedec's offering sacrifices, &c.—Thinking this will not be disputed, I will not stop to argue the point, but will in proof thereof simply refer to Heb. v. 1—5; viii. 1—6; ix. 1—14, & x. 1—23. In the first place, it was only the high priest that might enter into the most holy place, that is, within the veil; and that but once every year on this day of atonement, and *not without blood*, Lev. xvi. 1, 2. Heb. ix. 1—7. In order to his lawfully officiating as the high priest, Aaron and after him his son, must be consecrated. See Exodus xxviii. & xxix. chapters. Levit. viii. 1—12. To be consecrated he had to wear the holy garments, among which was the ephod having too precious stones engraven with the names of the twelve tribes of Israel, *ix* on each stone, fastened in the two shoulder pieces thereof, so that he should *bear their names upon his two shoulders for a memorial*. Also there was the breast plate containing twelve precious stones, engraven with the names of the twelve tribes of Israel, that Aaron should *bear their names in the breast plate of judgment upon his heart, when he goeth into the holy place for a memorial before the Lord continually*. Thus showing that in officiating as the high priest, in going into the holy place to make atonement, he represented the twelve tribes of Israel, as a designated people, and none other. And thus typifying Christ as officiating in making atonement in behalf of a designated people known by name, (for he calls his own sheep by name; John x. 3) whom he *bears upon his heart as the special objects of his love*. John iv. 19; Rom. v. 8, & John xiii. 1. And also whom he bore with him as upon his shoulders, when he entered into heaven, there to *appear in the presence of God for us, not for any body, every body, and nobody; but for us a present and known people*; (See Eph. ii. 4—7.) As well also as showing that they were a people whom he *bore and carried all the days of old*; and in all their afflictions he was afflicted. (Isa. lxiii. 5 & 9.) So on the day of atonement, the high priest in making atonement for Israel, was to take two kids of the goats, one for a sin offering and the other for a scape-goat, in order to show the perfection of Christ's one offering of himself, which he should make, that in bearing the sins of his people in his own body on the tree, and in suffering the penalty due thereunto, he should conquer death, *finish transgression; make an end of sin*, and accomplish a complete redemption. The one for a sin offering could not have showed this, being burned to ashes it could only show the wrath of God against sin; but the scape-goat in bearing the sins, after the sacrifice of the other, away to a land uninhabited, showed the perfection of Christ's atonement that he buried the sins he bore, in the depths of the sea. In sending the scape-goat away, to carry out the type,

Aaron must lay his hands on its head, and *confess over all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat*. And it was said, *the goat shall bear upon him all their iniquities to a land uninhabited*. Lev. xvi. 21 & 22. Aaron, in thus officiating as a type of Christ, did not lay upon the head of the goat, sin in general, nor the sins of all nations, but specially and only, the sins and iniquities of Israel. Thus whilst there is a full and perfect atonement prefigured for all the iniquities and transgressions of God's Israel, a peculiar and special people; there is no representation of an atonement and redemption for any that God did not design should be redeemed and delivered thereby.

I here close chapter 2d.

S. TROTT.

Centreville, Fairfax co., Va., Jan. 27, 1848.

For the Signs of the Times.

Warwick, February 1, 1848.

BROTHER BEEBE:—My last, contained a statement of the effect which the conversation with the minister of the Baptist church had upon my mind. It was now evident to me, that I had been thus far successful, in concealing the evils of my heart, that there were some of my acquaintance, who thought I ought to become a member of the church. The time had been, when the knowledge of this would have afforded me much gratification: but now the praise of men had no charms; and it appeared a duty incumbent upon me to undeceive any who had formed such erroneous impressions. But how to effect this, was a question which for some time I could not satisfactorily determine. At last it appeared as if my regular attendance at meeting had given rise to the opinions which the minister had informed me existed; and I soon came to the conclusion that I would cease going, and then there would be no misunderstanding my feelings. There were some difficulties however to this course, the principle of which, were, that some opposition existed towards the minister, to whom I have referred, and I was fearful that should I quit going to meeting, I would be included among those who were opposed to him, and as we had ever been on very friendly terms, this gave me some trouble, but was soon removed by learning that he had resigned his pastoral charge, and would soon leave Warwick. Another objection was the grief which this course would cause my friends, and it was some time before I could summon resolution to tell them of my determination. About this time there arose quite an excitement, among the members of the Warwick church and congregation, relative to the division, which existed among the Baptists, and much was said on the subject of the sentiments respectively held by the Old and New School. The minister, and some of the most influential members of the Warwick church, occupied what was called *middle ground*;—thus equally avoiding the errors into which both parties had become entangled, and I often heard from the

pulpit, that the Old School had become stranded on the rock of anti-nomianism; while the New School were engulfed among the quicksands of Arminianism. I often participated in the conversations which had become common upon the subjects, and my views and feelings were in accordance with those which were generally expressed by such as I conversed with. But there were reasons which led me to regard the Old School Baptists as far worse than any other sect. When the Warwick Association withdrew all fellowship and correspondence from those churches and associations which sustained and advocated the religious, and benevolent institutions of the day. The minister, and principal members of the Warwick church, had opposed the measure, and from that time there had been a gradual cessation of intercourse between the other ministers and churches of the Association, and the Warwick church; until at the time of which I write, they had almost ceased to visit Warwick, *and there was not an Old School Baptist minister living, with whom I was acquainted, or to whom I had ever spoken a word, and years had probably elapsed since I had heard one preach*. The Association of the preceeding year, had appointed its next meeting to be held with the Warwick church, and as the time drew near, the excitement seemed to increase fourfold. The resignation of the minister, had created much feeling, which was greatly augmented by the preparations necessary for the approaching Association. I generally succeeded in learning what had transpired at the church meetings on the subject, and as a strong opposition existed against those whom it was anticipated would come as messengers from the other churches; it appeared as if now was a proper time for me to announce to my friends the determination I had formed to go to meeting no more, as I could collect from what was transpiring enough to justify such a course. Accordingly while conversing upon the subject, it was remarked that most likely the Association would be but thinly attended, as many, even of the members of the church had announced their intention to have nothing to do with it, and such confidently predicted that this would be the last time an Old School Association, would convene with the Warwick church. I expressed my approbation to the course they had taken, and stated that I had come to the same resolution, not only as related to the meeting of the Association, but should in future keep away from all meetings, as so much discord, and controversy existed among professed christians, that it was enough to justify the belief that no such thing as christianity existed on earth.

This had the effect anticipated. My mother in particular used every effort to induce me to renounce my determination. She said she had witnessed with great pain the change which had taken place in me, that she had been much concerned respecting the deep gloom which seemed to rest upon me, but had been looking for a change for the better, but if I quit going to meeting, she



should lose all hope. We had frequent conversations upon the subject, but my resolution remained unalterable. It appeared after having adopted, and made known this resolution, as if all power to resist the evil propensities of my nature, had been voluntarily surrendered, and it was soon apparent to me that if people had mistaken my character, they would soon do so no longer. This also soon became evident to my friends, in the remarks I made respecting those who were expected to attend the Association. All my intercourse with professors of religion, had been with those who were friendly to the various religious, and benevolent institutions, and I looked upon them as highly commendable, and regarded all who opposed them, as deficient in those requisites which constituted a christian character. My prejudices consequently had become very strong against the Old School Baptists, who had been represented to me as ignorant, bigotted, and uncharitable; characteristics which appeared perfectly congenial with their religious sentiments, such as believe in the absolute sovereignty of God; the total depravity of the human heart, Election, Predestination, &c. It appeared now as if my heart was filled with enmity against this people, and I said more against them and their sentiments than had been customary with me, for I had ever manifested outward respect for professors of religion. My friends remonstrated with me, but this only made me worse, and excited me more against them, and if my power had been equal to my wishes, not only would I have kept aloof from them, but would have prevented every one else from going to hear them. The day at length arrived for the meeting of the Association, and the last effort was made to induce me to change my purpose, but in vain: I went to my usual labors in a state of mind, that I have since thought Satan might have envied, so filled was my heart with enmity, and hatred, to those who had come to preach their odious sentiments in a place where they were almost unknown. While at dinner, my wife came from meeting; and told me she had invited some strangers to come home with her, and requested me to go out and assist them in taking care of their horses. I complied, and on going back to the field, told them that as the distance was short to the meeting house, they had better leave their teams and return and stay during the night. At night on returning home, I found them conversing relative to the preaching. Their language sounded strange. They spoke of it as calculated to strengthen, and encourage the children of God, and as food for the soul. But if their language surprised me, their appearance and conduct was still more inexplicable to me. I had heard the Old School Baptists spoken of as morose and unsociable, hardly treating any but their own sect with ordinary courtesy. But these people were cheerful, lively, and sociable, and I felt my own gloom vanishing while in their company. I almost envied them their happy, cheerful dispositions, though it appeared they were to be pitied for the delusion of their religious views. They

informed me that a meeting was to be held that evening, and urged me to go. I tried to refuse by pleading fatigue &c, but it was impossible to resist their importunities, and contrary to my will, they persuaded me to go. Elder Jewett preached, and although I have no recollection of any particular effect produced on my mind by the sermon, I have since thought, that I left the house more humanized than when entering it. The next morning business called me a few miles from home, and on returning, about the hour the meeting was to commence, I put out my team, and without thought of the determination I had formed, not to go to meeting, or of work or any thing else, hastened to the meeting-house as if urgent and important business required my presence there. I went into the gallery, and took a seat which commanded a view of nearly the whole lower part of the house. The messengers were engaged in the transaction of business, and as I looked upon them, my mind was awed into a fullness of deep solemnity. There were quite a large number of messengers from the other churches in attendance, a majority of whom were men rather advanced in years, and their venerable appearance, induced the mental exclamation, *surely if ever there was an assemblage of patriarchs this must be one.* There were four ministers present, belonging to the Warwick Association, whom I remembered to have seen some years before, when they used occasionally to preach. These were Elders Harding, Broom, Conklin and Beebe, the last of whom at Warwick. The rest were strangers. After the business was completed, I heard the Moderator name those who were to preach, both of whom were strangers. During the first sermon all the feelings of enmity against the Old School Baptists and their doctrine seemed to rise up in my heart, and during the intermission which succeeded the sermon, I joined some young friends who were ridiculing the sermon, and, during the conversation, uttered as harsh an expression, perhaps, as ever fell from my lips respecting any man, even expressing a regret that he had not been in the place of one of the same name who had fallen by the hands of violence. Upon returning into the house, I saw a man whose appearance had attracted my attention in the morning, but it was not until I saw him in the pulpit that I knew he was a minister. When he rose in prayer, his language and manner impressed me with a conviction that he felt himself to be in the presence of the invisible but omnipresent God, and the awful majesty of the character of that God seemed again to be displayed before me. He took for his text Gen. iii. 7, 21. The peculiarity of the subject drew my attention, which soon became most intensely rivetted upon the speaker. In the introductory part of his discourse he spoke of man as naturally a religious being. In so doing, he drew a portrait of myself as I was in years past, when so well satisfied with myself and my own works. He spoke at some length of the attainments which man is capable of, in that religion which is natural to him; of the ideas he enter-

tains of God as a being whom he can please or displease, and of the works he will perform, and the sacrifices he will make, in order to secure the favor of God. This religion he declared was calculated to make man satisfied with himself, and induces the belief that his works are acceptable to God, and are securing his favor and approbation. Step by step, I followed him in this part of his discourse, and my heart bore testimony to the truth of what he said: for this was exactly in accordance with the views which I had once entertained and by which my conduct was governed. He next spoke of the effect produced upon the mind by the operation of the Spirit of God, in communicating life to the soul dead in trespasses and in sins. In this he gave a substantial relation of the exercises of my own mind for three years past; and *this was the first I ever knew that any one else had been exercised thus.* He described the views which the subject of this work of the Spirit would have of the law of God, by which is the knowledge of sin and of themselves as transgressors of that law; of their efforts to amend their lives and to comply with the demands of that law; and of their alarm when they find themselves incapable of performing one of the least of its requirements, and that, notwithstanding all their efforts, it still demands, "*Pay me what thou owest!*" while the poor soul finds itself bankrupt and unable to pay a farthing of the ten thousand talents which it finds itself in debt. He then contrasted the view which the individual would have of himself, with these which he formerly had: showing that while he once thought himself as good as the best of mankind, and regarded God as under obligations to save him, he would now look upon himself as the most vile of all, and would deem it impossible that he could be saved; and that if God should save all the rest of mankind, and he alone be lost, that his condemnation would be just, and God be free from the imputation of blame.

It is impossible to describe my sensations of mind at hearing these things. I found myself saying, "If these are the views and exercises of the children of God, I have felt the same. If such is the effect of the work of the Spirit, may I not hope that I have experienced that work?" and a hope began to spring up in my heart, which although faint and apparently undefined, I would not have exchanged for the wealth of the Indies. But I was not yet satisfied. He had told me what I had been, what I was, but I wished to know how I might become what I had long desired to be. I was ready to say, "All this I know of a truth, but how can a man be just with God?"

But I was not left here. The minister proceeded to speak upon the last clause of his text, during which he dwelt upon the subject of a finished salvation, and upon the character of Christ as the SAVIOR of sinners. He said, he was not a being who had attempted a work which he was unable to accomplish, but that had finished the work that had been given him to do. *That he came to seek and to save that which was lost.* That it had been

predicted that his name should be called Jesus, for *he should save his people from their sins*. He spoke of the atonement as being definite and particular. That the Lord himself declared that the good Shepherd laid down his life for the sheep; and that they were spoken of as the flock of God which he had purchased with his own blood, and that all who were included in this purchase, before they were sensible of their interest in this salvation, were made to realize that they were sinners; that they must know they were lost before they could understand what it was to be saved: so that when by faith they obtained a view of Christ, it was as their Surety, as one who had answered all the demands of the law of God, in behalf of his people, whose sins he bore in his own body on the tree, and who was made for them Wisdom, Righteousness, Sanctification and Redemption: and when clothed with his righteousness they were made to rejoice with joy unspeakable and full of glory. But to speak further of this sermon, which was indelibly impressed upon my mind, would extend this narrative (already too long) beyond all proper bounds. Suffice it to say, it opened an entirely new system of salvation to me; a system which an infinitely wise and powerful God alone could have devised or carried into effect. It was now made evident to me how God could be just and yet justify the ungodly. I felt that if Jesus was such a Savior, he alone could save me, and was ready to say, "Lord if thou wilt thou canst make me clean." Still it did not seem possible that such mercy could be extended to me, unworthy as I knew myself to be of the least mark of divine favor. Yet the minister said that such were the characters whom Jesus came to save and that "He came not to call the righteous but sinners to repentance," and that it was to the poor and needy, and to him that had no helper, that the promises of the gospel belonged. "For it is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners," yea, even the chief of sinners, and none were so vile in their own estimation as to be beyond the reach of this Saviour, and of the influence of his rich and saving grace.

Yours most truly,

WM. L. BENEDICT.

For the Signs of the Times.

Missouri, Dec. 21, 1847.

DEAR BROTHER BEEBE:—After a long silence, I have, this frosty morning, seated myself to write you a line. When I returned from meeting last evening, the 21st and 22d numbers of the Signs had come to hand, and notwithstanding I was much fatigued, when I saw brother T. Boulware's letter and your response, I was refreshed in a moment,—(the mind of man has great influence over the old body.) I was so delighted with your reply to Elder B. that I could scarcely sleep, seeing you had, as it were, put your life and and your gift as an editor in your hand for the truth as it is in Jesus, and as it is recorded in the revealed will of God.

Now, brother Beebe, you may believe me when I tell you the lamentable truth that there are many who call themselves Old School Baptists, who assume to be dictators, in Missouri, and who are causing many of God's people to err, calling the eternal union of Christ and his church, "*eternal nonsense*," &c., saying that they have not broken fellowship with us, and at the same time identifying the system with the doctrine of *Two Seeds*, *Eternal Devil*, &c., as set forth in Eld. Boulware's letter. Thus you see capital is made of the *Two Seed* system, to give force to deal a deadly blow at the vital principle of the existence of the church, for Christ is her life and foundation. If Adam represented the church in sin, and by his sinning death passed upon all, it is so from the fact that the life, (i. e. the natural life) was created in him and comes from him by ordinary generation. Thus he, their natural head, could and did represent the whole world in sin. Even so Christ, as a Head possessing the eternal life of the church, could and did take upon him the seed of Abraham, to bear their sins on the cross, who had an eternal existence in him. The *gift of God* is eternal life through our Lord Jesus Christ: not through Adam. In the first Adam we are dead; for we are told, *Ye are dead, and your life* [not lives] *is hid with Christ in God, and when Christ who is our life, &c.*—not earthly Adam our eternal life: no! for had that been, neither devils nor men could have destroyed it, any more than they could the life of the church in Christ. Not wishing to enlarge, I will say no more upon this subject.

The specific object of my letter is to inform you and the Baptists in general, that brother B.'s points in the absence of the eternal union of Christ and the church, do not express the sentiments of the Baptists on the south side of the Missouri, (i. e. of those who are called sound Baptists.) I also know some in the Association brother B. belongs to, who widely differ with him on that subject.—I am truly sorry brother S. J. Lowe has given one inch of ground on that subject. I trust God will brace him up and lead him to return to gospel ground, and again open his columns for those who are valiant for the truth, to exercise their gifts on that all important subject, to comfort God's people by telling them that they have an ELDER BROTHER, a HUSBAND, a VINE, a HEAD, who is their SAVIOR, ADVOCATE and REDEEMER, on account of his being nearest of kin to them; who existed as such in the ancients of eternity, *from before the foundation of the world*, and now at the right hand of the Majesty on high, ever making intercession for them.

I am called a *Two Seed* man; and I do not deny the charge of being one, in a Bible sense: but I deny being one in the sense many understand Elder Parker to have believed on that subject. I will state my views thereon in a few words:

1st. In nature, I hold, God is the only creator, who has all power in heaven and on earth; and that the devil has no creating or begetting power.

2d. That God created one man, Adam, a woman and all that ever came from them.

3d. That both the elect and non-elect by nature came from Adam and Eve by ordinary generation.

4th. The elect, or chosen of God in Christ, had an eternal existence in Christ, their spiritual Head.

5th. The wicked who oppose God, his children and the truth as it is in Jesus, derive their leading principle, disposition or spirit, from Satan, who reigns in the children of disobedience.

Now I have no faith in or about the devil, and do not wish to have any. I have a bare opinion which I consider private property. When I give my view, either in public or private, I give it as a bare opinion, without any express text to prove it. I do not believe that God has anywhere expressly revealed the origin of the devil. Therefore men's opinions on that subject, (when they do not wish to compel me to believe things from their own *ipse dixit*) let them have what notion they may about old Sambo, never takes a particle of christian fellowship from my feelings toward them. But I firmly believe in the eternal union of God, Christ and the church, in a spiritual sense. I presume this is one of the reasons why myself, with many others, yea, I think a large majority of the Old School Baptists of Missouri, who hold the pre-existence of the church in Christ, are identified with those who hold a natural distinction between the elect and non-elect, a principle held by comparatively few so far as my acquaintance extends. I do not wish to boast, but will say that I think my knowledge of and acquaintance with the Baptists of Missouri, Illinois and Indiana, is pretty nearly equal with brother B.'s, especially, in Missouri, on the south of the river. I have travelled through Illinois, and some in Indiana; and I think I am safe in saying I have not seen one out of fifty who believes in any natural distinction between the elect and non-elect,—none who hold or believe the devil has any power further than it is God's will to suffer him to have, as in the case of Job and others.

The Little Piney Association has 194 members, 8 ordained preachers, was constituted in 1834, and declared a non-fellowship to the Arminian Missionary brood in all their anti-scriptural operations, and, I believe, it was the first Association in this state to set up a written declaration against the New School. Consequently our number has been small compared with those who have not been thus uncompromising and inflexible, refusing to give an inch of Bible ground to the avowed enemies of God's poor afflicted children. We have never believed strength in Zion consisted in numbers, but in union of sentiment and concert in practising what God has ordained for his children to believe and do. Then we can go forth equipped as men of war, confidently expecting the victory, through the superior skill and management of our King. Numbers count as nothing when they come with their multiplied thousands against God's little flock who have on the whole armor of God: for it is his good pleasure to give them the kingdom.

I have written incoherently and in haste, at intervals. Publish as much as you think proper, or none.

Yours in bonds of love,

DAVID LENOX.

For the Signs of the Times.

Greene county, Pa., Feb. 18, 1848.

BROTHER BEEBE:—As I have a small remittance to make you, I feel inclined to say something through your columns to the dear people of God, concerning the foundation and security of the church of our Lord Jesus Christ. Salvation is by grace, and flows from God's everlasting electing love. "Yea," saith the Lord, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," and "Having loved his own, which were in the world, he loved them to the end." This glorious doctrine of God's electing love, secures to his church all the blessings of the new covenant, for, saith the Lord, "I have made a covenant with my chosen, I have sworn unto David my servant; thy seed will I establish forever." The God of Jacob is a covenant keeping God, he is of one mind and none can turn him. His love shall never depart from his people, neither shall the covenant of his peace be removed. He searcheth all hearts, and understandeth all the imaginations of the hearts of men, and all things connected with the creation and fall of man, were perfectly understood and divinely arranged by him. "O Lord, how manifold are thy works! in wisdom hast thou made them all." His understanding is infinite, he comprehendeth all things, and worketh all things after the counsel of his own will. How manifold are the mercies of God! and how surprising are his works in providence. What mighty mountains are removed, and what difficulties are dissolved in opening a way to make known the riches of his grace to his church and people. The paths of God, in the government of men and angels, are in the great deep, and his footsteps are not known! How inscrutable are the ways of him who is wonderful in working? May we ever admire his goodness and wisdom, and where we cannot comprehend his designs, be silent and adore. There is much speculation among the wise men of this world, in regard to his handy works. Our reason teaches us that he who formed the eye, planted the ear, and understanding in the heart of man, must see, hear, and understand all things. But he is seen in a more exalted light, through those graces which are communicated by his Spirit to the hearts of his children. In the creation of the world his power and wisdom are seen and admired; but in the redemption of his church his sovereign love shines with unparalleled lustre. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ Jesus; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption

of children, by Jesus Christ unto himself," (not according to our wills or works, but) "according to the good pleasure of his will. To the praise (not of our diligence in seeking or serving him) but the glory of his grace, wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." In these declarations, the apostle shows the true ground of justification, that it is not on the ground of any spirituality or rectitude in which they are supposed to have stood in Adam; but upon their standing in Jesus Christ; for "In the Lord shall all the seed of Israel be justified, and shall glory," and "Their righteousness is of me, saith the Lord." "This is the name whereby he shall be called, The Lord our Righteousness." "Being justified freely by his grace through the redemption which is in Christ Jesus." "That he might be just and the justifier of him that believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith.—Therefore we conclude that a man is justified by faith, without the deeds of the law." Well could the Apostle thus challenge earth and hell, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Christ, the glorious Advocate, pleads the cause of all his saints; and he ever liveth to make intercession for them. The Holy Ghost takes the things of Christ and sheweth them unto his children. All the grand and sublime truth connected with the salvation of the people of God, is made known to them by the Spirit. It is the Spirit that quickeneth: the flesh profiteth nothing. Thus the testimony of the word and Spirit of God, pre-states the whole system of co-workmanship with God, as preached in connection with free will and human power, through which carnal men expect to work themselves into the favor of God.

The doctrine of the Arminian world is, that God has become unreconciled to man, on account of transgression; that he loved them until they sinned by transgressing his law, and then he hated them; but being desirous to show mercy to all his creatures, and unwilling that any of them should perish, a council was called and organized in heaven, and the question what should be done for man, was discussed; that the Father and the Son were members of this council. I will not attempt to relate all that is represented to have been said and done in this council: but the result of it was, the Son contracted with the Father, to come down into our sin disordered world, and suffer and die for all mankind, in order to reinstate them in to the standing from which they had fallen, by putting away all that original sin which was entailed upon the human family by Adam's transgression; and thus to make a way possible for them to be saved, or rather for them to save themselves, and whereby overtures of mercy and conditions of salvation might be offered to them, by

which they might reconcile God to them. This system of conditional salvation originated in falsehood, but it is congenial with the principles of carnal depraved nature, and this proves the system to be false, "Because the carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be." Unto them who are born of God, it is said, "Ye have not received the spirit of bondage, again to fear; but ye have received the spirit of adoption, whereby ye cry Abba, Father." The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs of God, and joint heirs with Jesus Christ. If so be that we suffer with him, we shall also be glorified together. If the Son shall make you free, ye shall be free indeed. God's adopted children are free; but the whole world of carnal professors are slaves. I recently heard one of them who has professed to be a subject of religion for many years, say, "If I do not hold out faithful, I know I shall go to hell!" Was he not a slave? His faithfulness was the savior on which he relied. All his reliance was on but an arm of flesh; but the word says, "Cursed is man that trusteth in man, or maketh flesh his arm." The saints are all made kings and priests unto God, and sons of the Highest. No relationship can be higher than that of sons of God. What empty sounds are all honorary titles, compared with the name of sons: angels are ministering spirits to them; and he that injures them toucheth the apple of Jehovah's eye. Whoever rises against them they shall condemn; for this is their inheritance, and, Their righteousness is of me, saith the Lord. While here, they are truly in a foreign land, their pedigree is not known to the world, their station is not appreciated; but there is a day appointed, when all the sons of God shall appear in realms of glory. They are dead, and their life is hid with Christ in God; so when he who is their life shall appear, then shall they appear with him in glory. This is a sure foundation, "Other foundation can no man lay, than that is laid, which is Christ Jesus." On this Rock will he build his church, and the gates of hell shall not prevail against it. What a strong consolation have they who have fled for refuge, to lay hold of the hope set before them! which hope we have, as an anchor to the soul, both sure and steadfast, which entereth into that within the vail. Here we see what is the foundation and security of all God's chosen people; and all who are called by grace, are builded upon this foundation of the apostles and prophets, Jesus Christ being the chief corner stone. They are all made to believe and rejoice in this doctrine; they have one Lord, one faith, and one baptism, and the glory which the Father has given Christ, he has given them, that they with him shall be one, even as he with the Father is one. They are made perfect in him, as he is the Head, and from him all the body, by joints and bands united; have nourishment ministered, and knit together, increase with the increase of God. For both he that sanctifieth and they that are sanctified are all of one, for which

cause he is not ashamed to call them brethren. And these brethren are of one heart, and one mind, and are baptized into one body; and whatever distinctions there may be in the world, of bond and free, small and great, male and female, young and old, &c., they are all one in Christ Jesus, and no such distinctions are known in the church of God. Christ's people being of one heart and one spirit, all speak the same things, and a union of sentiments and oneness of mind, connected with all the scriptural characteristics of the church of Christ, can only be found among the Old School Baptists, which is the only gospel order on earth. It was organized by Christ and his apostles, and from the ministry of John the Baptist to this day, her members have been a persecuted and despised people. If we would learn the history of the rise and progress of the Old School, Regular Baptists, we must find it in the New Testament. But it may be objected, the Old School Baptists have divisions as well as other denominations. True they have their imperfections, and each can say as the apostle said, "In me, that is in my flesh, dwelleth no good thing." She has in every age been infested with carnal professors, and these have made divisions; but in all that the church is taught by revelation, there is, and ever has been, and ever will be perfect union.

Yours in christian love,  
CORTLIN SKINNER.

For the Signs of the Times.  
Kerkersville, O., January 20th, 1848.

BROTHER BEEBE:—I have taken the last volume of the Signs, and read them with great pleasure. It is certainly soul refreshing to hear from, and read the many letters of brethren and sisters in different parts of the world; all of whom speak the same things, and bear the same testimony on the subject of salvation, ascribing all the glory to God, unto whom it belongs; and humbly acknowledging that unto themselves belongs shame and self abasement. But notwithstanding their sense of self abhorrence, they rejoice greatly in hearing from those whose experience accords with their own; for they believe that all who are of like precious faith and experience are taught of God, as it is written, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." This with every other part of the scriptures is designed to comfort the Zion of God, while in this world. There are times when the saints fear that they are not included among the children spoken of in this text, because they are so much troubled, as the text says, "Great shall be the peace of thy children." But, as I understand this subject, this great peace is not to be found in this world; for Christ has said, "In this world ye shall have tribulation, but in me ye shall have peace." Again, it is written, "These are they which came up out of great tribulation." Yet, notwithstanding the heartfelt sorrow and soul trying afflictions they have to pass through, they are made to rejoice in tribulations, and glory in their infirmities, knowing that tribu-

lation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in their hearts, by the Holy Ghost, which is given unto them: and they are assured that all things work together for good to them that love God, to them who are the called according to his purpose. Nor is it uncommon for the saints in their seasons of joy and rejoicing, to conclude that they shall never again have so much trouble. At such times they can realize that the troubles and trials through which the Lord has brought them, are among their clearest evidences that they have not been deceived in regard to their hope, and they can receive all the promises of the gospel as applicable to just such poor helpless creatures as they feel themselves to be; and they feel confident that they will doubt no more. With Job they can say, "I know that my Redeemer liveth:" or with the spouse, "My Beloved is mine, and I am his." They feel strong in the Lord and in the power of his might, and partake of that great peace which was spoken of by their Lord; and truly it appears to be so great that they forget all their sorrows, and, like the Psalmist, say, "Praise the Lord, O my soul, and all that is within me, bless his holy name." At such times the Lord enables them to set their feet upon the necks of all their enemies, and to rejoice in the God of their salvation. In the language of the poet they can now sing:

My soul doth magnify the Lord;  
My spirit doth rejoice  
In God, my Savior and my King:  
I hear his joyful voice.  
I need not go abroad for joy;  
I have a feast at home:  
My sighs are turned into songs;  
The Comforter is come.

They now feel as though they would praise the Lord all the days of their lives: but before they are aware their songs of praise are turned to mourning, and the depravity of their nature appears again in view; the cares of the world break in upon them, and they are made to question the reality of the precious season they have experienced, and feel so distressed in consequence of sin as to think it hardly possible that such sin burdened souls should ever have been delivered from the power of darkness and translated into the kingdom of God's dear Son. Now let me ask Where is the ground of hope and fountain of consolation for souls thus tried? Are they not in the immutability of the unchanging Jehovah? He has promised, and he will accomplish. If the Lord has ever spoken peace to my soul, he will never leave nor forsake me. Sorrows may endure for a night, but joy cometh in the morning; and all his saints shall come off conquerors, and more than conquerors, through him that hath loved us, and given himself for us. The promise is sure to all the seed: and, If ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

This is the first I ever attempted to write for publication, and I leave you to judge whether it is worth room for insertion in your paper.

Yours, in bonds of truth and christian-fellowship.

GEORGE TRACY.

## EDITORIAL.

NEW VERNON, N. Y., MARCH 1, 1848.

### DIFFERENCE BETWEEN OLD AND NEW SCHOOL BAPTISTS—No. 4. ATONEMENT.

The next item in which an essential difference of sentiment exists between the Old and New School Baptists, to be considered, is the Atonement. The prominent place which this doctrine holds in the New Testament, is second to that of no other embraced in the christian faith. It is identified with every provision of grace, and strikingly illustrative of the perfection of God. In it is illustrated the inflexibility of his justice and truth; the discrimination and power of his love and mercy towards the chosen and predestinated heirs of its saving benefits. In its absence, or perversion, election, redemption and regeneration would be spoiled of their charms. None can be sound on other points of the doctrine of Christ, who hold erroneous views upon this. There is but little harmony among New School Baptists upon this all important subject: their theories are multiform, incoherent and confused; yet none of them agree with the scriptural doctrine held by all Old School Baptists. Of the many points of difference, we will give the following:

1st. Some of the New School hold, with John Wesley and his deluded followers, that the atonement was made alike for all mankind, that its object was to bring the human family into a salvable state, but in reality saving none: that it secures to all a chance to save themselves, but has no power to save any; that millions for whom it was made are now in hell: that the salvation of sinners depends on their own wills and works, and not on the redemption or atonement made by Jesus Christ. We could present many passages from the presses and pulpits of the New School, to show that they have carried this matter as far as John Wesley, or any other Arminian ever did, but it will be soon enough to prove our assertion when those whom we implicate deny what we say. This theory on the subject the Old School Baptists deny in all its parts; and in contradiction of it, hold that the atonement and redemption made by our Lord Jesus Christ, was for the elect of God, and for them exclusively; that it brings none into a salvable state, but it redeems and reconciles to God, all for whom Jesus died: so that not one for whom Christ died can possibly fail to be saved, any more than Christ can fail to be the Son of God.

Although the extravagant views above alluded to are not in form contended for by all New School Baptists, all of them are justly responsible for such sentiments, for holding in their connexion and fellowship those whom they know to hold and preach them.

2d. Others of the same fraternity contend that the atonement was not made for sinners at all, but for sin; and by virtue of it all mankind are saved from the consequences of sin: that no sin-



ner shall henceforth be sent to hell for being a sinner, sin being put away by the sacrifice of Christ; that the only ground of condemnation is the rejection of the gospel. They affirm that Jesus, having died for sin, has removed it from the human family, and now requires all sinners to believe that he has done so, on pain of eternal damnation.

This theory is too ridiculously absurd to require a serious refutation: for if the atonement was not made for sinners, but for sin, then sin is reconciled to God; and instead of its making any holy, it would make God unholy, by removing the opposition of his nature from sin. The word *atonement* means reconciliation or perfect agreement. But all who know the Lord are fully satisfied that sin is as opposite or irreconcilable to God, or to holiness, as though Christ had never died upon the cross. Instead of reconciling sin to God, or God to sin, the mediatorial work of Christ in coming into our world, was to save his people from their sins, that they might be holy and without blame before him in love. Old School Baptists also reject the abominable heresy of gospel damnation. Christ came into the world, and lived and died, to save his people; but he came not to condemn the world: for the world was already condemned, and that for sin. "The wages of sin is death; but the gift of God is [not death also, but] eternal life by Jesus Christ our Lord.

Again, if sinners were to believe what this class of errorists would have them believe on pain of damnation, they would believe a lie: for the doctrine is the very opposite of truth. The gospel of the Son of God cannot be believed by an unregenerated sinner: for faith is not the cause, but the effect of regeneration. Christ is exalted to be a Prince and a Savior, to give repentance to Israel, and the remission of sin: consequently as many as were ordained to eternal life believe. The faith of God's elect is the faith which was once delivered to the saints; not a faith originated in the heart of man as a preliminary of salvation. Of this faith Christ is the Author and the Finisher: it is a fruit of the Spirit and a gift of God.

3d. Another portion of the New School family profess to hold that Christ made no atonement at all, while here on earth: that the object of his incarnation was to procure materials out of which he might be able to make atonement after his ascension to heaven: that having made an offering for sin, he took with him the blood of atonement, or necessary for atonement, and is now ready and willing, desirous and anxious to make atonement for any who will favor him with a call; and that the object of preaching is to persuade sinners to call on him to make an atonement for them: and consequently it is impossible for either God or man to know, until the consummation of all things, how many will be benefited by the atonement. This new fangled notion was invented but recently, and is among the things which, with our New School neighbors, have "come newly up;" for it certainly never came down.

This, together with the previously mentioned

heresies, is rejected by the Old School Baptists, as contradictory to the whole tenure of divine revelation on the subject. We might here give the most positive scripture testimony to prove that these views are false and blasphemous; but our object in these articles is rather to show wherein we differ from them, than to prove that we are right and they are wrong, and we find it necessary to limit the extent of our article. We pass to notice,

4th. Another outrage upon the doctrine of Atonement, from the same quarter, namely, That the death of Christ was only designed to show how much God hated sin: that the penalties of the law and eternal damnation had been provided for this purpose, and that the great object or grand reason sinners were condemned to suffer the vengeance of eternal fire, was to exemplify God's abhorrence of sin; but finding that this exemplification would cost so much; that it would require the interminable misery of so many; the Lord concluded to show his hatred of sin by the crucifixion of his Son upon the cross, and thereby supercede the necessity of sending sinners to hell; and having adopted this expedient, he has issued a general proclamation to the sons of Adam, in which he has given them their choice of salvation or damnation; of heaven or hell; and allowed them the terms of their natural lives to make up their minds in; and if they concluded to be saved they were to signify the same by complying with some supposed terms; but if they would not agree to be saved they were left at liberty to go to hell. This doctrine, with all its absurdity and extravagance, finds many advocates among the New School Baptists; but is rejected, of course, with all who hold it, by the church of God.

5th. Others of the New Order of Baptists hold that the atonement of Christ was as necessary to procure the damnation of the finally impenitent, as the salvation of those who are finally saved.—These deny boldly that God could or had any right in justice to consign sinners to endless punishment for their sins, without first giving them a chance to be saved: but that by the atonement such a chance or opportunity was afforded as left sinners without excuse, and thereby secured to God the right in justice to punish them for their sins.

6th. A still greater portion of the New School Baptists cling to the Fullerite heresy, that the design and effect of the atonement, was special and particular; but that the nature of it was unlimited, or universal. That it required as great a sacrifice, as much suffering and blood, to atone for one sinner as for the whole human family, and that an atonement could not be made for those whom God designed should be savingly benefited by it, without making it sufficiently large to meet the full demands of law and justice for the sins of all mankind. The doctrine as taught by Fuller and received by his followers, is substantially this. The atonement was necessarily as much for the damned as for the saved; and that there is nothing but the wilful rejection of its application to them, that prevents their being equally benefited

by it. And although it is written, "No man can come unto me, except the Father that sent me draw him;" it is also written, "Ye will not come unto me that ye might have life." It is therefore inferred, that the *cannot*, in the one case, is only the *will not* in the other; that the only deficiency of power to come to Christ and share in the atonement, and be saved, is in the will; that if sinners could overcome their own wills, they would find abundant access to God, and to heaven, and eternal life, through the blood of Christ. This ingenious perversion of the scriptures, affords the arminians all the room they can desire, to set aside the sovereignty of God, in the special salvation of his chosen people, and to hinge the whole upon the will and works of men. Volumes have been written in support of this Fullerite system of refined arminianism, and volumes in refutation of the heresy; still the lovers of heresy will cling to falsehood rather than truth, because they love darkness rather than light.

It is scarcely necessary to say, that this heresy is rejected by the Old School Baptists, and not only the heresy, but also the heretics who contend for it.

Hereafter, if opportunity serve, we may, as we have frequently done before, prove by the unerring testimony of the scriptures of truth, that all the versions of the doctrine of the atonement, by the New School Baptists, are unfounded in truth, derogatory to the character and perfection of God, and a vile perversion of the gospel. And for a fair statement of the doctrine as held by the Old School Baptists, we refer the reader to the chapters on this subject, now being published in this paper by brother Trott, in which we fully concur.

In our next, we propose to exhibit some difference between the two kinds of Baptists on the subject of Predestination.

#### CORRECTION.

BROTHER BEEBE:—In my first chapter on the Atonement, (no. 4,) I am first made to say that the redemption of Israel out of Egypt was *nearly* typical of the redemption of spiritual Israel, instead of *clearly* typical, &c. (page 26, 2d column.) 2d. On page 27, 1st column, I am made to say that it was necessary that the heirs should be redeemed from the bondage under the *Jews* instead of under the *law*. Again, two or three lines below, I am made to say it *cannot* be such a redemption, instead of *must*, &c. Again, near the middle of the same column, I am made to speak of *pardon* from the law, instead of *justified*, or *cleared*. As I am engaged in the thing, I will notice the position of a comma in the 16th line from the top, column 2d, page 27th, by which *then* and *now*, the two contrasting adverbs of the two parts of the proposition, are both connected with the latter branch, thus destroying the contrast and of course the whole force of the argument. The comma should have been after *then* instead of after *now*.

Affectionately yours,

S. TROTT.

## OBITUARY.

**BROTHER BEEBE:**—I have met with an irreparable loss since I wrote to you last. My eldest child, NANCY MARY STEINBERGER. She departed this life on the 25th of last month. Her sickness was of a pulmonary nature. She was baptized, and united with the church at Nettle Creek in the month of July, 1846. She resided 55 miles from me at the time of her death. A few days before her departure, I took my wife and went to see her: I found her quite weak in body, but strong in the Lord, and in the power of his salvation. She informed me, that her hope in Jesus had banished the fear of death from her mind. I left her on Friday, the 27th of Jan., to go to my appointment at Centerville. My wife continued with her until she died. She had her senses up to the last breath; and a few minutes before she expired, she begun praising the great Redeemer. The last words she spoke were, "Praise the Redeemer!" and then closed her eyes forever upon all things earthly, without a struggle or a groan. I sorrow, my brother, but not as those who have no hope. "Blessed are the dead that die in the Lord."

SAMUEL WILLIAMS.

**BROTHER BEEBE:**—I am requested to send you for publication a notice of the death of brother JAMES BASS, who has for some years been a member of the Old School Baptist church in Vienna, Oneida co., N. Y.

Brother Bass has, I believe, been a member of the Old School Baptist church more than forty years; has always manifested great love for the truth of the gospel, earnestly contending for the faith as revealed in the scriptures. He has been afflicted for several years so that he could perform but little labor. As it regards the things of this world, he was emphatically a poor man: but in respect to the kingdom of the Lord Jesus Christ, he was rich in faith and gave the clearest evidence that he was an heir of glory. He departed this life July 16th, 1847, aged 70 years. "He was gathered like a shock of corn fully ripe."

Yours as ever, THOMAS HILL.

Died, at his residence, in Rush county, Ia., on the 12th day of January last, brother JOSEPH SAUNDERS, only brother of our old correspondent, Dea. I. T. Saunders of Hamilton, Ohio, aged 48 years and 4 months.

The deceased was for many years a member of the Old School Baptist church, and highly esteemed as an orderly and valuable member of the household of faith. He died in the happy and unclouded prospect of a glorious resurrection, and that eternal weight of glory which awaits all who love the appearing of the great God, and our Savior Jesus Christ. He has left a bereaved widow and eight children, with numerous friends to feel and mourn their loss.

Died, at Providence, R. I., on the 16th day of January last, ELDER JOE PLANT, a native of England, and for a short time a resident of the city of New York, and on one or two occasions a correspondent of the Signs of the Times. What his standing was with the New England Baptists, we cannot say, excepting that we have before us the copy of a letter written to brother Stanton of Connecticut, by a friend, who states, that he enjoyed great peace of mind during his last illness, and throughout his bodily sufferings, which at times were very great. While living and preaching in New York, he professed to be an Old School Baptist; but at the time of leaving, or a short time previously, we were informed that he avowed himself an "Open communionist."

Died, at this place, on the 29th day of Jan. WILLARD C. son of Wm. H. Uptygrove, aged 4 months, and 17 days.

Died, at Otisville, on Friday, the 4th ult., Mrs. SARAH ANN wife of Mr. Thomas G. Smith, aged about 35 years.

Died, at Otisville, on Thursday, the 15th ult., EZRA COLEMAN, Esq., aged about 45 years,

NEW AGENTS.—Elder A. Hood, Ill.; Jasper Smith, O.

## "FREEDOM'S GUARD."

The publication of the prospectus of a new periodical of the above name, has led some to desire an expression from us relative to the enterprise. We have long been convinced of the importance of a publication of the character it proposes to be; devoted to the cause of civil and religious liberty, without being pledged to any political party or devoted to the doctrinal tenets of any religious denomination; watching with undivided attention the movements of such designing religious craftsmen and political demagogues as tend to unite church and state or infringe the religious rights of any. Many subjects which the vital interests of all as citizens require should be judiciously discussed, imperiously demand a press perfectly devoted to them; and we know of no such press in the country at this time.

The editor of the contemplated journal is our son, and a member of the O. S. Baptist church in this place. His literary qualifications for conducting the work are unquestionable; and he has the promise of eminent writers to contribute to its columns.

The Guard will vindicate the general principle laid down by the fathers of our republic, both in the Declaration of Independence and our national Constitution, that none have a right to domineer over the consciences of others; that every human being is amenable alone to God for his religious opinions; that he is entitled to enjoy them unmolested, so far as he shall not infringe the natural and civil rights of others: holding that both civil and ecclesiastical governments are divinely appointed and should be respected as long as they do not transcend their respective spheres, but they should in no case interfere with each other. The laws of God require no revision, enlargement or abridgment from human legislatures; nor have the governments of this world anything to do with their administration. Neither has the church any right to dictate the affairs of state. Believing the "Guard" will be useful in advocating these sentiments, we wish it success.

## RECEIPTS.

New York.—Mrs. M. Wheat \$1, Gilbert Jackson 1, M. Johnson 2, Mrs. R. Horton 1, Wm. Tiebout 1, G. T. Choate 1, Joel Mead 1, Elder R. Burritt 5, S. P. Sackett 2, J. Newberry 1, A. Watrous 1, S. Kellogg 5, Mrs. H. Kenney 1, H. Corwin 1, H. Tibbets 2, S. D. Horton 2, Elder Thos. Hill 5, J. Winchel jr. 3, Elder Wm. Sharp 2, T. Brown 1, Wm. Olmsted & Z. Price 2, John W. Livingston 13, John Birdsall 4, R. Thayer 1, T. Stanford 1, C. Bennett 1 \$61 00

OHIO.—David Clark 2, Elder G. Tracy 1, Elder L. Southard 1, I. T. Saunders 1, S. Drake 5, James Gerard 1, Elder S. Williams 3, S. G. Dowdell 1, M. Ashbrook 2, Elder Eli Ashbrook 2, J. P. Taylor 1, A. R. Morton 5 25 00

ILLINOIS.—Cyrus Wright 5, Elder A. Hood 5, M. White 1, E. der T. Threlkeld 1, J. P. Smith 2, S. P. Ferguson 1 15 00

INDIANA.—T. D. Clarkson 2, C. Johnson 5, D. F. Thomas 2, A. Miller 1, B. Gibbs 1 11 00

ALABAMA.—W. M. McClenden 1, E. C. Pettigrew 3, 4 00

GEORGIA.—George Leeves 5, Elder B. May 2, J. Horsley 1, E. Jordan 1, W. L. Davis 1, Wm. H. Ivey 5 15 00

KENTUCKY.—Elder Thomas P. Dudley 20, Elder Jordan H. Walker 10, S. Goodwin 5, Wm. Wood 1, Elder J. L. Fullilove 1, M. Kennedy 2, John Phillips 1 40 00

MAINE.—S. Parker 1, Elder S. Trask 1, Elder J. L. Purington 6 8 00

VIRGINIA.—P. McInturff 1, Elder D. T. Crawford 5, George O'Dear 5, J. R. Burner 1, T. Welch 1, Elder Thomas Buck 16, Elder E. Hansbrough 2, S. Carson 1, A. R. Barbee 5, Mrs. P. Rixey 2, B. Cole 2 41 00

MARYLAND.—J. Hanna 1, R. Lemmon 3 4 00

PENNSYLVANIA.—H. Russell 2, E. Terry 1, Elder C. Skinner 5, James Wells 7 15 00

MO.—Wm. Arnold sr. 1, Elder D. Lenox 5. 6 00

MICHIGAN.—A. Y. Murray 5, J. Mead for Elder J. Carpenter, J. H. Carpenter, J. Roberts, S. Hagarman, G. Livesay, W. L. Carpenter and himself 6 11 00

N. J.—Lewis Hulse 2, Elder E. Tibbals 2, Thos. Greaves 1, S. Birdsall 1 6 00

E. Cole, Mass. 1, Alex. McIntosh, D. C. 5, Mrs. D. M. Forman N. C. 1, D. Douglass, W. T. 1, Mrs. Sally Sargent, N. H. 2, A. Eastland, Mi. 5 15 00

Total, \$277 00

## MARRIED.

Near Burlingham, on Saturday evening, the 19th ult. by Eld. G. Beebe, Mr. EDWARD M. DIETZ to Miss SALLY N. daughter of Mr. Rufus R. Scott, all of Mamakating.

## LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell

CONNECTICUT.—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

DEL.—Eld's P. Meredith, J. A. Hall, J. Smart, W. Hitch-DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

FLORIDA.—Reuben Manning, Esq.,

GEORGIA.—Elders James J. Battle, C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and George Leeves, Eld. Abner Belcher, J. M. Holley, J. Gersham,

INDIANA.—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta, J. P. Bartley, T. D. Clarkson, Henry D. Conner, Eld. John F. Johnson, G. W. Marlow, John W. Blair, Elijah Staggs.

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IOWA.—Eld. J. H. Flint, W. M. Morrow, A. L. Holgate.

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LOUISIANA.—Joseph Perkins.

MAINE.—Elder J. Bailey, James Steward, J. L. Purington, J. Badger, D. Whitehouse, brethren Joseph Perkins, and Wm. Quint, Jr.

MASSACHUSETTS.—D. Cole, Tho. Hovey, and D. Clark.

MARYLAND.—Elder Wm. Marven, Wm. Sellman, Jas. Jenkins, Herod Choate, L. F. Klipstine, and Jas. Lownds of Baltimore City.

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NEW HAMPSHIRE.—Joel Fernal, Oliver Fernal.

N. CAROLINA.—J. S. Battle, J. K. Green, R. D. Hart.

NEW YORK CITY.—John Gilmore, [96 Sixth Avenue.]

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WIS. TERRITORY.—Eld. J. D. Wilcox, Eld. T. Bishop.

# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., MARCH 15, 1848.

NO. 6.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, published on or about the first and fifteenth of each month, by

**Gilbert Beebe, Editor.**

To whom all communications must be addressed.

TERMS.—\$1.50 per annum; or, if paid in advance \$1. Five Dollars, paid in advance, will secure six copies for one year.

All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

*Slate Mills, Feb. 13, 1848.*

**BROTHER BEEBE:**—Being fondly devoted to the cause in which your excellent periodical is enlisted, I have determined to devote an humble effort to its columns. In reading many communications I hear of sad tidings, a universal coldness in the Master's kingdom; and, were we to judge from external appearances, the fulfilment of the prophecies of the aliens, foretelling the final extinction of the Old School Baptists, would seem near at hand. They seem to be on the wane, while the children of the bond woman are waxing strong; compassing sea and land, and planting upon every island the standard of that missionism which has inscribed upon its folds, *Do and live!*—If we are to judge of our situation through the same medium that they obtain, or, rather, profess to obtain a spiritual knowledge of the Deity, (i. e. the senses) we are soon to fall by the hand of *Saul*. But if we judge of our apparent destitution by the great increase of the teachers of rational divinity, then do we judge from all appearances which we are commanded not to do; but to judge righteous judgment. Not long ago I was at a meeting of this sect, when one of the preachers, filled with the prophetic spirit of Baal's prophets, impudently declared that he, at a meeting a few days before, had told from observing the faces of some individuals that they were converted to God. But the children of the kingdom walk not by sight.

What would have been the feelings of those dear brethren who speak so feelingly of the visible sterility of spiritual things, had they lived in the days of persecution, when christian blood was made to flow like water; when the children of God were hunted from cliff to cliff, and from country to country, and those who fell into the hands of their persecutors were compelled either to renounce their Lord and Master, or to confess him amidst the flames that devoured them. All

this has been the case, and still our cause is not lost. Where now is a Stephen, a Paul, a Peter, a Luke, Mark, and many another of the servants of God? They have passed away beneath the power of their enemies, which truth reveals to me the meaning of this scripture, *My kingdom is not of this world*. If Christ's kingdom were of a temporal nature, the blood of christians would never have flowed; the hands that slew Stephen, Paul, Peter and others, would have spent their rage upon the air. Jesus, as their King, would have thrown around them a bulwark, to have preserved their natural lives. But the destruction of these servants of the Most High, and the afflictions of christians down to the present day, prove clearly that flesh and blood cannot inherit the kingdom of God, whose King is Jesus. Then let us not look to an arm of flesh, nor to external appearances. If there is coldness in the visible kingdom of our Lord, it is no sign of the destruction of his spiritual kingdom: and while that remains we live; while Jesus reigns we will triumph. Fear not them that can kill the body; but let us rather fear him that can destroy both the soul and body in hell.

If we are soldiers of the cross let us take courage, knowing that God is our leader, and in what situation soever the church may be in this lower world, it is the dispensation of our Leader; and, if this be true, will he not lead us through every difficulty? We have his promise, *I will not leave you comfortless. I will come to you*. If we believe that the church of God is complete in Christ, it was made so by him that said, *I am the Lord; I change not!* This same unchangeable Being came to save his people from their sins; and his determination and power to do it has been clearly revealed. If there be any doubt, my dear brethren, as to his determination, only turn to Calvary. What means that cross, with its suspended Victim? 'Tis your Savior, who has undertaken your redemption. Is his power to save, doubted? Behold him rising from the tomb, and conquering death! Do you not imagine that his disciples thought that his cause was about to perish, when they saw him dead? They thought no doubt to all human appearance, that the one that raised the dead, was himself a prisoner in the cold chambers of the grave: that their Lord had left them; and at the very moment that his disciples burst forth in this desponding language, (Luke xxiv. 21) *But we trusted that it had been he which should have redeemed Israel*, thinking him forever gone, no doubt,—the Saviour himself was at that moment

conversing with them; but their eyes were holden. Do we not hear the children of the Most High moaning and lamenting their condition? It may be that our God is now conversing with his followers, whilst their vision is darkened that they may not see; and as it was when he revealed himself to the two in the breaking of bread, so it may be now that our merciful Saviour is about revealing himself in showing what great things he will do for the elect's sake.

It seems to have been the will of our Master to raise up, amid the great ones of the earth, an afflicted people, whose strength consists not in numbers, nor in an arm of flesh, but in that great arm that brought salvation near. If we were in a flourishing condition and gathering in additions by the score, prepared through the instrumentality of modern machinery, we might perhaps become puffed up with vanity and subject ourselves to the indignation of our King, and, as God is a jealous God, we are kept in poverty's vale, that we may learn of him alone; and whenever we need the rod it is inflicted. Then, my brethren, do we receive this wintry day as a chastisement? If so, let us remember that it is said, "As many as I love I rebuke and chasten." Also let us still further remember, that God does all things after the counsel of his own will. Should we not be submissive to his dispensations, seeing that he has created us for his honor and glory? "We are not our own; we are bought with a price." If we are the children of God, then have we a hope of living with him in glory. When did we receive this hope? Was it when we thought we were rapidly tending to happiness? Or was it not when we were bowed down with afflictions? When our sinful selves seemed to merit nothing but eternal death, did the Sun of righteousness arise with healing in his wings, and implant in our bosoms that imperishable boon through which we are saved. Are we in any more apparent danger now than at that awful time? Did he not bring us out of danger then with a high hand and an outstretched arm, and establish our goings and put a new song in our mouths? Why then fear now? He is the same yesterday, to-day and forever.—There is an unchanging God on the side of his people, who is opposed to the adversary of souls: the one is that mighty Conqueror who has engaged for the deliverance of his people; who passed through death's gloomy shades; burst asunder its bars; threw aside its gates; and opened up a way to immortal glory, for the poor child of grace to travel; and as all power belongeth unto him,

there certainly can be no danger of the household of faith being destroyed, "For the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," and all that satan can do is to worry the child of grace without the power of destroying him. It seems to be the will of our heavenly Father that his church shall pass through sore trials, that it shall be tried as by fire, in order that the dross may be separated; that his people may not have whereof to glory save in the cross of Christ.

Human nature desires prosperity in whatever cause or calling it is engaged; and its rise or fall gives rise to its joy or fear. Human nature is developed in everything. It is mixed with everything with which we have to do, even in things pertaining to God's church. It is very desirous that it shall appear prosperous in the eyes of the world; that the enemy may not have it in their power to cry, *Aha! aha!* at its seeming declension: and it may be that the cause of our mourning over the sad appearance of Zion at this time, may arise from our viewing its condition with carnal eyes. But weep not: even from this barren land the children of God must come. "For the Lord is not slack concerning his promises, as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9.—As the ways of the Lord are past finding out, we should look with an eye of faith at his promises, and not trouble ourselves about the external appearance of that house not made with hands, eternal in the heavens. "Fear not, *little flock*, it is your Father's good pleasure to give you the kingdom." The people of God have always been few on earth: but few in any age of the world have stood up and confessed that Jesus is the Christ, while the remainder (a large majority) have always bowed before the gods of their own imagination.

My brethren, only let us look around and compare ourselves and the balance of the professed christian world, with the word of God, and see if we have not much greater reason to rejoice than to mourn. Who are they that show their belief in Christ by their acts, for instance, that *all* of God's children shall be taught of the Lord? It is a doctrine peculiar to the Bible and to Old School Baptists. Others may profess to believe it in their creeds, but they deny it in their practice. If God alone teaches true christianity, why such an effort at proselyting? why so many theological schools? why such an effort to "teach every man his neighbor, and every man his brother, saying, Know ye the Lord. All these are resorted to to carry out the purposes of certain professors, which is contrary to the testimony of Paul, who says, (Heb. viii. 11) *And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.* What is it that teaches that the gifts "and calling of God are without repentance"?—The word of God, and it is believed and preached by Old School Baptists only. But a contrary

doctrine, viz: that the gifts and calling of God must be obtained by repentance, is taught by the whole arminian world. Who entertain the doctrine that "It is God that worketh in us both to will and to do of his own good pleasure?" and discard the doctrine that man has the power of doing anything to merit salvation? They are that despised people, the Old School Baptists.—Seeing then, my brethren, that we have God on our side, let us "press toward the mark for the prize of the high calling of God in Christ Jesus." Let us not grow desponding, for an inspired writer has said, (2 Cor. xiii. 4,) "For we also are weak with him, but we shall live with him, by the power of God toward you." Then, as poor and weak as we are, if we are in Christ, then are we heirs to an inheritance reserved in heaven for us. Now, my brethren, let us examine ourselves, whether we be in the faith; and if in it, "All things are ours; we are Christ's, and Christ is God's."

May our Redeemer sanctify every affliction to his dear saints, and lead them off more than conquerors, is the prayer of

Your unworthy brother,

F. M. PERRY.

For the Signs of the Times.

Wallkill, N. Y., Feb. 2d, 1848.

BROTHER BEEBE:—I will endeavor to give the readers of the Signs a sketch of my experience, but a sense of my inability makes me fear that I shall not be able to write intelligibly. Still I feel as though I cannot refrain from attempting to give my brethren and sisters an account of the way I have been led, as I hope and trust, out of darkness into the marvellous light of the Kingdom of Christ. God's children are led in a way that they know not, and in paths they have not seen.

In the summer of 1838, my health being rather poor, I was led to think seriously on my latter end; and while thus seriously impressed, tidings were brought of a young friend of mine, who was almost instantly killed, which intelligence shocked me to the very soul. I was led to realize how suddenly we could be snatched away from this world to appear before a just and holy God, without one moment's warning. I was so sensibly affected that for several nights I could not sleep, fearing that I should never awake in this world. I felt convinced that if I was taken away in the state I was in, my condition would be awful beyond description. I continued in this frame of mind for some time, but at length my depression gradually wore away, and as I then thought, forever. Still I never could feel as I did before. It appeared as though I had received a wound which was grievous to be borne, and was trying to heal it, but that it was incurable.

I felt a great desire for something, but could not tell what. I would take evening walks alone, for I felt that I was company for no one. It seemed to me that the moon and stars and every thing were praising their Maker; but I was a poor miserable being, unfit to live upon the earth. When I read the Bible, it seemed to be a sealed

book. About this time there was in the neighborhood, what was called a religious revival, and a great many were going to *get religion*: I thought perhaps that was what I wanted; so I resolved, if there was any such thing as getting religion, I would get it too. So I attended and saw others come forward and make a profession; but all they could say, or I could do, did not soften my hard heart in the least. I was so blind I could not see, and so deaf I could not hear, and my heart was so hard that I could not understand, or I should not have expected to be made a new creature by my own works; for, by grace are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works last any man should boast. I tried every expedient in my power to get into a better state of mind. I visited parties of pleasure, and whilst at them, I enjoyed myself like the rest of the company; but when I returned home and laid my head upon the pillow, this passage would come into my mind, "ye cannot serve God and mammon." I felt convinced that I was serving mammon; but yet I felt a desire to serve God, if I only knew how. I formed resolutions to do better, and thought I would do nothing more that was sinful: I felt confident that I would serve God, and keep his commandments; but alas! my resolutions proved to be like the spider's web, no sooner made than broken.

"But still I felt an aching void  
The world could never fill."

In February, 1846, I was again brought down upon a bed of sickness, and felt that I was on the brink of the grave; and while contemplating the grave with all its terrors, I thought if I could hide my guilty head, or that my spirit could cease to exist when I should leave this mortal body, that a knowledge that such should be my case would afford me pleasure; but I was conscious that my spirit must exist forever and ever, in endless misery, unless it should be changed; for Christ has said, "Marvel not that I say unto you, ye must be born again." Oh! the agony of soul I then experienced, no tongue can express, for I had exhausted all my self-righteousness and felt that I had come to a precipice where I could not take another step without plunging into eternal misery, which I felt sensible was my just desert. I was like the children of Israel when they came to the Red Sea, surrounded on every side, and could see no way of escape. I was constrained to cry, "God be merciful to me a sinner." I knew that without Christ I could do nothing; for he alone could deliver me, as he alone was able to save. I read cxliii Psalm of Watts, which seemed to give me comfort, and I felt so happy that I could say with Paul, "Whether in the body or out of the body, I cannot tell." I felt a desire to depart from this sinful world, and be with Christ, which is far better. But these happy feelings were of but short duration; I soon began to doubt whether my change was real. I would try to apply the promises in the scriptures to myself; but they seemed to be exclusively for the edification of christians, and not for such a poor, weak, and



helpless worm as I was. This verse came into my mind.

"Come ye sinners, poor and needy,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you,  
Full of pity, love, and power;  
He is able, He is willing,  
Doubt no more."

This seemed to describe my case exactly, and I could not doubt any longer; but I rejoiced with joy unspeakable and full of glory. Then I thought my troubles and trials were forever at an end. But I have since learned that I was mistaken, for I have doubts and fears that I knew nothing of before. But Jesus has said, "*In the world ye shall have tribulation, but in me ye shall have peace.*" I thought of going to the church and relating my exercises, but feared that they would not receive me with such a wicked heart, so full of unbelief and sin, and so little like what I ought to be. The good I would, I do not, but the evil that I would not, that I do; so then it is no more I that do it, but sin that dwelleth in me. I thought I would wait until I should have no more doubts or fears, but I found that I could no longer stay away: I was constrained to go just as I was; the Spirit helping my infirmities; and the church to my astonishment gained a satisfactory evidence that I had passed from death unto life, and received me as a candidate for baptism; although I felt myself so unworthy; and with two others, I followed my Lord and Master, into his watery grave, November 21st, 1847, and was received into the New Vernon church, with whom I pray that I may walk worthy of the vocation wherewith we are called, and be not again entangled with the yoke of bondage. But now being made free from sin, and become servants of God, may we have our fruit unto holiness, and the end everlasting life.

Your unworthy sister,

SARAH A. COX.

For the Signs of the Times.

At home, Rush Co., Ia., Dec. 29th, 1847.

BROTHER BEEBE:—I have had a desire ever since your visit among us at the West, to write you a few lines; but have been hitherto deterred from doing so, from a knowledge of my inability to indite, or write as I could wish. However, I have this morning concluded to venture, and let you know that the old sinner is still a sharer of the bounties of God. I call myself a sinner, because God has said that I am; and I know that I have been a sinner for the space of fifty two years, one month, and twenty days: twenty one years and eight months of that time, I passed in the love of sin; for I was born dead, blind, deaf, and dumb; knowing nothing of my own situation, nor of the character of God. But when it pleased God, in his own sovereign way, and at his own time, without the use of means, or instrumentalities, to impart life and light to my soul, I saw and felt, and heard. Then, but not until then, I saw that God was holy, just, and good; and that I was neither holy, just, nor good. I felt that I was then a sinner, and that I had always been a

sinner; and I thought I could hear the language of justice saying, "*Cut down the guilty sinner!*" In the anguish of my soul, I could only say, Lord, it is just. Yet there was a voice that said, "*God be merciful to me a sinner;*" intirely helpless, and sinking down. At that moment all hope in means, terms, and conditions, utterly failed me, and I was fully convinced that neither angels nor men could help me. Oh, what a heart rending view I then had of myself. All things that I saw appeared to be in order; but all condemned me; the heavens above, and the earth beneath; the beasts of the field, and all the feathered tribes stood in their order, and bowed with reverence before God. Sinking down under this despairing view of myself and of my situation, these words came to my mind, "*Blessed are they that mourn, for they shall be comforted.*" I arose and felt that I was well, both in soul and body; my troubles were all gone, and I was filled with joy unspeakable and full of glory. Old things had passed away, and all things became new. The next Saturday I was received for baptism, and on the Sunday following I was baptized, and became a member of an Old School Baptist church. At that time I felt unworthy to have a name or place among God's people; but they seemed a lovely people to me, and the people of my choice; and my view both of them and of myself continues to this day the same.

Soon after I had united with the church, my mind became burdened about preaching, and at times I was so much distressed on that subject that I could not enjoy myself. When I contemplated the character of God, and the harmony of his purposes, I saw that wisdom had marked all his goings forth; but I thought it could not be wisdom to call a man to do that which he knew that he could not do. In my reflections on this subject, I would often tell the Lord, that I had no learning, and that I did not understand any language, and that it was quite likely that I should soon do something that would bring reproach upon his cause, and be cast out of the fellowship of his people; but there were many of whom he could make good preachers; men of great talents and learning, and I was wicked enough to attempt to point them out to him; and finally I said that I could not, and that I would not preach. But all my *could not*s, and *would not*s, did not relieve my mind; and I concluded to remove entirely away, so that I would, as I then thought, be free from all reflections on the subject. I left my mother and native state, and travelled about six hundred miles into Indiana, and continued there about eighteen years, under what I thought was Satan's harrow; for it seemed to me that the Lord had no hand in all this strange exercise. But at length, when I was neither ready nor willing, I found myself standing in the midst of a large congregation, and I suppose I had been, for a full hour; but what I said during that hour, I never knew. From that hour till the present time, I have, through great weakness on my part, and violent opposition from arminians and devils, been

trying to preach salvation by grace, and that grace made sure to all the heirs of God, before the world began. I have not preached offers, overtures, proposals, nor conditions of salvation for obedience; but that salvation which was given, and made sure to all the seed of Christ Jesus, in whom all the heirs were chosen, saved, blessed, and predestinated to be conformed to the image of Christ; and being chosen in him, they are preserved in him, redeemed in him, and called in him, and kept by the power of God, through faith unto salvation, ready to be revealed in the last time. No part of the meditorial work of Christ was designed to benefit any other than the elect of God; nor will the true gospel of Christ, whether written or preached contradict this position. Nor was the gospel designed to condemn any, nor to make the non-elect either better or worse. It is applicable only to the children of God, when regenerated. They being born of God, desire the things which be of God; the gospel instructs and comforts them, and *saves them that believe* from error and delusion.

Brother Beebe, I have often thought of you, since we parted in Kentucky; it has afforded joy when I have thought of the oneness manifested in the preaching, through all the associations; the brethren all heard as with one ear, believed with one heart, and spake with one voice. There was oneness in the ministry, and oneness in the hearers. I am happy to say, that so far as I can hear or see, the Old School Baptists, in all their correspondence, are in peace and unity. We often hear the brethren talking of brother Beebe, and of his preaching. We were glad when we saw in your editorial, a sketch of your visit with us, and of your safe return; and sympathized with you in your affliction in the loss of your babe; but were glad that you was enabled to express submission to God's sovereignty. If possible we desire you to visit us again.

I now close by subscribing myself your unworthy brother and well wisher, in the Kingdom of our Lord Jesus Christ.

MORGAN MC QUEARY.

For the Signs of the Times.

Elizabethtown, N. J., Feb. 16, 1848.

BROTHER BEEBE:—If you think proper you may communicate the following to the readers of the Signs.

Dear brethren, I write to inform you of another poor, dark and disconsolate pilgrim, wandering about in this wilderness below, in sheep skins, and goat skins, and often do I fear that the outward semblance is all that I possess of the christian character—the bare shell or carcase of religion. Whether I possess the nature of a sheep or not, sure I am that I do abundance of the goat. For many years I have been a professed pilgrim, although a young man. But little do I know either of myself, or of the true God, or of his Son Jesus Christ whom he hath sent: but this much I know, that I am poor, needy, weak and helpless, and, being a great sinner, that it requires an al-

mighty Redeemer to save me—such an one as we read of in the scriptures, and as, I sometimes believe, has been revealed to my soul, or within me, the hope of glory. To describe what I often feel within, pen or tongue would fail. No mortal man can ever tell what is carried on in my heart in one short day. The awful depth of depravity, pollution, misery and woe, into which I often discover myself plunged, makes me loathe and abhor myself; sinks me unaccountably in the darkness and in the deep, and makes me cry, in bitterness of soul, *All thy waves and thy billows have gone over me.* Much of my time is spent like that of a mourning dove without her mate—lonely, pensive and sad—filled with gloomy forebodings of the future. Job says, (xvii. 1.) My breath is corrupt, my days are extinct, and the graves are ready for me; and confident I am that no one who has seen and known what Job, David and Jonah, or what I have seen and felt of self-abasement and misery, and helplessness could ever talk as many do in these days of delusion and witchcraft: but whatever the filthy dreamer, the proud free-willer, or the boasting workmonger may think, say or do, I know that salvation is of the Lord. Jonah ii. 9. Some have told me I should not give way to my desponding feelings; should not cherish these doubts, &c.; should be cheerful and happy, and thus recommend religion to others; but to such I can say, Ye are forgers of lies, physicians of no value; shall vain words have an end? miserable comforters are ye all. Job xiii. 4 & xvi. 2. I cannot believe these individuals know what they say or know whereof they affirm, or are acquainted with the plague of their own hearts: for sure I am that when a man has spent three days and nights in the belly of hell, and then been delivered by an almighty hand, he will ascribe his salvation to the Lord, as poor Jonah did, and not to free will, free agency, human ability, prayer, means, ministers, or anything of the kind. Jonah looked towards the holy temple, and that is the direction in which every trembling sinner will look; and sometimes I am enabled to look and see a glimmering from afar, like a ray of light at the dawn, a forerunner of the king of day; and truly I can say, with the Psalmist, I had fainted unless I had believed to see the goodness of the Lord in the land of the living. But as to delivering myself I might as well think of creating a world or blotting out the sun. "He holdeth back the face of his throne, and spreadeth his cloud upon it."—Job. "I am shut up and cannot come forth."—David.

Often do such thoughts as the following pass through my mind: Can light dwell where there is so much darkness? Unto the upright there ariseth light in the darkness. Ps. cxii. 4. Truth with so much error; faith with so much doubting; (O ye of little faith, wherefore did ye doubt?)—hope with so much fear; confidence with so much trembling; strength with so much weakness;—grace with so much sin; cleanliness with so much pollution; joy with so much sorrow; peace with so much trouble; order with so much confusion;

life with so much deadness; rich when so poor; white, yet so black; possessing a divine, yet a devilish nature; alas! I neither know nor can I divine myself. I seem to be a phenomenon in nature: for I possess something of heaven, earth and hell. Strange mixture, indeed!—

If I am, why am I thus?  
Why this dull and lifeless frame?  
Hardly, sure, can they be worse,  
Who have never heard His name!

I find but few who can sympathise with me in my deep soul troubles, in this dark and cloudy day; but few who do business on these great and deep waters; but those who do, see the wonders of the Lord, a display of his power, wisdom, love, faithfulness, mercy and grace.

I often think that if I knew the truth it would not be thus with me; if indeed I were a child of God I should not be compelled to go thus bowed down; to walk in darkness and have no light; to groan, murmur, fret and repine at the dealings of my heavenly Father. With such abominable thoughts boiling up in my heart; the most filthy, profane and hellish that mortal was ever troubled with, this side of the pit, my outward life troubles me but little. The Lord has thus far preserved me from outbreaching sins, and I trust he will still. It is this sink of iniquity within which so torments me and causes me so many groans, sighs, cries and tears. Oh! wretched man that I am! who shall deliver me from this body of death?

What I know of my depraved heart, I am fully persuaded no college, *doctor of divinity*, or human wisdom could ever have taught me. Could I say with the church in the Song, (i. 4.) "*I am black, but comely,*" I should be one of the happiest creatures on the footstool of Jehovah. Yet it is not always so dark and gloomy. No: sometimes a light inspires the christian while he sings: it is the Lord, who rises with healing in his wings.—Now and then a sunny spot; a green meadow, and a cooling spring. Bunyan very truly says of giant Despair, he has his fits in sunshiny weather, but they are short and far between. Many times, when reading or hearing the experience of the saints, although I could seem to enter into all their sorrows and distress, yet I would tremble lest I was unacquainted with their joys, hope, comfort and divine consolation. This has often given me a soul sickness and filled me with despair. If you have no objection you may here insert from my diary, the following:

Nov. 9.—But little refreshing this morning;—not much drawing out of soul; feel like a poor sinner, saved by grace, if saved at all: yea, if I be not interested in the covenant of redemption, I have no hope at all. It seems to me I get no better, but rather worse, and how to improve my condition I know not. O for a visit from the King of saints; can rest nowhere but in his kind embrace; surely he is precious to them that believe; been thinking of the steps I have taken of late, and whether they have not been premature: but this passage settles the whole matter, *How can two walk together unless they are agreed?* With the New Light Baptists I have ever been contending; I was alone and not reckoned among them. I confess I feel more liberty and freedom among the Old School Baptists, and more fellowship than I

ever have since I united with the Baptist church. They are a people I long have sought, and mourned because I found them not. My former pastor used to tell me he believed the doctrine of election as firmly as I did; and yet he would contend with me and try to beat me out of it; but he labored in vain: it is written by the finger of the eternal God, and will stand or remain as firm as the pillars of his throne. My manner of expression, he said, led people to believe and call me an antinomian. I now view him as a complete arminian, teaching for doctrines the commandments of men, a system as adverse to the gospel as darkness is to light, or heaven is to hell, and then profanely calling it the gospel of Christ. The devil and carnal religionists hate the liberty I now enjoy, and would gladly bring me again into bondage. O Lord, preserve me, for thy name's sake, amen.

We are surrounded here by all kinds of anti-christian delusions; but the *little flock* thus far stand firm. Many would open a wide mouth at our downfall, and rejoice to see us buried in oblivion: yea, they are watching for our halting with vulture's eyes. But as long as Christ is King in Zion we have nothing to fear: he will protect us and be our Guide even unto death. He watches his saints with a vigilant eye, and knows all that they suffer, both within and without. But, some poor creature may say, my outward enemies, although strong, and filled with all the rage and malice of hell, are not to be compared with those within. I could easily bear all the scorn, contempt and derision of men and devils, if Jesus smiled: but oh! to feel the workings of foul corruption within, the boiling up of pride, anger, jealousy, discontent, ingratitude and rebellion; to be forsaken of our heavenly Lover, and left to grope for the wall as those who have no eyes, soon sinks a poor soul into the lowest pit of despair. We still meet together and endeavor to worship God according to the directions in his holy word. We are called Antinomians, do-nothings, &c.; but none of these things move us, and we know He who rides on the heavens for our help is able to keep us, with our loins girt about with truth, having on the shield of faith, the breastplate of righteousness, the helmet of salvation, the sword of the Spirit, being shod with the preparation of the gospel of peace, praying always with all prayer, &c. We expected when we came out to be reviled and hated of all men, and we are not disappointed.—Yet I did not think we should be looked upon as madmen; but thus it is, and we need not be surprised: for they said and did these things in the green tree, what will they do in the dry? Yet surely in this day of "great light" and boasted benevolence, *unbounded liberty* and *universal charity*, one would think and look for better things. But I see how it is: their mantle is long enough to cover all the Hagarines, but does not extend to Old School Baptists—no! they are the *outside of all creation, even the ends of the earth*. Yet it appears from the divine record that it is that which is cast away that shall be gathered; and even the foolish things of this world God has chosen, and things that are not to confound the wise, and bring to nought the things that are. Alas!

for them: the hail will soon sweep away their refuge of lies; their agreement with death will be annulled, and their miserable garment shall be torn away, and then will their nakedness appear and they be filled with everlasting shame and contempt. *O go thou not, my soul, with sinners, nor my life with bloody men.*

Suffer we must, my brethren, if we be not condemned with the world: but the time is short; the conflict will soon cease; the victory soon be ours; soon with palms in our hands, and crowns and white robes, we shall come to the marriage supper of the Lamb. Then fight on, ye soldiers of the cross, till ye hear the welcome, "*Enter ye into the joy of your Lord!*"

May the dear Lord sustain all who are preaching the truth, cover their heads in the day of battle, give them liberty in speaking, enlarged views of the gospel, sweet meditation therein, and, while they feed the flock of slaughter, their own souls be fed and watered from above. Wishing, also, that grace, mercy and peace may abound to all the elect of God, scattered about through these United States and the world, I subscribe myself,

Their companion in tribulation,

E. TIBBALS.

For the Signs of the Times.

Thompson, Sullivan Co., Feb. 25th, 1848.

BROTHER BEEBE:—I have long desired to communicate to the household of faith a few lines, but a sense of my unworthiness has hitherto prevented me. But love and gratitude to my God, who has loved me, and redeemed me, emboldens me to attempt to give, through your paper, a reason of the hope that I entertain in Christ. The Lord was pleased, in his great goodness and mercy to show me that I was a sinner, and I saw that I had sinned against a just and holy God, and it appeared to me that I was the vilest sinner on earth. In vain I searched the scriptures, hoping to find some passage to cheer my desponding spirit; for I could find none; all that I could find in the scriptures condemned me, and I felt that the damnation was just. I continued in this situation for some time, and thought that the time allotted me on earth was short; and that if I died in the situation I was in,

"I must pronounce him just in death."

But, blessed be his holy name, he was pleased to take me up out of the miry clay; for after I was stripped of all my own righteousness, so that I could place no more confidence in the flesh, I was made to cry, "*Lord be merciful to me a sinner,*" and these words were applied as plainly as though they had been spoken to me, "*Peace, troubled soul, thou needst not fear!*" I was filled with that peace which the world can neither give nor take away. My burden of sin was gone, and every thing appeared different to me: The bible instead of condemning, afforded sweet consolation, and I could claim some of the precious promises which it contained; and they were like a healing balm to my poor soul. I felt such love to the children of God as I never had felt before; and I was

astonished at the change. But a short time before, I was burdened down with sin and sorrow; and now, so light and joyful. This occurred in the winter, and the next June, the Lord opened a way for me to attend the Association at Brookfield, which was the first that I ever attended, and it was to me a rich feast. It was made plain to me that the Old School Baptists were the true church of Christ. I returned home, and although I said nothing about it, yet these words were impressed upon my mind, "If ye love me, keep my commandments." I searched the scriptures, and my prayer was that I might be led in the right way. I was convinced that the Old School Baptists were right, and none else; but still I kept from them as long as I could. They appeared to me to be a poor and despised band that I desired to be united to; for I felt such love for them as none can feel who do not belong to the same family. At length I went before the church and related some of my exercises, and was received by them, and baptized by Elder P. C. Broome, July 20th, 1845. I then thought that all my troubles for this life were at an end, but my subsequent experience has proved how mistaken I was. I find a continual warfare in my breast; fighting with out, and fears within. Sometimes that glorious Sun appears so darkened that I cannot feel one cheering ray; but, again it shines in all its glowing warmth, into my poor heart, so that I can realize it as plainly as we feel the shining of the natural sun, when it shines on our vile bodies. Thus, my dear brethren and sisters, I am struggling along, and how long I have got to tarry on these low grounds of sorrow, is known only to him who gave me my being. I feel that I am in good hands, where I wish to remain all my appointed time on earth. My brother, do you not think it a consolation to the children of God in this darkened age wherein so many are entangled in the Arabian net, to know that their trust is not in an arm of flesh, but in God?

With unfeigned gratitude and love to God for his goodness to me, in giving me eyes to see, and a heart to understand, I close this, my first communication to you.

"Through many dangers, toils, and snares,  
I have already come;  
'Tis grace that's led me on thus far,  
And grace shall lead me home."

Your unworthy sister in Christ.

HANNAH E. HAIT.

For the Signs of the Times.

Cow Marsh, Del., Feb. 18th, 1848.

BROTHER BEEBE:—With my remittance, I send you a few lines, but I cannot promise that they will be consoling. Some of the communications in the Signs have been read with interest; but none seems more interesting than those which breathe forth the sorrow of Zion. I see by brother Howell's communication, (in a late number) that the world is bewitching some of our brethren in the West; and I can truly say, I wish it were not the case in the small circle which I occupy: then sinful self would not be so harrassed. But

I think I can join with brother Howell in obeying the divine Master's injunction; and pray the Lord of the harvest, that he would send more laborers into his harvest. If I should go to guessing with brother Smith, at the cause of the low state of Zion, I should not impute it to doctrinal preaching, nor to the near approach of the *second beast*; but rather to the fact, that the second beast has already arisen, and that he and all his adherents, are well nigh ready to give their power to the first beast. If Luther was right in calling the pope anti-christ, and the church of Rome the mother of harlots, the union of ecclesiastical power with the civil powers of Europe, constituted the first beast. And that head that received its deadly wound, which was effected by Henry the eighth's severing the kingdom of Great Britain from the other crowned heads of Europe; which wound was healed by bloody Mary, after whose day the second beast rose up out of the earthly soil of reformation; and the establishment of the Episcopalian religion in England, and of the Presbyterian religion in Scotland; which formed the two lamb like horns of the second beast, which were so pacific as to allow all their subjects to worship God according to the dictates of their own consciences; but, in their demand for tithes and taxes, speak the same language of the first beast, "*You shall.*"

If there be any natural cause for the lukewarmness of many Old School brethren, I think it may be imputed to their too often speaking evil one of another. "*Speak not evil one of another,*" is an admonition too little attended to. It has been too much neglected by the writer of this article, for the comfort of his own soul. Nothing gives him more pain of soul than to hear one brother esteeming another not only as an earthen pitcher, but as containing gall and bitterness. May he who bringeth order out of confusion, light out of darkness, and life from the dead, keep all his children from every false way, is the prayer of a poor blundering sinner.

P. MEREDITH.

For the Signs of the Times.

BROTHER BEEBE:—I hope I shall not be considered an egotist while I remark that I am often at a loss to know with what manner of spirit I am exercised; and even now, while I am writing, I am suspicious of my motives, and can truly say, with Job, *Behold I am vile!* and, with Agur, *Surely I am more brutish than any man, and have not the understanding of a man.* Yet the deep groanings of my soul were expressed by the Psalmist when he said, "*Create in me a clean heart, O God! and renew a right spirit within me; cast me not away from thy presence, and take not thy holy Spirit from me: restore unto me the joy of thy salvation, and uphold me with thy free Spirit.*"—There are times when the words of a certain poet are applicable to my feelings, as expressive of the desire and onward pressing of the *new man*.

"My feeble feet aspiring climb  
The narrow, steep ascent to God:  
Onward I press, with hope sublime,  
Along the road the fathers trod."

Jesus his care and counsel gives;  
Jesus my failing strength supplies;  
My soul below for Jesus lives,  
And he for me above the skies.

When shall I see him face to face?  
When to my dear Redeemer fly?  
When shall I meet his kind embrace,  
And find his welcome rest on high.

Come, dearest Saviour, quickly come;  
Life, without thee, is life forlorn!  
O take thy longing pilgrim home—  
My soul for earth was never born."

JOSEPH L. PURINGTON:

Jay, Maine, Feb. 17, 1848.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., MARCH 15, 1848.

### DIFFERENCE BETWEEN OLD AND NEW SCHOOL BAPTISTS—No. 5.

#### JUSTIFICATION.

In setting forth the principal difference between the Old and New orders of Baptists on the subject of Justification, we shall study brevity. Much may be said and written on this vitally important branch of the christian doctrine, which does not belong to the present exposition of difference. It may be the most proper method for us first to state what are the sentiments of Old School Baptists, and then what we understand those of the New School to be on the subject.

With the Bible as our standard book, we believe that "In the Lord shall all the seed of Israel be justified, and shall glory." Such was the testimony of Isaiah the prophet, and the New Testament of our Lord Jesus Christ gives abundant testimony that all that was written of Him in the prophets, is completely fulfilled, even to the most minute jots and tittles.

By the seed of Israel we are not to understand all the natural descendants of Jacob; for they are not all Israel that are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called: that is they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. The children of Israel intended in our quotation from Isaiah, are none other than the children of God; children of promise and accounted for the seed. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." "As many as are led by the Spirit of God, they are the sons of God." "For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God."

By the foregoing scriptures we are warranted in our conclusion that the seed of Jacob interested exclusively in the promise of eternal Justification and glory, are the seed of our Lord Jesus Christ, of whom Jacob or Israel was but a type. This conclusion is also sustained by the connexion in the fifty-third chapter of Isaiah, for there it is distinctly predicted that "When thou shalt make

his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. And again it is written of Christ, "A seed shall serve him and it shall be accounted to the Lord for a generation." Ps. xxii. 30. And Peter, by divine inspiration, identifies this seed as "a chosen generation, a royal priesthood, a holy nation, a peculiar people. And as a chosen, they are an elected generation of Jesus Christ, not chosen into him, but chosen in him before the foundation of the world, that they should be holy and without blame (or holy and justified,) before God in love." Christ is the seminal Head and progenitor of this seed, and they, by virtue of this relationship to him, shall say as his own body, "In the Lord have I righteousness and strength." In him therefore shall all the seed be justified; not out of him; for their life is hid with Christ in God.—Christ is their life, and in him they have redemption and the remission of sins: because he has surely borne their griefs and carried their sorrows. He was wounded for their transgressions; he was bruised for their iniquities, and the chastisement of their peace was upon him; and with his stripes they are healed. All they like sheep had gone astray, but the Lord had laid on him the iniquity of them all. He was delivered up for their offences and raised again for their justification. By one offering he has perfected forever all them that are sanctified: and therefore it is that all consistent Old School Baptists believe that In the Lord all the seed shall be justified and shall glory.

Justification, as held by Old School Baptists, is a perfect, complete deliverance from guilt, wrath and condemnation. From first to last it is of God, and not of the creature: that the subjects of it in their spiritual existence are, and always were, in Jesus Christ, but in their earthly natures they were the children of wrath, even as others; and that in the application of the blood and righteousness of Christ to them, according to the eternal purpose and decree of God, they are freely justified from all things, from which they could not be justified by the law of Moses: for by the deeds of the law no flesh can be justified. Justification before God, then, is only in Jesus Christ the Lord, and all those who are in him, and have justification in him, have also glory in him. It is as impossible to separate the state of justification from the certainty of ultimate glory as it is the work of justification from Jesus Christ. Who then shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died: yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for them. Who then shall separate them from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sworn. Nay, in all these things they are more than conquerors, through him that loved them. Paul was persuaded that

neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, [which is precisely where their justification, and righteousness, and strength, and life, and election is] in Christ Jesus their Lord.

After having briefly stated what we understand to be the doctrine of Justification, as held by Old School Baptists, it may seem quite unnecessary to draw the contrast, by presenting the views of the New School, as none of that order will pretend to claim what we have written as a correct version of their faith upon that subject. Indeed, whatever may be held by them in their written articles of faith, it cannot be denied that in their preaching, exhortations, revival making and missionary operations generally, they represent the justification and salvation of sinners as resting on some other basis than the blood and righteousness of the Son of God. Should they admit what the scriptures affirm, that all for whom Christ was delivered up, were completely and forever perfected by his one offering, and justified in his resurrection from the dead, they would be compelled either to relinquish their darling system of general atonement, or embrace the doctrine of universal salvation,—unless they should prefer a dilemma still more absurd, that a portion of those whom he has justified and forever perfected will at last be consigned to interminable wrath and perdition. To avoid these difficulties, the New School Baptists generally represent justification as they do the atonement; as saving nobody; a mere provision to be offered to all men indiscriminately, and if they reject it that it is null and void, but if they will condescend to accept it, the merit and efficiency of it consists in their acceptance. Should they admit that the atonement made by Christ and the justification of his people, are absolute and effectual in themselves, such admission would prostrate their whole machinery of free will and human power, and with it all their New School peculiarities. What would become of all their popular institutions, of Missionary, Tract and Sunday Schools, for evangelizing the world and saving sinners from hell, should they admit the doctrine of a finished salvation, a perfect and effectual atonement for all the sons of God, and their everlasting justification secured beyond the possibility of failure? What would they find left to be secured by their zeal and outlay of capital in the work of salvation? The apostle has assured us that if salvation be of grace, it is no more of works: otherwise grace is no more grace, and if it be of works it is no more of grace, otherwise work is no more work. It cannot therefore be a mixture of grace and works: it must be either exclusively of the one or of the other. Nor has the same inspired apostle left us in the dark to determine on which salvation is actually founded, for, says he, "By grace are ye saved through faith, and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto



good works which God hath before ordained, that we should walk in them.

We have probably said enough to show that the difference between the Old and New kinds of Baptists on the subject of Justification, is as great as upon any other of the branches of doctrine upon which we have written.

In our next we propose to show the difference between the Old and New School Baptists on the subject of Predestination.

#### PRIESTCRAFT IN ENGLAND.

We derive the following sketch of a speech recently delivered in the British Parliament, from an article in the National Intelligencer, published at Washington :

"Mr. Horsman, a member of the House of Commons from Cocker-mouth, made a very able speech in the House the other night, in reference to the proceedings of the Ecclesiastical Commission, in which he developed some curious matters in relation to the incomes enjoyed by sundry of the Bishops.

It appears that when the Ecclesiastical Commission was established, in 1835, it made inquiries of the Right Reverend Archbishops and Bishops as to the amount of their respective emoluments, and their opinions as to the advancement of the interests of the church by their future reduction and arrangements, it being understood that such reduction should not take place during the occupancy of the present incumbents. The Archbishop of Canterbury said that his nett income was £19,182; that the revenue of his see was much too large, and that it ought to be reduced to £15,000. The London Bishop said that £10,000 was enough for his see: he was then receiving £15,000. They both persisted, however, in retaining their present incomes during their lives: they would not allow them to be diminished, although they admitted they were too great, and ought to be curtailed!

The following admissions and statements were also made, and Mr. Horsman has shown how far the prognostications in income made, we must now suppose, in depreciation of any attempt to reduce them, have been verified:

The Archbishop of Canterbury said that his nett income was £19,182 in 1831, (Dr. Lushington had previously stated in 1830 that the average income of the see was £32,000!) However, the Commissioners took the Archbishop's statement, accompanied with its calculation that in future his income would not exceed £17,000 nett. It appears however that instead of diminishing, it had arisen in 1843 to £21,000 the gross amount being £28,000! The Archbishop of York stated his income as being £12,000 nett, and added that a decrease of 20 per cent might be expected; but it appears from returns made by himself in 1843, that his income had arisen to £14,550, being an increase of 20 per cent, instead of a diminution! Again, the Bishop of London stated his income as being £13,900, but that it would decrease; it was estimated at £12,200; it had risen, however,

to £14,550 in 1843. The Bishop said in 1831, that the whole of the prospect of his see was that of decreased revenue. So far from this being the case, it was directly the reverse. Terraces of noble houses are raising up on every portion of the property of the Bishops which will ultimately raise the income of the see to £100,000 per annum. The Bishop of Durham returned the *nett* income at £19,000, and estimated the future revenue at £17,890; it had, however, risen to £22,000. The Bishop of St. Asaph estimated his present income at £6,300, and his future one at £5,200; it had risen to £6,650. The *actual* revenue in 1831, the future *calculated*, and *real* income in 1843 of the following Bishops, are represented by the figures—

Bishop of Bangor by	£4 464	£3 240	and £6 643
Chester by	4 220	3 800	5 200
Lincoln by		3 800	5 223
Hereford by		2 510	3 194
Norwich by	5 300	4 700	5 728
Oxford by	2 648	1 628	2 670
Salisbury by	5 000	5 000	7 200
Worcester by	6 500	6 500	7 122

The Bishop of Landaff was the only prelate who said there was a prospect of his income being increased, and he like the rest, was mistaken, his income in 1831 was only £924, and in 1843 it was £915. Truly, if these reverend fathers of the church, are not better theologians than calculators, Episcopacy is in danger! And yet it was upon statements like these that the Ecclesiastical Commissioners appear to have acted!

The Bishops were receiving their present large sums at a time, (continued Mr. Horsman,) when 2,000 clergymen of the church of England were receiving less than one hundred pounds a year each, and he knew some who had only fifty, and some as low as five! Such is the state of a portion of the church when that enormous extravagance is taking place. Mr. Horsman believed "that many of the clergy were suffering privations, such as had never been heard of in a rich and civilized community.—He could give statements, of which they had no conception, of the poverty and wants of these men. It had been said that it was a reproach to them to know so little as they did of the condition of the *working classes*. He believed they knew less of the condition of the poorest classes of the *working clergy*. He knew instances (during the last winter) in which many of them were without food or clothing for themselves and their families, and *that some of them were obliged to ask charity and to borrow a coat to be able to perform their duties.*" These statements were generally admitted to be correct; and yet, strange to say, forcible and appealing as they were, they were rendered practically of no avail by the vote of a very thin house, sixty five members only voting for the adoption of the resolutions founded on Mr. Horsman's statements, and 130 against them. Good however must arise from the knowledge of such abuses."

What a picture is here presented of the results of priestcraft in that mongrel church and state government which the popular clergy of our own country are so strenuously engaged in urging us to imitate by extending legislative patronage to the support of religion! The genuineness and general correctness of the above representations

can admit of no question, coming as they do from a member of parliament, and made in a speech before one of the houses of that august body without contradiction. In the other branch of the British legislature sit the most aristocratic of these princely priests, swaying an influence that forbids all hope of a reformation of these abuses, even though the people should burst the fetters of superstition by which they are bound down, and unanimously demand it. Should even the whole House of Commons unite in passing a bill to abolish the abuses attendant upon their abominable ecclesiastical establishment, the "Bench of Bishops" who are entirely independent of popular suffrage in the tenure of their offices, would defeat it in the upper house. So that nothing but a radical and forcible revolution of their government can effect a change of the corrupt system, and relieve the people from the intolerable evils of religious tyranny. The terrible yoke is too firmly fastened to be readily thrown off, and may continue to bow down the citizens of that empire beneath its galling burdens for centuries to come, as it has for hundreds of years that are past. How careful should we then be to shun every semblance of an approximation to the oppressive system of church and state union.

It appears that the archbishop of Canterbury receives a nett income of *twenty-one thousand pounds sterling* (supposing the average amount not to exceed the revenue of 1843) or about \$100,000 per year, according to his own admission, although others, well qualified to judge, assert that it exceeds even this enormous amount, by more than one half! A host of other proud prelates are similarly provided for by the English ecclesiastical establishment, although their revenues are generally not quite equal in amount to that of the "Right Reverend" — "D. D." &c. "Archbishop of Canterbury." But for what, and from whom do these functionaries receive these immense stipends? Professedly for the performance of services as officers of the church of the meek and lowly Jesus! Splendid salaries indeed for ministers of a church claiming to be built upon the foundation of the apostles and prophets!—Rather more munificent than the fare of the prophet Elijah when fed by ravens, or of the apostle Paul when travelling on foot from country to country, toiling with his hands for bodily support while he preached the gospel! Who among the ancient apostles and prophets required or received such a flood of "filthy lucre," or what example or divine authority do these "Right Reverends" exhibit for robbing an oppressed and downtrodden people of such enormous sums of money, through the perfidity and profligacy of their priest-serving government? Every dollar of these grand revenues is drawn either directly or indirectly from the toiling masses without their consent; and while these nabob priests revel in grandeur, with more than heart could wish, upon the earnings of the laboring classes, starvation stalks abroad at mid-day and devours its diurnal scores of the unhappy victims of priestly avarice.

## POETRY.

## SAUL.

Thou whose spell can raise the dead,  
Bid the prophet's form appear,  
"Samuel, raise thy buried head!  
King, behold the phantom seer!"

Earth yawn'd; he stood the centre of a cloud:  
Light changed its hue, retiring from his shroud:  
Death stood all glassy in his fixed eye;  
His hand was wither'd and his veins were dry;  
His feet, in bony whiteness, glitter'd there,  
Shrunken and sinewless, and ghastly bare;  
From lips that moved not and unbreathing frame,  
Like cavern'd winds, the hollow accents came.  
Saul saw, and fell to earth, as falls the oak,  
At once, and blasted by a thunder stroke.

"Why is my sleep disquieted?  
Who is he that calls the dead?  
Is it thou, oh king? Behold,  
Bloodless are these limbs, and cold!  
Such are mine; and such shall be  
Thine, to-morrow, when with me;  
Ere the coming day is done,  
Such shalt thou be, such thy sons.  
Fare thee well, but for a day:  
Then we mix our mouldering clay.  
Thou, thy race, lie pale and low,  
Pierced by shafts of many a bow;  
And the falchion by thy side  
To thy heart thy hand shall guide:  
Crownless, breathless, headless fall,  
Son and sire, the house of Saul."

## REMOVAL OF OUR OFFICE.

Having changed our location from New Vernon to South Middletown, our correspondents are requested to address their communications hereafter to us at "SOUTH MIDDLETOWN, ORANGE CO., N. Y."

South Middletown is situated about six miles south-east of New Vernon, and immediately on the line of the New York and Erie Rail Road, where our facilities for correspondence by mail will be greatly improved, as the mails from all parts of the United States arrive and depart daily. We are still within a convenient distance to continue our relation with the New Vernon and Wallkill churches.

Our new arrangement will require us to resign the office of Post Master; and of course the franking privilege, which, to a limited extent, we have enjoyed, will be discontinued; all communications must therefore come to us POST PAID. Communications to William L. Beebe, for "FREEDOM'S GUARD" should also be addressed to South Middletown.

## POETRY.

The kindness of some of our poetry loving friends, is at times overwhelming. How we shall ever be able to make suitable returns for their liberality, is with us a matter of solicitude. The thought has occurred to us, that we might from our present supply, select about a bushel of undoubtedly original poems, of various metres, measures, merits &c. to publish a musical museum of a few thousand pages, and thus snatch from oblivion those flowers which else must "blush unseen." But then the expense would be considerable, and their merit might not be appreciated by the literary world. Such materials as we have, would certainly fill a volume of commanding interest; they would at once put all criticism at defiance, and challenge the authority of Queen Vic. to restrict the English language to grammatical rules; and afford to the curious some of

the most astounding specimens of orthography, etymology, syntax and prosody that they had ever witnessed. It would inspire the very dullest of its readers with a propensity for rhyming.

As publisher of the Signs, we are somewhat whimsical in our taste for poetry, (we beg pardon for the fault,) and judge but few, very few of these fine specimens, exactly such as we could wish for the poet's corner of our paper. Let not our poets be discouraged: let them rather continue to forward their poems, **POST PAID**, and we will put them on the shelf until circumstances shall justify us in publishing the proposed museum.

There are among the many who have supplied poetry for the Signs, a few, whose composition has met our views, and we have published such, and for their sakes we have thus far forbore to say much on the subject, lest they should withhold their very acceptable contributions.

## ASSOCIATIONAL MEETINGS.

The Baltimore Old School Baptist Association will hold its next anniversary meeting with the church at Black Rock, Baltimore County, Md., on Thursday, Friday, and Saturday, the 18th, 19th, and 20th days of May next.

A general attendance of the Old School brethren and friends is affectionately invited.

The next session of Delaware Association will be held with the Welch Tract church, Del., commencing on Saturday before the fourth Sunday in May, 1848.

The Delaware River Association have appointed their next annual meeting to be held with the Kingwood church, Hunterdon County, N. J., on Friday and Saturday before the first Sunday in June, 1848.

The Warwick Association will meet with the Wallkill church, Orange County, N. Y., on Wednesday and Thursday before the second Sunday in June, 1848, commencing on Wednesday at 10 o'clock, A. M.

A general attendance of the Old School brethren is confidently expected at all the above meetings. Brethren T. P. Dudley of Kentucky, and Wilson Thompson of Indiana, have promised to attend, if not providentially prevented: and we hope our brethren from neighboring Associations, of the same faith, will favor us with their presence.

## RECEIPTS.

NEW YORK.—A. Mattice 1, P. Freeman* 1, Eber Benton 1, Elder G. Hill 2, Elder P. Hartwell 6, T. More 1, A. Vail 1, Wm. O. Beakes 1, Elder J. Bicknell Jr. 15, J. Osborn 1, S. Shepherd 1, A. Moseley 1, Martha Smith 1, A. Chase 1, Elder J. P. Smith 1, W. Everett 1, O. Everett 1, J. R. Williams 6.	43 00
MISSOURI.—Elder T. Boulware 1, P. Ewings 1, E. Beatty 1, Wm. M. Wall 2.	5 00
DELAWARE.—Elder P. Meredith 5, Wm. Hitch 5.	10 00
VIRGINIA.—Elder Wm. Burns 1, Elder J. Clark 5, Elder J. Furr 1, F. Turner 2, P. A. Klipstine 2, J. Triplett 8.	19 00
KENTUCKY.—Elder J. W. Dudley 5, C. Mills 3, J. D. Conner 1, A. Van-Meter 3, Elder L. Campbell 2.	14 00
OHIO.—Elder G. Reave 3, L. H. Thomas 1, J. Gerard 1, S. C. Byron 5, J. Osborn 1, T. Fenner 1, GEORGIA.—T. Livingston 5, Elder J. W. Turner 5, Elder J. Colly 1, Elder T. Guice 5, 50, S. Barren 1.	17 50
INDIANA.—Elder J. W. Thomas 5, Elder A. Vail 1, P. Dufour 2, Elder I. P. Bartley 20, Elder B. Parks 4.	32 00
TENN.—Elder J. M. Watson M. D. 5, Elder J. Cox 5.	10 00
PENNSYLVANIA.—D. Durand 1, H. Alling 1, V. Greenland 5, W. Vail 1.	8 00
ALABAMA.—Elder B. Lloyd 2, Wm. M. Mitchell 3.	5 00
NEW JERSEY.—G. Slack 2, Mrs. M. H. Cox. Mrs. Mary Benedict, R. I. 1; J. H. Goodwin, Me., 7; S. Flinn, Mi., 1; D. H. Brown, Mich., 5; J. Johnson, Mass., 3; J. Parkins, La., 5; Timothy Merryman, 1.	23 60
Total,	\$201 50

\* Remittance for last year duly received.

ELD. JOHN CLARK having removed from his former residence in Fredericksburg, Va., desires his correspondents to address their communications to him in future, as postmaster at "Bellfair Mills, Stafford co., Va."

## LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., APRIL 1, 1848.

NO. 7.

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**Gilbert Beebe, Editor,**

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☐ All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

#### ON THE ATONEMENT.

##### CHAPTER III.

*A brief view of New Testament testimony relative to Particular Atonement, with a notice of certain texts relied on as standing in opposition to it.*

In turning to the New Testament we find, no less than in the types of the Old, a specific purpose declared in the birth and death of Christ in the flesh. Thus, in the declaration of the angel to Joseph, (Matt. i. 21) "Thou shalt call his name JESUS; for he shall save his people from their sins." Here is a special purpose declared in reference to Christ's coming into the world, viz: that he should be manifested as a *Saviour*; for he "shall save his people from their sins." Here is, therefore, a special people, the antitype of national Israel, a people whom he already knew as his, that are to be saved, and a special salvation with which they are to be saved. Hence here is nothing to warrant the idea of a general salvation, which is no salvation unless persons make it such by *delivering themselves from their sins*. On the contrary, everything is positive—He shall save his people, and shall save them from their sins; and he has his name *Jesus*, or *Savior*, because he shall save this special people with this special salvation. Hence any one that says that Christ's being Jesus or a Savior, warrants the conclusion that any one may be saved by hitching himself to his atonement, sets aside the purpose of God, as declared in this text. The idea is entertained by some learned men, that there was sufficient value in the blood or atonement of Christ, as they speak, to save the whole world, if applied, and, therefore, though only the elect will be saved, yet others might be saved if they would make an application of his blood to themselves, by believing. But, learned as they may be in other things, they manifest great ignorance in this, in supposing that atonement consists merely in blood being shed, without any reference to the object for which that

blood was shed, as an expiatory sacrifice or otherwise. According to this there was as much virtue in the blood daily shed by the Israelites in killing animals for food, as in that shed on the day of atonement.

Let us look back to the passover. Suppose a spirit of sympathy and universal charity had got hold on the Israelites, at that time; such as pervades the religious world at this day, and they had sent out their missionaries among the Egyptians to say to them that the Lord is about to pass through the land of Egypt; and he has given us directions to kill certain lambs this evening, and to sprinkle the blood upon the side posts and upper door posts of our houses, and to eat the flesh roast with fire, and he will pass by us and not suffer the destroyer to enter our houses. Now it is true you Egyptians have no sheep, as the keeping of sheep, or shepherds, are an abomination unto you, (Gen. xlv. 34) but we shall have a great deal more blood than we shall need to sprinkle the door posts of our houses, and if you will come and get for yourselves and sprinkle the posts of your doors, you will be saved. It is true that if Moses was here he would say that something more is necessary than a mere self application of blood, but he is one of those stiff old fellows that will not allow the human mind to have any scope in religion, but holds that everything must be limited and bounded by a *Thus saith the Lord*. Now, our life for yours, if you will try it, the blood will protect you, for here it is, in Moses' own words, "For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel and two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."—Now here we have a general declaration that when he seeth the blood, &c., without any specification of one man's house more than another's. It is true, when we notice the expressions *your houses* and *you*, and the general connexion, we must admit that something might be made out of it to seem to confine it to the Israelites; but we do not think God to be any such partial being as not to give every one a chance, and therefore we do not stop to enquire about connexions, but catch a text where we can find it." Now if some of the Egyptians had been persuaded to try the experiment, is there a candid reflecting person even among those who are at this day practising the very chicanery above described in reference to the blood of Christ, that will venture the supposition that they would have been spared, and God's dec-

laration concerning their destruction have been falsified? No: and why? because, they would say, God had never directed it and he is not to be deceived in that way, and that the protection was not in the simple sprinkling of blood, but in the purpose of God, made known and carried out in the type, in the obedience of the Israelites. As typical of Christ as a redemption price, those lambs were appointed as a redemption price of Israel from the destroyer. So specific was the appointment, as heretofore shown, that each family must have its selected lamb to be slain and eaten by the family. Here was the redemption of the family in the lamb being made to represent the family: the blood on the the door posts was but a token to them, (Ex. xii. 13)—a token of what?—Why, that a substitute had been beforehand appointed and slain for the first born of the family, and that they were living by its death as expressed in their eating its flesh. Here were the appointment, the promise, and the direction of God, all uniting in reference to the passover. These, and these alone, gave efficiency to the blood of those lambs. So of Christ's death: it was of God's appointment. If so, it must have been for a certain object. God would not have made the appointment without an object. We believe in the infinite value of Christ's blood, and of course we believe that, being of such value, it could not fail to accomplish the object for which it was shed.—It was shed for the expiation of sins. Whose sins? He had none of his own. It would be absurd to talk of his dying as an expiatory sacrifice or satisfaction for sins, when no sins were charged to him, and he made accountable for them. His being thus accountable could only be by his representing sinners as a Surety. So says Paul, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. i. 9. So (Gal. i. 4) "Who gave himself for our sins, &c. according to the will of God and our Father." And so (1 Peter ii. 24) "Who his own self bare our sins in his own body on the tree," &c.

Thus examine the New Testament through and we find that it was a particular people whom Christ died for, a people given him of the Father, whom he represented, and that according to the will and purpose of God. Just so far then as the purpose of God in the premises extended, so far the atonement extended; and as we showed by the types of the Old Testament, and now by the

New, it can be made to extend no farther. All for whom Christ's blood was shed are redeemed and of course cannot suffer under the penalty of the law, but shall be saved. Can men or angels make any person a redeemed one, whom Christ has not redeemed?

As we have extended our remarks so largely on this point, it seems not necessary to quote other texts proving the particularity of the atonement, only as we may name a few. But in passing we will notice John x. 15, where Christ says, "I lay down my life for the sheep." In the connexion he shuts every avenue for a general provision to come in. 1st. He contrasts himself with, as distinct from, the hireling whose own the sheep are not. Hence he was not hired to make an atonement for sin by the promise of a certain portion being given him. They were his already, given to him of his Father, and because they were his, he laid down his life to protect them. Ver. 14, 16, 29. But that which I wish particularly to call attention to, is, the striking personification there is in this hireling shepherd, whose own the sheep are not, of the savior of the general atonement holders of the present day. They will not admit that their Christ has any claim to any part of the human family as his while in a state of nature, though they perhaps admit that believers are his, in a special manner, when they believe and give themselves up to him. So that the hireling is the savior of the day. As to his fleeing, this is much like their representation of Christ as standing back and not interfering to save any, according to their notions of salvation, that is, to convert, lest he should destroy free agency and make machines of men. No: he fleeth; and if any choose to follow him and give themselves up to him, he will save them. Is not this the religion of the day? And if so, is not the hireling shepherd the savior of the day?

Again, as a further proof that everything relative to the atonement is according to the fixed purpose of God, as Jesus says, *He came down from heaven to do the will of him that sent him*, (John vi. 38, 39) we are assured that *he was raised again for the justification of those for whose offences he was delivered*, (Rom. iv. 25.) And Paul is very confident that those who were reconciled to God by the death of his Son, will be saved by his life. Rom. v. 10. If then all those for whom Christ was delivered, and who were reconciled to God by his death, shall be assuredly justified and saved, if any others could be saved it must be independently of Christ's suffering for them, or of their being reconciled by his death. They must then abandon their hopes built simply on the infinite value of Christ's blood, and seek some other subterfuge.

It appears to be proper to notice one or two other classes of texts touching this subject. I will first notice this class: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." John iii. 14, 15. Again, verse 16, John vi. 40, and others. A special purpose of God in Christ's death is no

less positively declared in these texts than in those we have been noticing, showing a sure salvation. But here is a difference, salvation or eternal life is not here predicated as of the elect, but of whomsoever believeth in Christ. Hence those who know of no faith but that which is the act of the natural mind, lay hold with avidity of those texts to support the idea that faith is a condition of salvation, and of course that the atonement is general subject to this condition, losing sight of all those texts which declare a specific object in the death of Christ. But what is more, they appear to be ignorant of the testimony of God concerning faith, that it is spiritual and not a natural act—that "Except a man be born again he cannot see the kingdom of God," and that *It is not of the flesh, but of the Spirit: it is not of blood, nor of the will of the flesh, nor of the will of man; but of God*. John iii. 3, 6, & i. 13. What advantage then can Free Will derive from these texts, when it is thus testified that there can be no spiritual discernment without a spiritual birth; and this not of man's will, but of God? In accordance with this view, *Faith is declared to be a fruit of the Spirit*, (Gal. v. 22,)—*to be the gift of God*, (Eph. ii. 8 & Phil. i. 29) and to be of the operation of God, (Col. ii. 12, & 1 Peter i. 21.)

Hence those who have in experience been taught the spirituality of the religion of Christ, would as soon be persuaded that they could atone for their own sins, as that they could believe in Christ of their own power; that their faith must be as special an operation of God as is the atonement. While to those without, all these things are done in *parables*, &c.

It may be asked why this mode of expression was used in the texts above referred to, if it was not to countenance conditional salvation. That it could not have been designed to countenance such an idea, is evident, 1st, from the testimony the New Testament bears of faith, or believing, as being of God, and not of the creature, as we have shown: 2d, there is nothing in the expressions to countenance in the least the idea that conditions are thereby proposed. It is not that whosoever will believe, &c., nor anything like it; but, as before noticed, the declarations are *positive and absolute*. But the reason is obvious why these texts are so absolutely free in their declarations, to the characters designated and those characteristics drawn from christian experience. If there had been no declarations given but such as that "He gave himself for the church;" "Laid down his life for the sheep;" or "Gave himself for us," as it is frequently expressed, what would the poor lambs of Christ do with all their doubts, and their deep sense of their own unworthiness? They could not pry into the counsel of God's will, to see whether their names are written in the Lamb's book of life. While Satan would have emboldened thousands to claim to be the elect and the favorites of heaven, the child of grace would be the last to make any such claims, or to feel worthy to make them. How good and how kind then the provision which has brought down the test of indi-

vidual salvation to one single point, and that an infallible test. *Whosoever believeth in him*, without any exception, or any other limitation.—Wherever it has been given it will show itself, and will produce hope. The individual may not know nor be willing to acknowledge that he has true faith; but he knows that he believes in Christ as once he did not; that he once had no conception of that fulness and suitableness of Christ as a Savior for lost sinners, as he now believes him to be. In a word, he knows him to be a full and sufficient and the only Savior, or the only Way in which a sinner can be saved. Knowing this, hope springs up in his breast that he may be saved, and sticks there in spite of all his efforts at times to shake it off. Thus we see the peculiar use and suitableness of this class of texts, to the children of God, though others may wrest them as they do other scriptures, to their own destruction.

[To be continued.]

S. TROTT.

Centreville, Fairfax co., Va., March 8, 1848.

For the Signs of the Times.

BROTHER BEERE:—I would have written to you some months ago but for a circumstance of some importance to God's people round about in this region scattered; but now deem it no longer necessary to wait for further developments of the case, and have come to the conclusion to publish it to my brethren through the Signs, if you think proper.

In the latter part of 1846, (I think it was in December,) there came a stranger into our neighborhood; frank in his manners; respectful in his personal appearance, and firm in the doctrine of the gospel, bearing a letter from a Baptist church in Connecticut, stating his character to be good, that he was in fellowship with the church; and the circumstance of his having been called of God to preach the gospel. He said he knew we could not extend our fellowship to him on account of the exhibition of a letter from the New School; but he wished to let it be known that he once had a home among the New School, and that he had not been excluded from their fellowship on account of immoral conduct. He said he had no resting place among the New School; that he had left them because he had no peace with them; that when he left them he did not know of any people that thought as he did, or would understand his speech. Under those circumstances he took up his line of march westward in search of company and soon found a people agreed with him in sentiment, whom he afterwards learned were called Old School Baptists. He stated that he had made you a visit and had preached in your place. He also said that he then lived or had located himself in Bridgewater township, Susquehanna co., Pa., in the midst of the New School people, and that a respectable number of them were his constant hearers, and that he believed the Lord would soon gather a people there for his name. We asked him if he had visited the churches near by, namely, New Milford, Rush and Jackson. He said he



had not, but had some acquaintance with some of the members. Whereupon it was thought best to give out an appointment for him to preach. A respectable congregation soon assembled, and he spoke, to the clearing away of doubts of his being sentimentally an Old School Baptist. Our minds being then made up that the Lord had sent him into his vineyard to preach, his first step was to join himself or unite with an Old School church somewhere. To this effect we advised him; he made some apology for not having done so; and went away. After a few weeks he came again, and again he spoke well. We again told him as before mentioned. Again he made us the third visit, and yet had made no move to the effect of his being recognized by Old School Baptists as one of their number. We then concluded that we would follow him no more, neither take him into our houses as a minister, unless he would identify himself with us, as one of us, by being joined or united in solemn compact with some band of brethren called an Old School church. He next sent a letter to one of the brethren stating that he would make us a visit at a given time, and requested the brother to give out his appointment. This was not done; and when he made his appearance he seemed not a little discomfited. We then told him we should follow him no more, nor should we give out any more appointments for him as long as he stood aloof from us. He then replied, reluctantly, that he was afraid of Old School Baptists, and did not like to unite with them; he wanted to travel round about and get more acquainted with them before he could consent to unite with them. Two of our brethren say he told them the objection he had to the Old School Baptists, was that they were so remiss in the discharge of christian duties; that in this respect the New School were far before them. He left us unceremoniously; since which time we have heard nothing from him, and we have good reason to believe he will come no more to see us.

Brother Beebe, I take no pleasure in making this matter public, on any other ground than to put brethren on their guard in like cases, and in this case also; for there are many false prophets in the world, whose business seems to be to try to deceive the elect.

The foregoing statements are made not on my own responsibility, but are known to be essentially true by several brethren who will testify the same.

You may publish what I have written if you think proper; for as long as the individual alluded to continues to occupy such ground, the brethren should be warned against him.

I am yours, with sentiments of brotherly affection,

E. TERRY.

Bradford co., Pa., Feb. 7, 1848.

For the Signs of the Times.

BROTHER BEEBE:—With due regard to Him from whom we receive every good and perfect gift, I wish to express my gratification at being permitted

the privilege of reading the fifteenth volume of your volume of your truly valuable periodical.—The information and comfort obtained through that medium, is, to me, of no small import, surrounded as I am by the enemies of the church of God; and having to suffer that persecution consequent to all who "live godly in Christ Jesus," and who contend for the sovereignty of God in the dispensations of grace, I greatly need the supporting and directing grace of our heavenly Father and also greatly desire the co-operation and comfort of my brethren in the ministry; the latter of which, in a degree, is supplied by yourself and correspondents. Moreover, I have abundant reason to believe that the circulation of the Signs has been signally blessed of the Lord to many of his scattered, persecuted and afflicted people, by affording them (though living in different parts of the world) a medium of correspondence and information so necessary to enable them to meet with firmness the cunning craftiness of men who lie in wait to deceive, with such sayings as "The Old School Baptists are but a few religious bigots," &c. But, by reference to the Signs we find a host of the sons of thunder, and of consolation, who are the poor of the Lord, expressing themselves to be "less than the least of the saints;" and that it is "By the grace of God that I am what I am." Hence they are continual beggars, dependant upon grace, and, in the strength of the Lord, contending for that faith once delivered to the saints. It comforts and rejoices my heart, brother Beebe, when I remember the stream of divine truth that is continually poured forth to the church of the living God, through the medium of the Signs, and through the many gifts of the church, who address personally the persecuted and tempted lambs of the flock of Christ; but especially those who from their locality are deprived of church privileges, and of a preached gospel. The Signs to such are as cold water to a thirsty soul. They become acquainted with the temptations, fears, afflictions and trials, as well as with the faith and practice of those who are counted the filth and offscouring of all things, and who choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. May the "Signs of the Times and Doctrinal Advocate and Monitor," continue to go forth bearing "Glad tidings," entering the abode of the dear saints, with its rivers of consolation, gladdening and comforting their hearts, is the prayer of

Yours in the best of bonds,

AARON HOOD.

Shelby co., Il., Jan. 25, 1848.

For the Signs of the Times.

DEAR BROTHER BEEBE:—Is it not a most pleasing reflection for the children of the Lord, while they may feel themselves as a fragile bark, cast upon the world's wide ocean, to know that their almighty Jesus not only sits at the helm, but also, governs all the winds and waves that may rise? It is said that at a certain time, when a vessel with many persons on board was once cros-

sing the boisterous ocean, there arose a fearful tempest, which threatened the destruction of the ship with all on board. While panic and confusion pervaded the crew and passengers, there was seen standing a military officer with his sword upon his thigh, unmoved, and apparently unconcerned amidst the general consternation. A lady approached him and addressed him as follows: "Husband, why do you appear to be so unconcerned, while you are in such imminent danger?" The officer drew the sword from his side, and pointed it at the breast of the lady. She smiled! Said he "Why do you smile when your life is so threatened?" She replied, "My husband holds the sword in his hand." Yes, said he, and my God directs the storm!

"The sturdy oak, the lofty pine,  
The fragrant flow'r, the humble weed,  
Must bloom or fade, grow or decline,  
Just as their Maker has decreed.

The lightnings blaze—terrific storm  
The thunder's solemn, awful roar,  
Volcanoes, earthquakes, each perform  
His sov'reign will, and nothing more."

Your brother, as ever,

SAMUEL WILLIAMS.

Warren co., O., March 15, 1848.

For the Signs of the Times.

Anderson co., Ky., Feb. 7, 1848.

DEAR BROTHER BEEBE:—

The church of the living God, I understand, is one body, of which Christ is the Head and King, over which he presides and rules, and to which he has given his law belonging to her and to her only, from which she is not to deviate a hair's breadth. As this body has many members, all of whom lost their primeval standing by virtue of their creation in their earthly head, and by virtue of this creation were united to him, and with him when he, their head, transgressed the law of God and for it was condemned, they, as members of that head, by virtue of that union, were condemned with him: so that all are under condemnation, and in that state must have ever remained without any hope of relief. Now, all this, God in his infinite wisdom permits upon the part of the devil. All the evil of the transgression, fall and condemnation is his work; and an awful work it was.—He, being an unbeliever, by his work proved himself the first arminian, perhaps, of which we have any account from the Bible. Satan's object was to defeat the purpose of God by working contrary to his decree; and so seems the disposition of his arminian children from that time to this.—They still hold to the *Do and live* system of salvation, as it is termed, but there appears as little truth in this system as there was in Satan's, for his was a gospel, (if it be lawful to call it such,) that was against the law of God, that Adam, by doing what he proposed, would become a god; and his condemned children still preach the same; that dead men by doing can obtain life, or become christians: and as there was no truth in the first, I cannot believe there is any in the last. But after the devil is permitted, as I suppose he thought, to get this advantage, he sets up

his claim over God's inheritance and holds them in captivity. But now God commences a revelation of the virtue of his sovereign and unfrustrable grace, according to his eternal purpose, and brings to view the security of the same, in Christ Jesus, the woman's promised seed, thereby showing his connection with his brethren in an earthly point of view, as the second Adam, and at the same time God's only begotten Son, which is from heaven: all having the same heavenly Father, and consequently joint heirs of the same heavenly inheritance. And that there should be no failure in this thing, he elected them in Christ Jesus before the foundation of the world, and predestinated them to eternal life: and though by their connection with Adam the first, they are all dead yet their life is hid with Christ in God. Here then by virtue of union spiritually with Christ, we have justification, for in the absence of justification there could be no union; and by virtue of union fleshly with Adam the first we receive original condemnation. Then, without controversy, great is the mystery of godliness. Then I come to the conclusion that the children of God are condemned and justified at the same time, and in spite of all that has been said and may be said, I must and do believe in Eternal Justification: for if Christ is the justification of his children, was there ever a time when he as God did not exist as such? If then he was always such, it must have been in eternity. Well then his children are his: he knows them as his sheep; he calls them by name; he will lose none; and although they are scattered abroad on the mountains in every kingdom, nation and tongue under heaven. They are his: he has redeemed them, and he, and he alone, is the ransom price of their salvation. He has loved them with an everlasting love, and therefore with loving kindness will he draw them. He has suffered for them, died for them, risen from the tomb for them, ascended for them into heaven—is exalted for them, and intercedes for them; and that intercession will be heard, because it is according to the will of God. And as certain as he has promised he will perform, because it is impossible for him to lie.

O, brother Beebe, if I am one of that number, I shall see you again in heaven, when our parting will not be any more. I often think of you, and hope you will remember me, a poor sinner, when it goes well with you.

As ever, your brother in tribulation, &c.

JORDAN H. WALKER.

For the Signs of the Times.

Dark County O., Feb 1st, 1848.

BROTHER BEEBE:—A sense of my inability to write that which would be profitable and edifying for publication, has hitherto prevented me from writing any thing for the columns of your paper; but I will now venture a few remarks in reference to the heirs of salvation.

The apostle, in his epistle to the Galatians, treats on the subject of heirship, in a natural point of view, and says, "The heir, as long as he is a

child, differeth nothing from a servant, though he be lord of all." The son or heir, while in his minority, is under tutors and governors, until he becomes of age, or until the time appointed of the father; and such also is the case with the heirs of salvation. Although they were chosen of God in Christ, before the foundation of the world, and Christ given to be their Head, and appointed to bear their sins, and to redeem them to God, and according to that appointment did actually bear their sins in his own body on the cross; yet, they are, until the appointed time of their heavenly Father, in bondage and under the dominion and wrath of the law; and were by nature children of wrath even as others. All the sins of the heirs of salvation were imputed to Christ, and in the prophet Zechariah it is written, "Awake O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will lay mine hands upon the little ones." The sword of justice never could have received its demand from any other source. They were involved in sin and guilt, under wrath and condemnation, involved and having nothing to pay; but Jesus has met all the demands of law and justice on their account, and redeemed them with his own blood, and now we have the promise of the immutable God, confirmed by his oath, that the heirs of promise shall be delivered from bondage, and brought into the glorious liberty of the sons of God. So that by two immutable things, wherein it is impossible for God to lie, we may have a strong consolation, who have fled for refuge, &c. Understand that the redemption of the heirs by Jesus Christ their Head and Surety, is so full and complete, that every one of them, shall assuredly, in the fullness of the dispensation of time, be brought out from bondage, and from tutors, and governors, and from the powers of darkness, and the elements of this world, and into the glorious liberty of the sons of God, and into the full enjoyment of their inheritance in ultimate glory: and not one more, nor one less, than those chosen in him, and predestinated to the adoption of children shall be brought. And when they are born of the Spirit and have received the Spirit of adoption, they can cry, "Abba Father!" Then they shall know that they are sons and heirs. Redemption does not make them sons; nor does adoption; but, being sons and heirs of God, these are parts of their inheritance.

In the priesthood of Aaron, under the first testament, the priest entered into the inner court, but not without blood: for without the shedding of blood there was no remission of sins. When the high priest under the law appeared within the veil, he bore inscribed upon his breastplate the names of all the tribes for whom he officiated as priest.—Even so Christ, the great High Priest of our profession, bears on his breastplate all for whom he has made atonement, and, having entered into heaven appeareth before God, bearing all that the Father gave him; whose names were written in the

book of the Lamb slain from the foundation of the world. As the life of the church, which is his body, the law could take hold on him; but on no other ground: and in this relation to the redeemed he was delivered up for their offences and raised again for their justification. He has for them conquered death, hell and the grave, and is now exalted a Prince and a Savior, to give repentance to Israel and remission of sins.

O what stupenduous goodness of our God is displayed in the rich provisions of his grace, by which we are brought into the enjoyment of all spiritual blessings in heavenly places in Christ! Seeing then, dear brethren, that all these things are "well ordered and sure," lift up your heads and rejoice. Seeing that we have such a High Priest, who has "by one offering perfected forever them that are sanctified," and has passed into heaven for us, and ever liveth to make intercession for us, what ground for love, joy and gratitude! May God in mercy keep us from departing from the truth, and from following the inventions of men.

A few years ago we flattered ourselves that our conflicts were all over: but now we see that God is using the screen, and many who once seemed to be sound in the faith, are now seen raising their puny hands to steady the ark of God, and saying that God has appointed means to be used for quickening dead sinners; but we have not so learned Christ. We believe that the quickening power of God goes before and makes the sinner alive, before he can hear or believe or rejoice in the gospel. Being admonished by our Lord that many false teachers shall arise, let us watch and pray and be sober, that we be not entangled with the yoke of bondage. Nothing can separate the heirs of salvation from their eternal inheritance: for as Christ has overcome, and sat down on his throne, so shall ye all overcome and sit down with him in his kingdom.

"The God who keeps us now  
Will keep us till we die;  
Will be our God while here below,  
And ours above the sky."

SEYMOR CRAIG.

For the Signs of the Times.

WHAT IS RELIGION?

"Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

There are many sources from whence we as pilgrims derive comfort in this life; yet all can be traced to the same great Fountain. We will name first the evidence we have that God knows us, and knows what we most desire. It is a source of great happiness to the christian to believe that God knows his desires are to be holy and without blame before him; that he desires to be at peace with all men, and especially with the household of faith, and that he would be willing to sacrifice almost everything but the truth to obtain this end.

It is a source of great pleasure to be placed in circumstances where we can think and act for ourselves, and have the word of God to guide us,

that word informing us if we lack wisdom that we may ask of God and he will give liberally. The frequent communications with brethren, in an interchange of feelings and sentiments on the subject of the christian religion, affords much pleasure indeed. Your invaluable paper gives opportunity for the enjoyment of this privilege, beyond any other medium I know of, and I wonder that any believer should deprive himself of it after once enjoying it.

God's having blessed us with faithful ministers of his word, who go forth fearlessly and proclaim the pure and unadulterated gospel, and that too independent of the agency or assistance of their fellow men, is a blessing that cannot well be appreciated.

But, the impatient reader is beginning to enquire, why was the text at the head of this article named? We shall endeavor to show, among the many sources from whence we derive comfort, (a few only have we named) there are many also from whence sorrow arises, and none more visible than that there are so many religious beings in the world, and so few having the characteristics named by the Apostle.

Now it is not my intention to hunt for the errors and failures of the Arminian world and contrast them with James' christian; but to bring the subject home, if possible, to him or her that has been taught of God; to them that have been translated from the kingdom of darkness to that of God's dear Son; to those who in their first love were willing to devote both time and talent to the honor and glory of God; in short, to those whose greatest object was to live a holy life, and thereby manifest that they were in possession of pure and undefiled religion. This is not the christian of many, very many, of the present day.—Where must we look for the change? Not in God: for he is of one mind and none can turn him. He says, "I am God and change not," &c. Well, we learn that the christian is partaker of the divine nature, and cannot sin, because his seed remains in him. He, being born of God, may claim sinless perfection; and hence, now is (not *may be*) an heir of God through Christ, and will undergo no other change (that is, the new man) only to cast off the body of death and be clothed with immortality. Then we can of course come at the cause of the change: we carry about us a body of flesh, that we are too willing to gratify,—when the command is to mortify it, with the affections and lusts.

There are many who once bid fair to become useful in society—daily searching the scriptures—faithful in their attendance at the house of God—attending the duties of family devotion—visiting the fatherless and widows in their affliction, and endeavoring to keep themselves unspotted from the world—but where are they now? Leaving a spot for the enemy to draw upon in almost every public assembly they meet with, by being the loudest and boldest advocates of some favorite sentiment, or practising some jest and enjoying it with some of the most outbreking of the company.—

Those being present who are endeavoring to keep themselves unspotted from the world, stand amazed, and in their inmost soul cry, "O Lord, how are the mighty fallen!"

Again we see in others a disposition to blush at conduct like the above, guilty of crime of perhaps equal magnitude, that of being destitute of that precious christian grace, the spirit of forgiveness, so highly recommended in the scriptures, who, having received a hurt, and that perhaps only imaginary, take offence; and will then make no allowance for their own liability to do wrong, and accede to no terms by which a reconciliation may be made. How persons of this disposition, enjoying the inestimable blessing of being an heir of God, can lightly pass over the language of Jesus where he says if we forgive not neither shall we be forgiven, is strange indeed.

Among many reasons that might be named for such departures, on the part of christians, as the above, (for I believe them to be christians) I will name one; and by so doing I may bring upon me the weapons of some, branding me with arminianism; but this shall not deter me from my duty. I will try not to lose sight of the first reason assigned in this article as a source of happiness. The cause alluded to is the manner of preaching among the generality of Old School Baptist preachers: that of confining themselves almost exclusively to the *doctrine* of the gospel.—It is true, in this day of darkness and delusion, there is great necessity for plainness: yet I know not whether the foregoing remark is laudable, as man by nature is the same in all ages; but, to admit it, the errors of men should never draw or drive a minister of the gospel from his duty; and surely the *doctrine* does not comprise the *whole* counsel of God, that Paul shunned not to declare. It is true it stands first in order among the parts the primitive saints attended to, and should stand first now. The man who preaches to me and fails to exhibit the great plan of salvation as revealed in the scriptures, through Christ alone, without any act of the creature, fails to feed me. Yet should he only exhibit the history of the case as communicated by the New Testament writers, without anything further, he is equally certain to fail.

But, as I have been much afflicted in body for several months, and am getting tired of writing, I shall proceed to state what I conceive to be the duty of a minister in his manner of preaching.—1st. He should attend to the doctrine of the gospel, as above stated, particularly in preaching to strange congregations. He should by all means endeavor to make himself understood on that head by using plain language, being particular to leave no truth untouched because he knows it to be unpopular. This I think should be done in the spirit of the gospel, endeavoring to use no language with the design to give offence.

2d. He should endeavor to show that he has been a partaker of the fount himself, by exhibiting God's manner of awakening the dead soul and leading him along in that painful travail from

his conception to his birth, giving the evidences of his birth in the plainest manner he can, so, if possible, the subjects addressed may not be deceived: Enjoining at the same time the duty of believers—baptism by immersion in the name of the Father, Son and Holy Ghost, and of becoming members of the visible kingdom of Christ.

Notwithstanding the safe condition of the church, or final perseverance of the saints through grace to glory, is a glorious and sublime theme to dwell upon, it should be coupled with a faithful exhibition of the various duties of the christian, for the twofold object of glorifying God and enjoying his smiles: this being sure to remind them of the great necessity of keeping themselves unspotted from the world. I have thought that nothing is better calculated to move the feelings of the christian than a lucid description of the condescending love of God in the gift of his Son for the redemption of the church; showing at the same time that Christ has not only died for her, and thereby cancelled the debt due to the violated law of his Father, but such being the bond of union between him and her that he courts and wins her affections. What a great display of the infinite wisdom and goodness of God is here seen! Notwithstanding the great work that Jesus has done for his people, in bearing their sins in his own body, such is their ignorance and blindness, in a state of nature, that they know it not, but move in the open field of rebellion against him; hateful and hating one another. Being destitute of the fear or love of God they speed their way the downward road to ruin, unless arrested by the mighty power of God. Although they are in this condition, awful as it is, they are the objects of God's everlasting love, and at his own time he brings them to see it by giving them repentance and also the forgiveness of their sins. Under this view of the subject, what is there that we do not owe to God? Every christian must acknowledge, everything! Yes, in the language of the poet,

"All I am and have are thine!"

That I should glorify thee in my body and spirit which are thine, and thereby keep myself unspotted from the world.

A minister who attends faithfully to the sacred functions of his office, in this way, both by precept and example, seldom fails to wield an influence over his brethren of a proper kind. They love him for the truth's sake, and for the faithful discharge of his duty in searching for the spots and blemishes among them, knowing that pure and undefiled religion is enjoyed only in keeping themselves unspotted from the world.

We might pursue this subject farther, but will conclude by reminding you of your privilege with what I write.

Yours in the bonds of affection,

LEWIS CAMPBELL.

For the Signs of the Times.

Culpepper Co., Va., Jan. 26, 1848.

BROTHER BEEBE:—If you will allow me to use that appellation, for I feel unworthy to claim that relation to the least of my Father's children,

much less those whose knowledge so far exceeds my own, and whose christian deportment I hardly dare to claim fellowship with. I must frankly acknowledge that I am a member of a New School Baptist church; but I have felt so much dissatisfied for some two or three years past, that I have resolved again and again to leave them and unite with a church whose sentiments and feelings are more in accordance with my own; but then again I have felt that it would be presumptuous. Here seemed to be some tender ties: I hated to part with some of my brethren, although they advocated what I could not believe. My mind has been tossed like the waves of the ocean. I know if I am one of the Lord's children I am the least of all. I feel too unworthy to take his name on my polluted lips; and if I am saved it must be all of grace. I do not think I can do anything to merit salvation. I believe Christ is a whole and complete Savior, and nothing we can do will lay him under any obligation to save us. But we hear nothing here but "Work and ye shall live. If you will do thus and so, the Lord is compelled to save you. If you will come to a certain bench and say or repeat some word the preacher tells you, then, if the Lord don't save you he will be an unjust God." If this be gospel, or the way a sinner must be saved, I know that I am a lost sinner. I know that I never have done or can do anything to merit salvation.

There was a protracted meeting held near where we lived, by Presbyterians, Baptists and Methodists, all united, and I attended two or three days. I heard nothing preached but man and his works. After returning home, my mind was so disturbed I could not rest. About that time my husband visited his relatives in Fauquier county, and brought home two copies of your paper. On reading them I was in a great measure relieved of my scruples, and felt relieved and comforted. I resolved from that time to subscribe for the Signs, although I should thereby incur the displeasure of many of my friends, and nearly every member of the church, who, I have no doubt, will consider it almost a criminal thing. But I have suffered these scruples to influence me, as long as I can, and have fully made up my mind to depart from them. If I be wrong, I hope the Lord will forgive me, and direct and guide me in the way he will have me to go.

I will not annoy you any longer; for I feel that this relation of my feelings will be altogether uninteresting to you. I have often thought that if I could unburden my mind to one acquainted with the truth, it would be a relief. I have written this to give a faint description of my feelings; but it seems as though I had only glanced at them.—The enemy has been insinuating that I am only desirous to make myself singular or remarkable for something, or that I act from some impure motive. Indeed I have felt tempted to stop and commit what I have written to the flames; but as I want the Signs, I will send these lines, hoping that it will afford some relief to my mind.

Yours, respectfully,

CORDELIA PRIEST.

For the Signs of the Times.

DEAR SIR:—A council was called on the 3d Wednesday of January, to sit with the first Baptist church in Sodus, N. Y., to publicly set apart br. Ezra Chatfield to the work of the gospel ministry, and after hearing his christian experience, call to the ministry, and views of doctrine and discipline, agreed to proceed in the following order:

Preaching by Elder William W. Brown.

Ordaining prayer by dea. Sloan.

Charge and right hand of fellowship by Elder W. W. Brown.

Concluding prayer by dea. Salisbury.

Hymn and benediction by the candidate.

WM. W. BROWN, Mod.

JAMES HOPKINS, JR., Clerk.

Some of the brethren of the council wished that a brief statement of the trials this church has had to pass through, should be sent with this account to the Signs of the Times, and in compliance with their request, the following is submitted:

Some ten years since, a system of mismanagement was begun in this church, in the way of government, leaving the word of God, and resorting to expedients, which, after being followed as far as they would go, at length left the church in a distracted state and without a minister, many appearing not to know what to think, where to look, or what to do.

In May, 1844, the church, without a dissenting voice, resolved to call Elder Wm. W. Brown to preach to them a part of the time. He answered the call by requesting the church and society to meet him on a subsequent Saturday: on which day he stated fully what his views and standing were, and afterwards asked; *Do you wish me to preach to-morrow?* and no one manifested any objection. The next day, after preaching he asked the whole large congregation to express by rising whether they wished him to come again, when all, with a very few exceptions, (and those, as far as we could judge, not interested either way) signified their wish for him to do so. He continued to come for some time; but, in the interval, some few individuals, without consulting the church, invited another minister to come and break bread to the church. In September following, the church did not send a letter or messenger to the association. When the association met, she, contrary to her constitution, dropped the church from her minutes. The church, at her next meeting, resolved that, as the association had dropped us without calling on us, or giving us a hearing, we held no fellowship with them, or any of their inventions; but, enquiring for the old paths, we heard a voice in the word, saying, *This is the way: walk ye in it, &c.* The church, under these circumstances, resumed travel as an independent body. After some time they found it their duty to exclude three members from their fellowship; and in the summer of 1845, these, with other assistance, went round (but did not ask the church) to many members, and prevailed upon them to sign a call for an *ex parte* council. That council met, and a bystander would have supposed its only ob-

ject was to prove Elder Brown had deceived the church, by representing himself as a Regular (i. e. New School) Baptist minister. We have before shown that his very first act was a full declaration of his views and standing. They would not, however, permit him to defend himself, or cross-examine witnesses brought against him. The council then gave them fellowship as the "First Baptist church in Sodus, notwithstanding any exclusions that had taken place," *although we had been a majority in every church meeting, and were then, no doubt.* The council publicly advised our opponents to make an agreement with us for the meeting-house. They never did this; but threatened to turn us out of possession. In the winter or spring of 1846, they called a society meeting; which resolved that the time should be equally divided between the two parties; and both parties gave at least a tacit consent. That agreement we never have violated: but in the spring of 1847, our opponents (and, we have no doubt, stirred up by foreign influences) without consulting us, held a series of meetings purporting to be society meetings, in one of which they took full possession of the property. In another, purporting to be held for the purpose of giving the property to whom it belonged, they gave it to themselves, saying that if we had any rights we must resort to the law and show them. Accordingly, in July, 1847, when, by our regular appointment, we went to the pulpit, their minister, Mr. Jones, was already there, and refused to give it up, saying, *he was advised to that course by all the ministers of the county!* In consequence of these things, the church has resolved that it would be inexpedient to appeal to the law of the land, although we feel confident we have a good legal and moral right; but we appeal to the court of heaven, praying that they may not prosper in iniquity, but that the judgments of God be upon them until they restore that which they have by violence and wrong taken away.

Throughout the whole of their proceedings our opponents have exhibited a studied effort to hold us up before the public as offenders, but at the same time to withhold from us the opportunity to defend ourselves. Yet, notwithstanding all the calumny, reproach and misrepresentations which have been circulated far and near, we have enjoyed more peace, comfort and union with one another, than we did for years before our separation from the old leaven.

This is as brief a statement of the case as we could well make: but it is impossible on paper to convey an idea of what we have passed through. Those who have passed similar scenes may conjecture.

Yours in the bonus of the gospel,

EZRA CHATFIELD.  
JAMES HOPKINS, JR.

"Get grace—get faith—get an interest in Christ," say the Arminians. When in truth, grace is not of man's getting, but of God's giving; nor is faith of man's acquisition, but of God's operation.—*Toplady.*



## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., APRIL 1, 1848.

DIFFERENCE BETWEEN OLD AND NEW SCHOOL  
BAPTISTS—No. 6.  
PREDESTINATION.

On this important subject, as on the other points embraced in the gospel, the new order of Baptists differ very widely among themselves; and it would give us pleasure to be able to say that the Old School were perfectly harmonious. Unhappily, there is some discrepancy in the views entertained even by them, or at least in their manner of expressing their views on this branch of the christian doctrine. With some exceptions, the Old School Baptists believe, that the whole government of God is administered, and all the works of God in creation, providence and grace, are executed in strict accordance with the determinate counsel and predestination of God. One of the oldest of our sect affirmed by inspiration that God worketh *all things* after the counsel of his own will, and all consistent Old School Baptists subscribe to and rejoice in the affirmation. It is hard for them to conceive how God could declare the end of all things from the beginning, if he did not know from the beginning what the end of all things would be; or how he could know from the beginning what the end of all things would be; or how he could know from the beginning the history and result of all things, if he did not possess that knowledge independently, of himself; or how that knowledge could be independent and of himself, if it did not rest upon his own sovereign decision.—If all the events in the history and destiny of this world were naked and open to the omniscient eye of God before all time, it could not at the same time be an undecided question with him, whether such events should or should not transpire. And if it depended on the decision of God, whether the world with all its contents, causes and effects, &c. should exist, that decision by which it was made certain that they should exist, in all their order, variety, connection, and circumstances, is what we call Predestination. In the absence of such Predestination, the existence of the world, and all the events of time, are but the things of chance; and the government of God, so far as relates to them, is but a name for nothing. There can be no medium between skepticism and belief in the predestination of all things. The skeptic renounces divine revelation and denies a supernatural or divine government over the events of time: all events, with him, are fortuitous and result from chance; and to the same conclusion all must be driven who deny the absolute government of the supreme God, over all beings, all events and all worlds. If the falling to the ground of one hair of our heads could result from chance, then so might the fall of a sparrow, worth "half a farthing;" and if so, precisely the same of an empire or a world. But God has informed us that his government extends to the flight of sparrows, and to the numbering, preservation and destiny of every

hair of our heads. While Old School Baptists, as a general thing, believe what God has revealed in his word on the subject, the New School as generally revile them as *hyper Calvinists*, antinomians, fatalists, &c., and charge them with making God the author of sin.

Some of the New School will admit that God has predestinated some things, while many others, of the same school, deny the doctrine altogether. Those among them who profess to believe the doctrine, so define their views as virtually to deny it. For example, they say that all things which are in themselves good, and all the good actions of men, were predetermined, or predestinated of God; but none of the wicked deeds of men or devils, were provided for in the predetermination of God. The case of Joseph and his brethren, is in point. According to their theory, God predestinated that Joseph should go down to Egypt, but not that his brethren should sell him to the Ishmaelites; that he should have a home in Potiphar's house; but not that he should encounter the wickedness of his mistress; that he should interpret the dreams of his fellow prisoners, but not that he should be thrown into prison; that there should be seven years of plenty, but not that there should be seven years of famine: because, say they, if God has of "the same lump of clay made some vessels to honor and others to dishonor," if some were *before of old ordained to this condemnation*; if before Jacob and Esau were born or had done either good or evil, God loved the one and hated the other; if some of the human family as brute beasts were made to be taken and destroyed, while others were from the beginning chosen to salvation through sanctification of the Spirit and belief of the truth, then God is the author of sin, and men are mere machines, and not to blame for their wicked actions. That God spared not his only Son, but delivered him up to die for the redemption of sinners, according to an eternal predetermination, they will admit; but that there *should* certainly be sinners to be saved, they deny. They cannot believe that Pilate and Herod, the men of Israel and the gentiles, came together to do what God's hand and counsel had before determined should be done; nor that he was delivered up by the determinate counsel and foreknowledge of God to be put to death with wicked hands. Predestination, according to their creed, may have provided a great fish to ferry Jonah to the shore, but the necessity for such a miraculous conveyance was accidental; that God created the smith that bloweth the coals, but not the waster to destroy. There are others of the New School who admit that predestination is truly a Bible doctrine; but say that it ought not to be preached; that it is calculated to reflect on the divine character; conflict with the efforts of men for the salvation of sinners; paralyze the arms of such as would steady the ark of the Lord. So great is the difference between the two parties on the subject, that it is as impossible to be a New School Baptist and a consistent Bible Predestinarian at the same time, as it is to be a regular Old School Baptist and not love and feed upon the doctrine.

Predestination has been a rock of offence and a stone of stumbling to the enemies of God and truth from the morning of the creation; from the days of Cain to the present day, men and devils have maintained an incessant war against it, but they have not prevailed, nor can they prevail. But why do the heathen rage? Why do the enemies of truth imagine vain things against the truth, or against the God of truth? Is it not because they hate the government of God, and choose to hold the government in their own hands?

In what we have written on this subject, we do not hold all whom we recognize as Old School Baptist brethren responsible, as we have hinted there is not as perfect unanimity among us on this subject as could be desired: but all so far as our knowledge of them extends, (which is very extensive,) glory in the doctrine so far as it has been opened to their understanding by that Spirit of truth whom the world cannot receive because it seeth him not neither knoweth him. We have not labored to bring the doctrine down to the comprehension of arminians of the Baptist, or of any other order; nor to so modify, or remove from it the offence of the cross as to make carnal men love it. We certainly should never have rejoiced in the understanding of it, if God had not, by his power subdued the native enmity of our heart, and shed his love abroad in us. We therefore are not permitted to rejoice that it subjects devils to us through our Redeemer's name, but rather that it has inscribed our names in heaven.

DOCTRINAL PREACHING, ITS EFFECTS, &c.—In his communication in this number on *pure and undefiled religion*, brother Campbell attributes some defects which he has observed among the brethren, to a *general habit* of Old School Baptist preachers confining themselves almost exclusively to doctrinal preaching. We know of no gospel preaching that is not strictly doctrinal. All instruction is doctrine, for the word doctrine signifies teaching, and the ministers of the gospel are commissioned to teach and baptize believers, and to teach them to observe all things whatsoever Christ has commanded them; beyond this there is no divine authority for preaching. It is true, some may dwell too exclusively on certain points of doctrine, to the exclusion of other points of equal importance; but that this is generally the case with Old School Baptists, we think, admits of a doubt. All preachers teach something, and some of them very zealously teach for doctrine, the commandments of men; but let the ministers of Jesus teach all things that he has commanded, and we fear not for the result. Workmongers and arminians dwell as much on doctrine as any other class, only they teach the doctrines of men and of devils; but they are not often chargable with preaching the doctrine of the gospel. We are aware that theologians divide what they call the gospel into doctrine, experience, exhortation, &c; but no such distinction was observed by the apostles of the Lamb. The doctrine of Christ is experimentally received by heaven born souls, and the reception of it expands their hearts with love and gratitude to God, and a well directed zeal for his cause. All the zeal and duty doings extorted from professors who know not the doctrine of Christ by the lash of taskmasters, form but at best a dead carcass without life or soul.

## POETRY.

## THE WOUNDED VULTURE.

A kingly vulture sat alone,  
Lord of the ruin round,  
Where Egypt's ancient monuments  
Upon the desert frown'd.

A hunter's eager eye had mark'd  
The form of that proud bird,  
And through the voiceless solitude  
His ringing shot was heard.

It rent the vulture's plumed breast,  
Aim'd with unerring hand,  
And his life blood gushed warm and red  
Upon the yellow sand.

No struggle mark'd the deadly wound;  
He gave no piercing cry,  
But calmly spread his giant wings  
And sought the upper sky.

In vain, with swift pursuing shot,  
The hunter seeks his prey—  
Circling and circling upward still  
On his majestic way!

Up to the blue empyrean  
He wings his steady flight,  
Till his reeding form is lost  
In the full flood of light!

Oh! wounded heart! oh! suffering soul!  
Sit not with folded wing,  
Where broken dreams and ruin'd hopes  
Their mournful shadows fling.

Outspread thy pinions like that bird;  
Take thou the path sublime,  
Beyond the flying shafts of fate;  
Beyond the wounds of time.

Mount upward! brave the clouds and storms  
Above life's desert plain!  
There is a calmer, purer air,  
Where joys celestial reign!

And as that dim, ascending form,  
Was lost in day's broad light,  
So shall thine earthly sorrows fade,  
Lost in the infinite!

**COMFORT.**—God's comforts are no dreams.—  
He would not put his seal on blank paper, nor de-  
ceive his afflicted ones that trust in him.—*Ruth-  
ford.*

**TO CORRESPONDENTS.**—An apology is due for the un-  
avoidable delay of some valuable communications which  
we have on hand, and which we hope to publish soon.  
Brethren will bear in mind that we are favored with a  
much greater supply of communications at the com-  
mencement of each volume than at any other time. We  
hope they will, as opportunity serves, continue to write,  
as their contributions will be needed before the volume is  
out.

Our views have been called for on many portions of the  
scripture; so far as we are able we will endeavor to give  
them before long.

**TO NEW SUBSCRIBERS.**—Our 3d and 4th numbers of the  
current volume are exhausted: those who desire it can  
still be supplied with the back numbers, excepting those.

## DIED.

At his late residence, in Wallkill, on Tuesday  
night, the 26th ult., after a short but violent illness, Mr.  
WILLIAM H. HORTON, aged about 35 years. As there are  
several of the name belonging to this town, it may be  
necessary to designate the deceased as the son of our  
brother Barney Horton, and brother of Dea. Loton Horton  
of the New Vernon church. Mr. Horton was one of our  
most valuable citizens, and although not a public profes-  
sor of religion, he has for some years past manifested a  
deep interest in that gospel which proclaims salvation  
through the blood and righteousness of the Son of God.  
His disease was so violent as to deprive him of his reason  
for some time before his death. He has left a widow and  
two children to mourn.

## REMOVAL OF OUR OFFICE.

Having changed our location from New Ver-  
non to South Middletown, our correspondents are  
requested to address their communications hereaf-  
ter to us at "SOUTH MIDDLETOWN, ORANGE CO.,  
N. Y."

South Middletown is situated about six miles  
south-east of New Vernon, and immediately on  
the line of the New York and Erie Rail Road,  
where our facilities for correspondence by mail will  
be greatly improved, as the mails from all parts  
of the United States arrive and depart daily. We  
are still within a convenient distance to continue  
our relation with the New Vernon and Wallkill  
churches.

Our new arrangement will require us to resign  
the office of Post Master; and of course the frank-  
ing privilege, which, to a limited extent, we have  
enjoyed, will be discontinued; all communications  
must therefore come to us POST PAID. Commu-  
nications to William L. Beebe, for "FREEDOM'S  
GUARD" should also be addressed to South Mid-  
dletown.

## ASSOCIATIONAL MEETINGS.

The Baltimore Old School Baptist Association will hold  
its next anniversary meeting with the church at Black  
Rock, Baltimore County, Md., on Thursday, Friday, and  
Saturday, the 18th, 19th, and 20th days of May next.

The next session of Delaware Association will be held  
with the Welch Tract church, Del., commencing on  
Saturday before the fourth Sunday in May, 1848.

The Delaware River Association have appointed their  
next annual meeting to be held with the Kingwood  
church, Hunterdon County, N. J., on Friday and Satur-  
day before the first Sunday in June, 1848.

The Warwick Association will meet with the Wallkill  
church, Orange County, N. Y., on Wednesday and  
Thursday before the second Sunday in June, 1848, com-  
mencing on Wednesday at 10 o'clock, A. M.

A general attendance of the Old School brethren is  
confidently expected at all the above meetings. Brethren  
T. P. Dudley of Kentucky, and Wilson Thompson of In-  
diana, have promised to attend, if not providentially pre-  
vented; and we hope our brethren from neighboring Asso-  
ciations, of the same faith, will favor us with their presence.

## RECEIPTS.

NEW YORK.	John Storms \$5, Lyman Cook 1, Elder Tho. Hill 2, Amelia Stone 1, J. Snook 1, Mrs. M. Culver 1, O. Butts 1, H. Mattice 3, J. Racine 1, O. H. Williams 2, S. Reed 1, G. W. Bell 1.50.	\$30 50
OHIO.	S. C. Smith 5, John Wilson 3, Elder Lewis Seitz 2, Elder S. Williams 5.	15 00
INDIANA.	J. Romine 1, P. Jones 1, Elder J. F. Johnson 10, Doct. L. Fairman 1.25, A. G. Webster 2.	15 25
VIRGINIA.	J. Darden 3, E. Jones 1, C. E. Norman 62, Elder James Duval 10, Miss S. C. Luckett 1, H. H. Hess 2, Elder John Clark 5.	22 62
DIST. COL.	A. Mackintosh 3, Mrs. H. Edmonson 1.	4 00
GEORGIA.	J. M. Holley 1, D. G. Liggin 2, Elder J. J. Battle 10.	13 00
KENTUCKY.	Elder M. Gossett 2, D. Pitt 1, Eld. J. M. Theobald 3, J. Watts 3, M. Lassing 5, S. Coartney 1.	15 00
ALABAMA.	J. West 2, Elder B. Lloyd 1, E. Bell 2.50, J. A. Hurst 1, E. T. Read 1.	7 50
PENN.	J. Hazen 1, J. Hughes 6.	7 00
B. F. Jesse, Iowa, 1, M. G. Turner, Mo., 2, Eld. P. Culp, Ten., 3, Elder F. Thorne, Md., 2, Jonas Hulse, N. J., 2, Elder E. Wilbanks, Mi., 5, Wm. Fisher, Florida, 1.		16 00
	Total	\$135.87

\* Bills on the Atlas and James banks of this State are worth only 75 cents on the dollar.

**LELAND'S WORKS.**—As we are very desirous of closing our agency in the distribution &c. of the work, we would regard it as a special favor, if all who have received the books from us, and have not settled for them, would at once remit the amount due.

## LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

**ALABAMA.**—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell.  
**CONNECTICUT.**—Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.  
**DEL.**—Eld's P. Meredith, L. A. Hall, J. Smart, W. Hitch.  
**DIST OF COLUMBIA.**—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.  
**FLORIDA.**—Reuben Manning, Esq.,  
**GEORGIA.**—Elders C. A. Parker, J. W. Turner, A. Preston, J. Colley, D. C. Davis, and br'n. Peter Stewart, George Leeves, Eld. Abner Belcher, J. M. Holley, J. Gersham,  
**INDIANA.**—Elders W. Thompson, D. Shirk, John Lee, J. W. Thomas, R. Riggs, M. W. Sellers, B. Parks, S. Jones, A. Hauser, Peter Carass, J. Romine, W. Spitzer, H. D. Banta, J. P. Bartley, T. D. Clarkson, Henry D. Conner, Eld. John F. Johnson, G. W. Marlow, John W. Blair, Elijah Staggs.  
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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

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### COMMUNICATIONS.

For the Signs of the Times.

#### ON THE ATONEMENT.

CHAPTER III.

*A brief view of New Testament testimony relative to Particular Atonement, with a notice of certain texts relied on as standing in opposition to it.*

[CONTINUED FROM PAGE 50.]

There is another class of texts which, according to the construction which the advocates of a general atonement put upon the letter of them, must involve universal salvation. It will not answer to intrude upon the readers of the Signs to notice more than one of them: but I have selected the one they think the most direct in their favor, viz: 1 John ii. 2,—“And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.” While the Arminians of every grade make so much reliance on this text, to support their system, merely from the expression “the whole world,” there is not another text in the Bible whose instruction they so completely turn their backs upon, and whose direction and authority they so completely trample under foot, as they do those of this text. Its declaration is that, *He is the propitiation for our sins, &c., and for the sins of the whole world*, and if he is the propitiation, he is the only one for the whole world and for every part of it. What is the import of the word? Its import appears to be that which *pacifies* or *makes peace*, or, rather, through which the sinner can approach God in peace.—The text informs us that Christ Jesus is that propitiation provided of God, or the way in which the sinner may approach in peace; not for a part of the world only, but for the whole world; that is, there is no other propitiation; no other way in which any individual of the human family can approach in peace; and the way in which any individual who feels the weight of his sins, as separating between him and God, so that he cannot approach in dependence on any effort or offering of his own, and has faith given him so to enable him

to behold Christ as having by the one offering of himself so removed sin and taken the curse of the law out of the way, in behalf of guilty, helpless sinners, that he can with confidence rely on the work of Christ for acceptance,—I say, any such sinner, whoever or whatever he may have been, may approach thus and find peace. “Being justified by faith, we have peace with God through our Lord Jesus Christ.” As certain as that the religion of Christ is a spiritual and experimental religion, and a religion of faith, so certain is it that spiritual experience and faith have as much to do with this very point as with any other point.—But persons are apt, when their minds become confused by the wiles of men in handling such texts as these, to lose sight of that important fact. Does the text say that the whole world rely on the blood of Christ as their propitiation? No. Do we find the whole world thus relying on it? No. Look around you: the Catholic, if he sins to wound his conscience, goes to confession; has his penalty or penance prescribed; pays it, and that is his propitiation. The Protestant of the stricter and more legal class, if he thus sins, resorts to fasting and to increasing his tasks of praying and reading; and that is his propitiation. Those of the looser classes, when they thus sin, go to the next protracted meeting and get converted over; and that is their propitiation. Those who make no profession, instead of being pointed to Christ as the propitiation, are told that they must make their peace with God. So they trample under foot the declaration and authority of this text.—But still perhaps some one is ready to say, there must be something more general in this text than you have admitted, as it speaks of *the sins of the whole world*. It is true it speaks particularly of the sins, for that is what propitiation has to do with. But here is the mistake: you do not distinguish between the import of the noun, as here used; and what would have been that of the corresponding verb, had it been used. Had it been written, *He has propitiated for our sins, and not for our sins only, but for the sins of the whole world*, there would have been at once a positive declaration of *universal salvation*, and of a salvation of that kind that would have excluded from it all idea of the necessity of faith or spiritual experience. But it is not so written, at all. Christ is the one propitiation, as he is the one way; but no man will come to the Father by him, nor trust in his blood as that which alone can be his peace with God, till faith is given him so to apprehend and trust in Christ.

But I must close this lengthy chapter and subject. If I have written anything that will be profitable to the honest enquirer, or any whose minds may have been puzzled with the cavils of men on the subject, I shall be satisfied, not having expected or aimed to convince the opposers of this doctrine.

S. TROTT.

P. S. It is probable neither the arguments nor the sentences in this third chapter, are as well connected as would be desirable, owing to its having been written so much by piecemeal, sometimes having written half an hour, and from that to an hour or more a day, and this frequently only once in two or three days, as my strength would admit, having been pretty much prostrated with a debility of almost every part of my system; and with apparently very little disease, excepting probably an affection of the liver. It was owing, I think, to excessive exposure, in riding through all kinds of weather to meet my appointments: my regular riding being full three hundred miles a month, besides extra rides. It was not that I was in such a hurry to have this published that I did not wait to regain my strength; but from the fact that three of our children have been taken off by a kind of insidious decline or debility, and, perhaps wishing it might be so, I was impressed with the idea that I was about thus to receive my discharge also; and, having commenced this subject and sent part for publication, I desired to finish it. True, I see nothing now to forbid the idea that I may get about again. I certainly am better.

Since I first felt my strength declining, between three and four weeks ago, I have been led to reflect on the situation of the churches I have been serving, and on the goodness and mercy of God in having sustained me hitherto, and I have thought it both ungrateful and selfish to wish my discharge, if I could be of any further use to the scattered flock of Christ, or, in other words, if the Lord has anything further for me to do, and feel fully to acquiesce, if it is the Lord's pleasure, in being restored to the service of the churches and saints.

Since I have been here housed, I have had much reflection on the very unpleasant situation in which I stand toward certain brethren in reference to our intercourse through the Signs. It is true the Lord has been pleased to give me in the mean time, from 1 Cor. xiii. 9 & 10, a most pleasant and lovely view of that perfect harmony and love in which we shall meet *when that which is perfect is come*, and how it will be! But while we see and know but in part, I see no way but I



must leave the difficulty as it is, unless the Lord may please to remove it. But it is painful to feel that there is a bar to the free going out of fellowship and confidence toward any whom we esteem christians, and that we cannot remove it.

There is one point more connected with the above which, as the time for it may not be yet, might be thought better omitted now; but I know not when the time will be: my times are in God's hand. I allude to a resolution I some time since formed, and which I have reflected on much since my confinement, without being able to form any other conclusion. It is this: to request that no obituary be published in the Signs of me, excepting simply an announcement of my death, and circumstances immediately connected with it, and perhaps a sketch I may furnish of the times of my first and second birth, and entrance upon the ministry, &c. The reason briefly and simply is that I must think that if a stranger, and even many of the distant brethren, were to look over the Signs for the last eight years and notice my character, as it has been drawn by brethren, a line here, and another there; and then should read such an obituary as the partiality of my friends would probably induce them to write, they would surely say, It must be designed for plastering over Trot's character, now he is gone. No,—I want no such whitewashing, nor that which would appear so much like it, put upon me. My character has been thus marked in the Signs. Let the marks remain, unless they are actually removed by being withdrawn by those who made them. If they are correct delineations of my character, it is right they should be there: if they are not, they only show that the devil had more spite against me than against some others.

There is one point more I wish to notice. I understand I am being published in Philadelphia, and below Wilmington, &c., as an Arian; the charge being founded on some remarks I made on Zech. xiii. 7, in my communication on the *Conditions of Salvation*. I do not mention it for the purpose of rebutting the charge. I have spent too much time and ink in trying to clear away such aspersions cast upon me: much better had I been engaged in defending truth and exposing error, with less regard to what was said of me. But I notice it for the sake of saying to any brother whose mind may have been confused by the charge, but who yet is not willing to believe I am a heretic of that class that would take away from the believer the only solid ground of his hope, by denying the essential Godhead of our Lord Jesus Christ, that if he will write me on the subject, and my strength continues, I think I can and will show him from the passage itself, taken in its connexion, that it affords no ground for such a charge. Perhaps the brother would do well to examine the subject again.

BROTHER BEEBE:—Since closing the proper subject of this communication, I have spun it out to an unpardonable length, by touching a medley of subjects. Some of them are subjects my mind has been much exercised upon,—all; (excepting

the last.) Wishing to just speak of them to my brethren, and thinking it probable another opportunity might not offer, while my pen was in hand I could not well forego the opportunity. The consequence is in publishing you will have to divide the communication. Farewell.

S. TROTT.

Centreville, Fairfax co., Va., March 4, 1848.

For the Signs of the Times.

BROTHER BEEBE:—Being about to enclose my annual subscription, I will bring to your notice some ideas which I see often advanced in the Signs, without objection, viz: that God's people are now in their sins; that they are walking in darkness and in a wilderness; that their hearts are full of depravity and wickedness, misery and woe. There is no need of giving a long description of the particulars, as you will understand my meaning. The question is of the truth of the matter. Has not "Christ by one offering perfected forever them that are sanctified"? Has he not by himself "purged our sins"? Has not God declared that our sins and iniquities he will remember no more? Now are our fleshly feelings to be brought up to deny his truth? Is it for edification to attempt to show that the gospel is no better than the law, and "cannot make the comers thereunto perfect"? Can the enemy exact on us and not on him? or the son of wickedness afflict us and not him? In all our afflictions was he not afflicted in the days of old, before Zion's light broke forth as the morning? But when that almighty arm brought deliverance, it was to all his people an eternal salvation. Then he took them out of the horrible pit, and set them in a large place, their feet upon a rock, a new song in their mouths, even praise to his name. "In his love and his pity he redeemed them," and the redeemed of the Lord shall return and come to Zion with songs and everlasting joy, and sorrow and sighing shall flee away. This was his promise; and all his promises are yea and amen, in Jesus Christ. But, says one, "I see so much of indwelling evil every time I look into myself." But stop, my brother: who told you to look into yourself? The testimony is, "Looking unto Jesus, the Author and Finisher of our faith." "And ye are complete in him." Now, nothing was ever expected of you, first or last, but all of him; and when you look to him your eye is single and body full of light: and if you see any blemish, fault or imperfection in him you may sink in sorrow indeed, and forever despair. But while all fulness dwells in him remember we are partakers of that fulness, and receive grace for grace: and from the day that our eyes behold the King in his beauty, as our God and Savior, and we realize the truth of his character, *the days of our mourning are ended, for the former things are passed away.*

Yours in truth and love,

A. B. GOLDSMITH.

How little of the sea can a child carry in his hand; as little do I take away of my great sea, the boundless love of Christ.—*Rutherford.*

For the Signs of the Times.

BROTHER BEEBE:—I have frequently been led to reflect upon the happy state of God's dear children as described in the scriptures of truth; of the great love which he has ever had toward them even when they were enemies against him. This love was manifested by Christ's dying for them and redeeming them from under the curse of the law, and in due time imparting life eternal to their souls, and opening the eyes of their understanding that they might know the hope of his calling and the glory of his inheritance in the saints. These are points upon which at times I have delighted to think, and which have caused me to say, "Behold what manner of love the Father hath bestowed upon us, *that we should be called the sons of God.*" The exact manner of this love, I have never yet been able to fathom; and Paul says, "It passeth understanding." Certain it is that in its intensity, extent and durability, it is past finding out; and that it is different from all other love in being "from everlasting" and changing not, though we by nature were enemies to God, living in malice and hating one another. The force and influence of this love of God, centred in Christ Jesus, slays the enmity of the wicked heart; draws the soul along in a way it knows not, and in paths it never before has trodden, until by faith in Jesus Christ, the poor distressed and heavy laden soul, realizes that all fulness and sufficiency, strength and grace dwell in Christ Jesus the Lord, and is now willing to receive Christ as its only portion; to receive of his fulness. Thus he desires to walk in Christ knowing now *experimentally* that with and in him is plenteous redemption; and this knowledge causes the poor soul to say, "I love him because he first loved me." Sometimes the effect of this love and joy in the soul is such as constrains him to cry out, "Come hither, all ye that fear God, and I will tell you what he hath done for my soul."—Yes, those that *fear God* are the people to whom this individual desires to relate what God hath done; and his eyes and affections are turned towards Zion, that beautiful city which *the Lord hath chosen, because he hath desired it.*

With one thus delivered from the powers of darkness and translated into the kingdom of God's dear Son, the whole world is a dreary waste!—Hence it is no wonder he should tell the wondrous works of God's grace to those that fear God, unto whom the Sun of Righteousness doth arise with healing in his wings. Were this soul to relate what God hath done, to the world that knows not God, the relation would seem as an idle tale.—The presumptuous and self-willed haters of God are always filled with envy, malice and rage, if the entire salvation of the soul is ascribed to God. They had much rather hear of the agency of man of the powerful operative effects of Free Will and hence if one should call them hither to tell what great things their pennies and dimes have done in creating a flood to sweep away all superstition and false religion, (as they say) "from the West," their attention would soon be attracted, and such a call would be published from Dan to



Beersheba. But not so with those who have felt the thunders and fire of Sinai, when there was blackness and darkness and the voice of words—such words as “The wages of sin is death,” and as many as are under the law are under the curse, and our God is a consuming fire. Neither was the poor devil possessed Gadarene out of whom a legion of devils were cast, instructed to tell what great things *he* had done; but says Jesus unto him, “Go home to thy friends and tell them what great things the *Lord* hath done, and had compassion on thee.” No merit can be ascribed to the creature in this matter, so long as we adhere to the volume of inspiration, which tells us, Not by works of righteousness which we have done, but according to God’s mercy he saved us. But this saving is not without the washing of regeneration, as some suppose the doctrine of Election to imply. Yes, I say, some will so argue, that a belief in Election, or God’s choosing a portion of the human family and securing their eternal salvation in Christ, tolerates such believers to commit sin; to be perfectly regardless of their conduct. But the Bible Election in which I believe, secures unto the elect “the washing of regeneration and the renewing of the Holy Ghost.” Titus iii. 5. So far is it from encouraging true believers to run the “broad way” in which the many go, that it begets a principle of obedience to God; and being holy in heart and without blame before God *in love*, and being washed and sanctified in soul, are the legitimate results of electing love, and are inseparably connected.

Then may not every heaven born soul make mention of the great and glorious things which God hath done; talk of the force and power of his love, his wisdom, righteousness and strength: and from this source must they receive their supplies through all their pilgrimage. These supplies are just proportionate to our need; and if our conflicts, temptations, trials and afflictions are very great and severe, we should remember that the God of Israel is our keeper, and that he neither slumbers nor sleeps, and that he will give grace and glory, and *no good thing will he withhold from them that walk uprightly.*

However severe we may think some of our afflictions are, they cannot exceed the extent of our heavenly Father’s love, and they will answer a good purpose, being generally inflicted according to the wisdom of the Father. “Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator.” 1 Pet. iv. 19. That we may so commit our souls, is the desire and prayer of

WM. M. MITCHELL.

Sharon, Ala., Feb. 26, 1848.

For the Signs of the Times.

HALF BROTHER BEEBE—*Dear sir:*—We have been readers of the Signs of the Times and Doctrinal Advocate, for some time past, and do most cordially receive the doctrine therein set forth and fully sustained by the unerring revelation that

God has made of his mind and will to his church and people in all ages of the world, but more especially under the gospel dispensation; and sometimes hope we have experienced the truth as it is in Christ, but in practice we must acknowledge our numerous transgressions and follies; and, if we really are made partakers of the promise in Christ by the gospel, we must own that we are disobedient children, and have many doubts and fears that harass our troubled minds.

We have noticed your remarks in the Signs respecting the Dry Baptists: also particularly one passing remark of “Doubting Thomas.” It is not our design to make any objection to what has been said or written at the expense or credit of the Dry Baptists. As Dry Baptists, however, we think ourselves rather implicated in some remarks made upon our very tardy movements to submit to what the Master has commanded, (which we think we are justly liable to.) Nevertheless we think we have some claims to be heard a little in our own behalf; not that we would attempt to justify ourselves before God or men in our disobedience; but as we are in a dilemma as to what ought and must be done to remove some very large stumbling blocks that are in our way, over which we cannot have any control, as we have no voice in the discipline of the church where said blocks are.

Now we wish to be distinctly understood generally and specially on this subject; and to say to all that we believe the Old School Baptist church is the only visible body of professing christians of which we read or hear, and that the New Testament recognizes as such in doctrine and faith and practice; and we have heard the preachers of their denomination with great comfort and delight.—Moreover we do love the regular orderly members of the church, and solicit their company; love to hear them talk upon experimental as well as doctrinal points contained in the Bible, and what they make manifest by their general deportment in life and conversation; and, although we feel ourselves unworthy, we are sweetly drawn to them as brethren of the same faith, same hope and charity. But suppose we submit to the ordinance of baptism, how can we have that peace and fellowship with some who are nominally with the Old School Baptist church, who, under our own immediate observation, give strong, prominent evidence, by their words, deeds and general character, that they are the children of disobedience? Moreover, when it is said and manifested to an ocular demonstration that they are rich and the church cannot do without them: therefore she will not exclude them.

Now, half-brother Beebe, as you have taken notice of us publicly, we think ourselves entitled to be heard as publicly in our own defence; and if you, or any of those who call us Dry Baptists and half-brothers, will show us from the statute book of King Jesus, how we should act in our deplorable case, and where the remedy ought to be applied, and who by, we do hope some of us have been made willing, and are yet so, to take up the cross

and follow the example and command of our divine Master, into the liquid grave, and, like the eunuch after he was baptized by Philip, go on our way rejoicing.

Your affectionate half-brothers and sisters, we hope, in spirit and in truth,

DRY BAPTISTS.

For the Signs of the Times.

BROTHER BEEBE:—As I have written to you a little on business and my paper is not quite full, I will say a word or two to your correspondent *Querist*. I wish just to say to him that “Those who live in glass houses ought not to throw stones.” In his communication published in the last number of the last volume of the Signs, he seems to think you have done him great wrong by trying to *embellish* one of his expressions in a former set of queries, which you had published from him. He seems to “feel mortified, because your readers will think” he has “attempted to rebuke and correct the prophet.” No doubt, brother Beebe, you committed a grievous fault and did him great wrong, by trying to embellish his expressions, and not letting him appear in his “own dress,” instead of your “cast off dress.” After correcting your mistake in citing the wrong chapter and verse, and putting you right, there, and telling you that *some months ago you had the same trouble*, he says, “Again you try to embellish one of my expressions. I say, ‘Every bell and every pot will be holiness to the Lord.’ You make me say ‘Every pot and every bell will be inscribed holiness to the Lord;’ I quote the language of the prophet precisely. I feel mortified, because your readers will think that I have attempted to rebuke and correct the prophet. The difference between you and the prophet is very great.” &c. Now, brother Beebe, I want *Querist* should take his Bible and read the text again, and see if he can tell which came nearer “quoting the language of the prophet.” If I have made no mistake, Zech. xiv. 20, reads as follows: “In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD, and the pots in the Lord’s house shall be like the bowls before the altar.” I find nothing here that says that *every bell will be holiness to the Lord*; but “upon the bells” shall be “HOLINESS,” &c. Whether it shall be inscribed upon them, or how it shall be upon them the prophet does not say. In verse 21st, he says, “Yea, every pot in Jerusalem and in Judah, shall be Holiness unto the Lord of hosts,” &c. It is true the prophet says, “Every pot in Jerusalem and in Judah shall be Holiness to the Lord;” but not so the bells. He does not say, *Every bell shall be holiness unto the Lord*, but *Holiness unto the Lord shall be upon the bells*.

Now, what I would be at is this: I would just hint to your “good natured correspondent *Querist*,” that he should not be too hard on others for making mistakes, until he becomes perfect himself. Put this in the Signs of the fire, as you prefer.

I remain yours, in tribulation,

CLEMENT WEST.

Whitesides co., Ill., Jan. 21, 1848.

For the Signs of the Times.

Columbia, Ark., Dec. 7, 1847.

**ELDER BEEBE**—Dear sir:—I take the privilege of corresponding with you, being a subscriber to your paper; but I am not permitted to correspond as a brother, having never enrolled my name on any church book, or singled myself from the world. Yet I feel that I wish success to all your attempts for the comforting of Israel; and I have often realized the feeling that if any other sentiments were advanced than those taught by the Old School Baptists, I could not bid them God speed. I am satisfied that all that any of Adam's race may or can do, belongs to God, without leaving any to spare on their own responsibility: that they are in debt *a thousand talents*, and have nothing to pay. Good reason and the Bible teach me that whatever we do that is acceptable to God, we have received value for, long ago; and I am furthermore satisfied of the fact, that "God heareth not sinners, but him that knoweth his will and doth it: him doth he hear."

I am sorry to see so much interest taken by our citizens and friends in the Missionary cause. I think we could employ some of our time more profitably with the heathen that are among us.—Should a man preach what I conceive to be the doctrine of the Bible, in this place, he would be mocked and laughed at, fulfilling the scriptures, which say, *Men delight in darkness rather than light, because their deeds are evil*. What is more strikingly illustrative of the fact, than that the world generally prefer any other religion to that taught in the Bible and believed by those who are vulgarly called Predestinarians, for instance, that glorious portion of it, Election by grace? As for myself, I subscribe to these sentiments, wishing that light may shine out of darkness, and lead me in the right way, if I am wrong.

With these remarks, I remain silent for the present, and subscribe myself,

Your friend,

A. O'NEAL.

For the Signs of the Times.

**BROTHER BEEBE**:—Having some space left, I have concluded to relate to you some of my exercises and feelings. It has been about thirty years and a half, since I made an open profession of the religion of Jesus Christ; but as to possessing it, I have from that time to the present often doubted, been filled with unbelief and sin, doubts and fears. I am often led to enquire if it can be possible that a Christian can have such feelings. Thus I am tossed from pillar to post and from post to pillar, sometimes experiencing a little light, but oftener enveloped in gross darkness—darkness that can indeed be felt, and often is felt by me. Yet sometimes in my darksome hours, in reading the blessed word of God, he is pleased by his spirit to cause a ray of heavenly light to break into my dark understanding, and then I am enabled again to see the divine excellency of the adorable Jesus; the justice and the holy nature of his law, and to view the fulfilment of that law,

not only in its penalty, but in the performance of its precepts for his people: that is, that he lived for them, as well as that he died for their sins and rose again for their justification. This view, when faith is in exercise, which is the gift of God, causes me to rejoice, sometimes, for a moment; and sometimes in reading the communications of brethren, in the "Signs," I am made to feel that I am not alone; that, however cast down or forsaken I feel, yet others travel that road. Hence I conclude, my brother, that the Lord has chosen his people in a furnace of affliction.

And now, dear brother, if indeed I may be allowed to address you, in addition to the exercises and trials common to the dear children of God, I have been exercised a different way from what I had formerly been. It has been impressed wonderfully on my mind that I should try to preach the gospel of the blessed Jesus to his dear saints; that I should talk of his power and tell of his goodness. This impression has hung upon my mind for more than two years, so that I can take no rest, as it were, day nor night. Sometimes I am inclined to say, *Lord, send by thy hand of whom thou wilt send, but spare thy unworthy dust!* Then again, when I take a view of the greatness and importance of the work; that it is calculated to more than fill an angel's mind, I feel to shrink into nothing, and less than nothing, before God. Thus, brother Beebe, I have, in as short a way as I could, given you a sketch of my exercise, in both these respects; and wish, if you can feel free to do so, to give your best advice as relates to the latter part of my relation, through the Signs. You will thereby much oblige one that has felt himself a lost sinner, and is lost, without remedy, unless enclosed in the blood and righteousness of Jesus Christ; though still Yours, in the hope of eternal life, that God, who cannot lie, promised before the world began.

LEVI HATFIELD.

Rush co., Ia., March 9, 1848.

For the Signs of the Times.

Nineveh, Ia., March 15, 1848.

**BROTHER BEEBE**:—Having to write to you on business, I will say something about disappointments. When I learned through the Signs that you had made arrangements to visit us in these western regions, I fully calculated to meet you at the Whitewater Association, in August last, which was only forty-five miles from us, and to hear you preach; but was disappointed. My health was poor at that time, and I had a son sick with a fever, but he recovered, and I left home with the calculation of attending the Salem Association, in Kentucky; but finding myself too feeble to reach there in time, I abandoned the journey. Yet I was able to attend our Association, (Conn's Creek) and also the Miami, in Ohio. I trust that your visit to the west was something like the coming of Titus, comforting to the brethren.

But what are the disappointments of a poor worm of the dust, who sometimes thinks he feels an assurance that godliness with contentment is great

gain? Jacob was disappointed when Simeon was left in Egypt and Benjamin demanded as a proof of the veracity of his sons, and the only condition on which they were to obtain any more food. All these things he thought were against him: but when he saw the wagons that Joseph had sent, together with other provisions made for his removal, he said, "It is enough!"

Disappointments are the common lot of man: for he is a finite being, naturally attached to earth, and prone to make his calculations to suit his desires at the time. Yet experience teaches the child of grace, as it did Jacob, that there is an overruling hand that manages all the affairs of men, however dark and mysterious it may appear at times. As Watts says,

"His providence unfolds the book,  
And makes his counsels shine:  
Each opening leaf and ev'ry stroke  
Fulfills some deep design."

The Apostle knew not what was to befall him at Jerusalem, save what the Holy Ghost had witnessed, that bonds and affliction were his lot in every city. Is not the same opposition to gospel truth manifested in every city now? Have men become reconciled to the sovereignty of God in providence or grace? Or are all the efforts that are made to evangelize the world, in opposition to the gospel of Christ? If so, the predictions are being fulfilled, Greivous wolves will not spare the flock, and men will follow their pernicious ways. Then there is no just cause for the children of the free woman to complain of disappointments on account of these things. Yet there are other things that are somewhat discouraging. When we find Old School Baptists manifesting a disposition to make a compromise with error, either in faith or practice or when we find them neglecting the assembling of themselves together in a church capacity, to maintain good order, and to discharge the duties incumbent on those who profess to be the followers of the Lamb, who are admonished to walk as children of the light,—when these things appear there must be a cause for reproof.

May we endeavor to keep the unity of the spirit in the bonds of peace.

Yours, as ever,

R. RIGGS.

For the Signs of the Times.

Licking co., Ohio, March 28, 1848.

**BROTHER BEEBE**:—I wish to let the dear brethren with whom I have formed an acquaintance, in different states, know that I still live, and that my bodily health is good, and to some degree I enjoy health of soul. I desire to bless the Lord for all I enjoy, but cannot feel as thankful as I desire to feel for the multiplied favors I receive from his kind hand.

My dear brethren, when I think of you, and of the places where I have seen you, and the pleasure I have enjoyed in your company, and the privilege I have had of preaching Jesus to you, my heart leaps for joy. Shall I ever enjoy the blessed privilege again? With many of you I shall not; but with some I hope I shall. Your kind-

ness and affection will not soon be forgotten, and I pray God that the rich provisions of his grace may be poured into your souls, that your love may increase, and your evidences of adoption brighten. I hope you will not forget your unworthy brother; and if we meet no more on earth, we may meet in the world of glory.

I am still moving on in my feeble way. I contemplate taking a tour westward the ensuing summer, if the Lord will, to hunt up the scattered sheep: for there are many places and large sections of country where there is no preaching, and and where there is no church organized. I hear, however, of many such places where are a sufficient number of brethren to form a church. May the blessed Lord lead them out, and enlarge their understanding of the scriptures, that they may ward off the errors that abound in the world; for surely there are many deceivers now in the world, and the world hears them joyfully, while truth appears to fall in the streets.

May the blessed Lord prepare the hearts of his people to receive the truth, that while the servants of the Lord sow the word it may fall on good ground, and bring forth, *some thirty, some sixty, and some an hundred fold*, to the rejoicing of the dear people of God, and to the glory of his great name.

ELI ASHBROOK.

For the Signs of the Times.

DEAR BROTHER BEEBE:—I must say that I have of late been very much pleased and profited indeed by the perusal of many excellent letters in the Signs. Many excellent things have been written on the Means doctrine. That God has all the means in his own hand, is an important truth, and is susceptible of full and very clear proof from the sacred oracles. Everything we find recorded there concerning the missions of the prophets, and the success of their messages, carries this truth, as it were, upon its face, that *The power is of God*. Yea, the great Prophet of the church gives us this very view of his own ministry as the Son of man: "*No man can come unto me except the Father, which hath sent me, draw him.*"

I was well pleased with your views in regard to the essential, inherent and eternal righteousness of Christ; that he, by his obedience to the law and suffering its penalty, has done more for his people than placing them back in Adam's original state: for then we would be still liable to fall as Adam did. But bless the Lord, O, my soul! that Christ brought in *everlasting righteousness*, and, in the salvation of his people, that where sin abounded grace did much more abound by Christ Jesus.

Brother Beebe, I should be much pleased if you would give me your views as to whether all the saints of God before the coming of Christ, stood upon the same ground as the saints since the coming of Christ. To be more plain, whether you consider that all the Old Testament saints were completely pardoned and justified by virtue of the whole works of Christ. If so, it looked backward as well as forward.

I leave you to dispose of this as you please.

Your brother, truly, in gospel bonds,  
WM. MARVEN.

Poolesville, Va., Jan. 18, 1848.

For the Signs of the Times.

Macombe co., Mich., Feb. 29, 1848.

MY DEAR BROTHER:—I will give you a brief account of my views, feelings and exercises of mind for the last fifteen years, as relates to the cause of God in the world. I have thought for many years that I could see the scriptures fulfilling every day; and I think every humble child of God who is mourning over the desolations of Zion, can see the time has come when men are lovers of pleasure more than lovers of God; seeking the honor that cometh from man and not the honor that cometh from God; perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such withdraw thyself. Such was the admonition of an inspired apostle. I feel to rejoice in my inmost soul that God has enabled the Old School Baptists to obey his heavenly mandate, in withdrawing and coming out from among them. Truly it is a very consoling and pleasing view to behold the hand of God in all things, which a pure and correct vision will ever present to us, as he overrules and controls all things after the counsel of his own will.

Some eight or ten years ago, when I attended protracted meetings, and saw cunning and designing men who, it appeared to me, were acted upon by the subtlety of satan, and heard them make use of such language as seemed to me blasphemous, and such expressions both in their preaching and prayers as appeared to me solemn mockery, my heart was pained, my mind confused and my soul made to mourn over the desolations that were working in all the churches I was then acquainted with. It appeared to me that such preaching and praying, and, in a word, the whole movements of these meetings were only calculated to strengthen and build up the kingdom of antichrist, dishonor God, trample under foot his revealed truth, harass and perplex the minds of all the saints who came under their influence, and deceive, if possible, even the elect. When God, as I trust, gave me this view of the matter, I went no more to any such meetings. At this time, when I had the privilege of seeing and talking with one who loved God's precious truth, the topic of conversation would be, what can be done?—where can the children of God go to get winnowed provender? and who is there to feed the sheep and lambs of Christ's fold? and where are they to be fed? But in our distress we cried unto the Lord, and we believe he made a way for us in the wilderness of Michigan, and a goodly number of us were organized into a Regular Baptist church of the old order, in March, 1841. Since that time we have travelled in church relation, enjoying at some times the sweetest and most heavenly seasons I ever witnessed in my life among any body of christians. We have had some few added by

baptism, and expect soon to have more, and some by letter.

When I first became acquainted with Elder Jewett's paper, my heart was made to rejoice while I looked upon it as a medium of correspondence between God's dear children in these days of darkness; and since the death of that good man I have been taking the Signs and Monitor, and I feel equally well satisfied with the communications of brethren and sisters, and my heart, many times, is made to leap for joy.

May God give you grace, wisdom and strength to perform the duties of your station, is the prayer of

Your unworthy brother,

D. H. BROWN.

For the Signs of the Times.

Union, N. J., March 3, 1848.

BROTHER BEEBE:—Allow me to ask your opinion, through the Signs and Monitor, upon the following question: Is it proper, or have we, or has a Regular Old School Baptist church any authority to invite to a seat at the Lord's table, such brethren as are not in standing with an Old School Baptist church, but who still are Old School in doctrine and experience, although they belong to no regular church of that order? To make my question more plain, I will relate a circumstance that occurred yesterday, it being our communion season. A brother presented himself, claiming to be a regular old Baptist; and yet it is my conviction that though he is an old fashioned Baptist in doctrine and experience, he is not an orderly one. His situation is as follows. Some thirty years ago he united with the Baptist church at Northfield, then holding the doctrine which is now held by the old order of Baptists; and although the church has departed from the faith or doctrine it once held, and become an arminian church, his name is retained among them. Still he has left their meetings, and has not been with them, nor communed with them, nor had any fellowship with them for eight years; and he stands aloof from all the inventions and delusions of New Schoolism. He claims that he united with an Old School church and has never been excluded, nor found guilty of any misdemeanor; and, having once been a member of an Old School church, and not having departed from the doctrine then held by that church, he is consequently still a member, and has a right to all the privileges of the church. We felt, brother Beebe, as though we had as much fellowship for the old man as for our own selves: yet we feared it would be opening a door for which we had no authority. There are many in like circumstances about us here, and if we admit one we must all. You know we are young and inexperienced, and therefore we ask your views upon this subject.

We are endeavoring to contend for the good old doctrine, although amidst much opposition. May the blessing of heaven rest upon you and your labors of love and works of faith, is the prayer of

Your brother in Christ,

E. TIBBALS.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., APRIL 15, 1848.

## REPLY TO BROTHER TIBBALS.

The New Testament of our Lord Jesus Christ contains the only rule of order to be observed by Old School Baptist churches. In strictly adhering to that infallible rule, the Old School churches are distinguished from all other religious communities on earth. Questions may, and undoubtedly do, sometimes arise among the children of God as to a correct understanding and application of that rule in certain difficult cases, when the views of brethren may with propriety be asked for; but we have no pontiff or ecclesiastical dignitary among us, clothed with authority, or vested with the right to sit as empire over the saints. Jesus Christ is head over all things to the church, which is his body, and the fullness of him that filleth all in all. He is regarded by the Old School Baptists as the Apostle and High Priest of their profession: his law is their supreme standard; and if any lack wisdom, they are instructed by his word and Spirit to ask of God for that wisdom which cometh down from above; and, for their encouragement, they have the assurance that He giveth liberally and upbraideth not.

Christ has elevated to thrones of judgment the Apostles who followed him in the regeneration; and when and where the Son sitteth upon the throne of his glory, as we believe he does among the Old School Baptists, then and there the apostles sit on their thrones, judging the twelve tribes of Israel, or the gospel church. Their judgment is given in the New Testament on all points essential to the faith, order and practice of the church, and from their decisions, as given in the New Testament, there is no appeal. What they have bound on earth is bound in heaven, and what they have loosed on earth is loosed in heaven.

In giving our opinion, according to the request of our brother, we desire to keep the foregoing sentiments in view, and presume only to express our individual understanding of the bearing of the supreme rule upon the subject presented. As we understand the law of Christ, there is "one body," and but one, "and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith and one baptism." To this one body belongs every regular disciple of Jesus Christ; but none can be recognized as *disciples indeed*, except they deny themselves, take up their cross and follow Christ. "Then are ye my disciples indeed, if ye do whatsoever I command you." It must be remembered that these words were not spoken to the world at large; not to all men indiscriminately, but to quickened souls. We infer from the application made, that even those whom we have confidence in as regenerated or quickened souls, are not entitled to any of the privileges of the church while they remain disobedient to the commands of Christ.

Now if Christ has commanded his children to come out and be separated from the world, and

from every brother that walketh disorderly, from such to turn away, then, a failure to do as he has commanded is disobedience, and disobedience is disorder, and from all who so walk, orderly Baptists are bound to withdraw. The case of the brother referred to by brother Tibbals, is very similar to what was the case of a large portion of the Old School Baptists. They united with what was called the Baptist church, before the new inventions of the present age were introduced, and continued to walk with them, or rather to suffer them to be with them until the majority abandoned the grounds which had been occupied by the Baptists of all preceding ages, from the days of John. When the majority of the Baptists with whom we then stood connected departed from the faith and order of the gospel, and were turned unto fables, we labored to reclaim them from their errors; but finding them determined to walk disorderly, we, in obedience to the great command of our Lord Jesus Christ, came out from among them, turned away from them, and ceased to regard them as any part of the gospel church, as we must persist in doing, until God shall give them repentance to acknowledge the truth.

At present, the case stands thus: if the Old School Baptists have acted in accordance with the order of the gospel, the brother referred to is not in that order; and if the Old School have acted disorderly, that brother, to be consistent, should not commune with them, nor bid them God speed. Should the Old School, after having thus publicly withdrawn their fellowship from the New School Baptists, receive to their communion, or to any of the peculiar privileges of the church, individuals who still hold a standing in New School churches, they build again the things which they destroyed and make themselves transgressors. Nothing, by the law of Christ, is suffered to be done by partiality. If we may receive one to the privileges of the church, whose membership is with the New School, to be impartial, we should receive all who please to apply; and then where can the line be drawn between order and disorder? between the church and anti-christ.

There may be among the Presbyterians, Methodists, Catholics or Mormons, some individuals who seem to evince a relish for the truth, in some particular points, and to whose experience we have no other objection than that it does not bring them out of their bad company, to inquire for the gates of Zion. If those of one denomination with whom we are not in fellowship, are received by us, to be impartial, should we not also receive all who apply, without regard to who they are or where they belong? The argument used by the member of Northfield, N. J., would have been equally conclusive, if used by all the old order of Baptists who have withdrawn from the New School. But, as we understand the matter, his retaining his membership with them after he is convinced they have departed from the faith and order of the gospel, makes him partaker of their iniquity, notwithstanding his preference of truth and order.

If the case mentioned by brother Tibbals were

the only case of the kind, we should think it inexpedient to occupy so much space on the subject; but there are many such cases, and it is important that the divine rule be carefully and prayerfully examined by the churches and by the brethren, and that we act as that rule directs. It is desirable that the Old School Baptists act with unanimity: for the action of one or more churches may involve the union of others. To stand entirely disconnected from disorder, we must reject those individuals who hold fellowship with disorderly churches, and also with such churches as receive such individuals. A church, knowing the circumstances, voting deliberately to receive an individual, assumes by the act to justify the course and standing of that individual, and to receive the individual, is equivalent to receiving the church and *vice versa*.

One word to the brother referred to, and, with him, to all under like circumstances. So far as you have manifested a love for the truth, and a desire to suffer affliction and persecution with the people of God, we congratulate you; and we pray that God may give you grace to enable you to lay aside every weight, and cut loose from every yoke of bondage. Remember, you cannot serve two masters: you cannot eat at the table of the Lord and with devils.

## REPLY TO BROTHER HATFIELD.

This brother, as will be seen by his letter on the 60th page, desires our advice on that part of his communication which relates to impressions upon his mind relative to preaching the gospel. This is a matter in which we feel a delicacy, especially as we are not personally acquainted with the brother. The work of calling, qualifying and thrusting into the ministry such men as God will approve, belongs exclusively to the Lord Jesus Christ, as Head of his church and Lord of his harvest. In this sentiment we are sustained by the scriptures and by all Old School Baptists, and opposed by nearly every other religious order of people on the earth. As a general thing, we may with propriety, not only advise, but earnestly exhort every child of God to walk in all things in obedience to the authority of the King of Zion; but to exhort or advise one or another to preach, or to take any special position in the church, is quite another thing. That many have had serious trials of mind about preaching, who, as events have proved, were not called to the work, there can be no doubt; and in many such cases, perhaps, but little encouragement or advising would have palmed them on the church as ministers, whom God had not qualified for any such station. We are confident that those whom he calls to preach, will have to preach; there is no retreat. However illiterate, or destitute of speaking gifts, if called of God thereto, they shall go unto all to whom he sends them, and whatsoever he commands them they shall speak. We advise no brother to resist such impressions of mind as are in harmony with the account given in the scriptures of the manner in which those were exercised whom God called in former ages.



to the great work; but we do think, if a brother can comfortably be anything else than a *little, despised, unpopular Old School Baptist minister*, it is evidence that he is not called. If, however, he can be nothing else, and feels in heart and soul ready to forsake all for Christ, and to endure hardness as a good soldier, and count not his own life dear unto himself, so that he might finish his course with joy, and the ministry which he has received of the Lord Jesus, to testify the gospel of the grace of God, not all the powers of earth can keep him back.

The exercises related by brother Hatfield, are such as seem to us to indicate that the Lord has him in hand preparatory to sending him forth to feed his sheep and his lambs. We are perfectly satisfied to leave the issue with him.

#### REPLY TO BROTHER GOLDSMITH.

By one offering Christ forever perfected them that are sanctified. He has, beyond all doubt, put away all the sins of all the children of God; and he is of God made unto them Wisdom, and Righteousness, and Sanctification, and Redemption; and they are complete in him. In none of these respects, nor indeed in any other, can they be still in their sins. So far as the demands of the law and divine justice extended, they died with Christ and with him arose from the dead. With him they were put to death in the flesh, and quickened and justified in the Spirit. But in an experimental view of the travel of the saints, they are subject to much of what they very improperly call darkness, for what they call darkness is that by which they see the corruption and depravity of their own carnal natures, and our Lord instructs us that whatever maketh manifest is light. When we hear them say their hearts are full of depravity, &c., we understand them to mean that their carnal nature is full of depravity; that in their flesh dwelleth no good thing. Truly it is the privilege of saints to look away from self and nature to Christ in whom they have redemption and perfection; but there are times when they cannot avoid groaning like the apostle, being burdened, and with him they cry "Who shall deliver me from the body of this death?" It is consoling to know that through Jesus Christ, they shall be delivered, and that with their mind they serve the law of God, notwithstanding, with the flesh they serve the law of sin.

#### REPLY TO BROTHER MARVIN.

We most certainly believe that the application of the complete atonement of our Lord Jesus Christ was both retrospective and prospective, having the same virtue, power, application and effect on all the election of grace from the days of Abel to the coming of Christ, as on those of the present dispensation, so that the pardon and expiation of their sins, and their justification from all things, from which they could not be justified by the law of Moses, rested on the same ground with those subsequently to the resurrection of Christ from the dead. They were as perfectly and effec-

tually justified through his blood and righteousness in Abel's day as the saints are at this day.

#### DRY BAPTISTS.

We feel disposed to notice the communication of Dry Baptists, and to respond to some things therein contained, but for want of room we must defer our remarks until another number.

#### BROTHER TROTT.

We regret to learn that the health of brother Trott is very delicate and that fears are entertained by his friends that the time of his departure is at hand.

#### OBITUARY.

BROTHER BEEBE:—It falls to my lot to write for publication in the Signs, an obituary, the subject of which is our beloved brother CHARLES WOODWARD, who died at his late residence at Enfield, Tompkins county, N. Y., on the 14th of January last, in the 59th year of his age. Our departed brother was born in Dublin, Ireland, of English parents, April 23d 1798. Soon after his birth his parents and family returned to the city of Bristol in England, where he was brought up according to the doctrine and ways of the church of England until he was about 16 years of age, at which period it pleased God to open his eyes, and to bring him by a way that he had not known. From this time he labored under heavy trials of mind about two years, wandering about like Noah's dove, and finding no rest, until Jesus manifested himself to him as his wisdom, righteousness, sanctification, and redemption. Being now taught of God, he could no longer associate with the established church, but began to look for a home, and providentially heard of a small Baptist church about 9 miles distant, and learning the day of their church meeting, he attended and in hearing them relate the exercises of their minds, he gained a fellowship for them, though he felt himself unworthy to compare himself with them. After hearing them through, a door being opened, he related to them his experience, which they readily fellowshiped; this so filled his soul with joy and gratitude to God that he fell upon his face and wept. They asked him "What constitutes a gospel church?" He replied, "The elect of God." He was baptized by their minister, Elder Sprague. This course was not at all pleasing to his parents, nor to his relatives generally. It was so trying to some of them that they treated him very ill; but he was enabled to stand, and filled his place in the church about three years, until he was 21 years of age; he then bid his relatives and friends, and mother country farewell, and came to America. His way was directed to Ovid, Seneca county, N. Y., where he united with the church, then under the pastoral care of Elder John Caton. Here he remained about one year, where he married, in the Lord, and removed to Enfield, where, with his companion he united with the church under the care of Elder Woodworth. He was appointed clerk of the church, and continued with them as one of their most prominent members until 1836, when they became so tried with new doctrines and institutions which were introduced into the church, that they could go no farther. Having a minority of the church with them, they asked for letters of dismission, which they were denied. The church appointed another clerk and directed him to deliver up the records, which he refused to do unless they would give them letters, that they might join another church, or constitute a church according to the doctrine and order of the apostles. Finally the church voted to give such letters to all who should at that time, or thereafter request them: at that time eight asked for, and received letters and brother Woodward gave up the records; but at the next meeting of the New School association, this same eight were advertised as excluded. After this fifteen more asked for

letters, and received them, and at the next association were also advertised as excluded. Thus the children of the *bond woman*, which were *children of means*, continued to mock the children of the free woman, which were the children of promise. I have been personally and intimately acquainted with the deceased for twelve years, have heard him speak of his persecutions in England, and have known some thing of them in America; and from all that I have seen and heard, at home and abroad, I can, without hesitation, say he was one of the excellent ones of the earth. Although he possessed a good share of the good things of this world, his wealth never seemed to raise him above the cross of Christ. He was a substantial member of the House of God, very liberal to the preachers of the word. His carriage was meek, quiet, and unostentatious; a faithful soldier of the cross of Christ. The sword of the Spirit, with him, seemed to be at hand on all occasions. He did not forget the poor, the widow, or the fatherless, they were fed from his store. He was a faithful and affectionate husband, and a kind and tender parent; but he has gone. His last sickness was protracted and severe, but he bore it with christian fortitude, he was not heard to murmur nor complain. He manifested unshaken confidence in God, enjoyed his reason to the last, and often manifested that the Savior was with him.

A sermon was preached at his burial, from 2d Timothy iv. 7, and 8. "I have fought the good fight, &c." The following was the favorite Hymn of our deceased brother, and it is requested to be inserted.

"Firm as the earth thy gospel stands  
My Lord, my hope, my trust;  
If I am found in Jesus' hands,  
My soul can not be lost.

His honor is engaged to save  
The meanest of his sheep;  
All that his heavenly Father gave  
His hands securely keep,

Nor death, nor hell, shall ere remove  
His favorites from his breast,  
In the dear bosom of his love  
They must forever rest."

REED BURRITT.

DIED, in Walkill, on Saturday the 1st inst., after a short, but severe illness, Mrs. JERUSA HORTON, wife of brother Barney Horton, and mother of Wm. H. Horton, whose obituary was published in our last. Sister Horton was, for many years a worthy and highly esteemed member of the Walkill Old School church; she was taken ill while assisting to nurse her sick and dying son, and survived him but a few days.

DIED, At New Vernon, on Thursday the 6th inst., HARRIET K. McQUOID, daughter of the late Wm. McQuoid, aged 5 years.

"The dear delights we here enjoy  
And fondly call our own,  
Are but short favors borrowed now  
To be repaid anon."

BROTHER BEEBE:—I am requested to notice through the Signs, the death of our much esteemed brother, ROBERT KERCHEVAL. He died at his mother's residence, sister Kercheval's near New Baltimore, Va., on Friday night, Feb. 25, 1848; aged 32 years, 6 months and ten days. Brother Kercheval had been married; his wife died some time since, leaving I think two children. In that and in other things he has seen a great deal of trouble, and some that was of the most painful and severe nature. About two years since or a little more his troubles gave way, that is as it relates to their hold upon his mind; he became composed; exercises with regard to the subject of salvation, which he had before had, were revived; faith and hope in Christ were given him, and he was enabled to come before the Ebenezer O.S. Baptist church, Loudoun co. he residing at the time in that vicinity, and gave a very satisfactory relation of an experience of grace, was received, baptized and united with the church June 21, 1846.

His intercourse with the brethren gave promise of his usefulness as a member, if not more. But alas! in the course of two or three months, he was left to sink into a state of despondency bordering as nigh upon despair as a child of grace, perhaps, could go. There seemed to be nothing like derangement; but an overwhelming despondency, such as I have seen in but very few cases; leaving him useless, cheerless and comfortless to himself, and to his friends, any farther than that he was with them, and they had a hope that the Lord would appear to dispel the awful cloud from his mind.

The last time I had an opportunity of seeing and conversing with him, which was in August last, I felt a confidence that the despondency was in a great measure abated; and that the principal bar to his comfort was his great jealousy and fear that he ought not to indulge in the hope which presented itself to him. Since he was attacked by his last sickness, (a hasty consumption) about six weeks before his death, he was quite composed and patient, although his sufferings were very great, declaring his reliance on Christ as his *all in all*, for his final acceptance. Mysterious and sovereign are God's dealings with his people!

I have enlarged and extended this obituary further than propriety would otherwise dictate, believing it a case of instruction to the children of God; it being one of those peculiar cases in which we are driven from every other point, as a place on which the mind can rest, to the point where God tells us to come, when he says, "Be still!" and know that I am God!" keeping in view the instruction he gives us in another Psalm: "Clouds and darkness are round about him! righteousness and judgment are the habitation of his throne!"

Sister Kercheval and her family have seen much affliction within the last few years. May God graciously continue to sustain and bear them up, and enable them, on the wings of faith and hope, to soar above these stormy regions towards the regions of eternal peace; and may God make the dear orphan children the objects of his care, of his mercy and his grace.

Farewell,

S. TROTT.

March 6, 1848.

DIED, at Jay, Maine, on the 9th ult., of pulmonary consumption, sister SOPHRONIA MACOMBER, aged 38 years, 4 months and 5 days.

She was baptized about twenty-two years ago, by Elder George Richardson, of Hammond's Plains, Nova Scotia, and continued to the time of her death a worthy, steadfast and consistent member of the Jay Old School church. The funeral text was, "For me to live is Christ; and to die is gain." Phil. i. 21.

BROTHER BEEBE.—Please give notice that the Annual Meeting of the Old School Baptists of northern Pennsylvania will be held, by divine permission, on the third Sunday in June, 1848, and Saturday preceding, with the church in Abington, Luzerne co., Pa. Old School Baptists generally, are affectionately invited to attend. We particularly desire brethren in the ministry to attend with us; for we are destitute of those who labor in word and doctrine, while popular anti-christ reigns around us in high places.

CLARK NORTHRUP.

GOSPEL.—The bite of the tarantula (an Italian spider) can only be cured by Music.—Nor can any thing heal the wounds which sin and Satan have made in the soul, but the music of the gospel: the sweet, harmonious, and joyful sound of free salvation by the blood and righteousness of Jesus Christ alone.—*Toplady*.

NAME OF GOD.—The name of God is the believer's harbor, where he may betake himself as boldly as a man steps into his own house when overtaken by a storm.—*Gurnall*.

GOD'S THRONE.—God has two thrones: one in the highest heavens; the other in the lowest hearts.

### REMOVAL OF OUR OFFICE.

Having changed our location from New Vernon to South Middletown, our correspondents are requested to address their communications hereafter to us at "SOUTH MIDDLETOWN, ORANGE CO., N. Y."

South Middletown is situated about six miles south-east of New Vernon, and immediately on the line of the New York and Erie Rail Road, where our facilities for correspondence by mail will be greatly improved, as the mails from all parts of the United States arrive and depart daily. We are still within a convenient distance to continue our relation with the New Vernon and Wallkill churches.

Our new arrangement will require us to resign the office of Post Master; and of course the franking privilege, which, to a limited extent, we have enjoyed, will be discontinued; all communications must therefore come to us POST PAID. Communications to William L. Beebe, for "FREEDOM'S GUARD" should also be addressed to South Middletown.

### ASSOCIATIONAL MEETINGS.

The Baltimore Old School Baptist Association will hold its next anniversary meeting with the church at Black Rock, Baltimore County, Md., on Thursday, Friday, and Saturday, the 18th, 19th, and 20th days of May next.

The next session of Delaware Association will be held with the Welch Tract church, Del., commencing on Saturday before the fourth Sunday in May, 1848.

The Delaware River Association have appointed their next annual meeting to be held with the Kingwood church, Hunterdon County, N. J., on Friday and Saturday before the first Sunday in June, 1848.

The Warwick Association will meet with the Wallkill church, Orange County, N. Y., on Wednesday and Thursday before the second Sunday in June, 1848, commencing on Wednesday at 10 o'clock, A. M.

A general attendance of the Old School brethren is confidently expected at all the above meetings. Brethren T. P. Dudley of Kentucky, and Wilson Thompson of Indiana, have promised to attend, if not providentially prevented: and we hope our brethren from neighboring Associations, of the same faith, will favor us with their presence.

### RECEIPTS.

NEW YORK.—T. Hopkins \$1, A. M. Douglass 5, I. F. Croshaw 1, James Wood 1, Elder I. Hewett 1, Elder D. Morrison 1,	\$10 00
PA.—C. Northrup 1, John Northrup 4, Elder A. Bolch 3, L. Harding 1,	9 00
VA.—Elder G. L. Elgin 1, S. VanCleve 1, J. R. Burner 2, Mrs. L. Rixey 4, Elder Thomas Buck 7, S. Bunting 5,	20 00
GA.—S. C. Bryan 1, George W. Wright 5.50,	6 50
OHIO.—J. H. Thomas 5, Mrs. M. Kerr 1, Elder Eli Ashbrook 3, Thomas Barnes 1,	10 00
IA.—Elder R. Riggs 10, E. Hutching 1, Elder D. S. Roberson 3,	14 00
KY.—Elder T. P. Dudley 10, Elder J. W. Dudley 5, B. Watts 1,	16 00
ALA.—J. Lewis 1, Elder A. J. Coleman 1,	2 00
Elder A. B. Goldsmith, Ct., 1; James B. Bostic, Tenn., 5; Elder J. L. Purington, Me., 3; Mrs. H. Stout, N. J., 1; N. Wren, II., 3; Elder J. D. Wilcox, W. T., 7;	20 00
Total,	\$107 50

LELAND'S WORKS.—As we are very desirous of closing our agency in the distribution &c. of the work, we would regard it as a special favor, if all who have received the books from us, and have not settled for them, would at once remit the amount due.

TO NEW SUBSCRIBERS.—Our 3d and 4th numbers of the current volume are exhausted: those who desire it can still be supplied with the back numbers, except those:

NEW AGENTS.—A. M. Douglass, Lewis co., N. Y.  
James B. Bostic, Maury co., Tennessee.  
Elder A. J. Coleman, Pickens co., Alabama.

### LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA.—Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell  
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DEL.—Eld. P. Meredith, L. A. Hall, J. Smart, W. Hitch  
DIST OF COLUMBIA.—Alexander Mackintosh, Washington, and Joseph Grimes, Alexandria.

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WIS. TERRITORY.—Eld. J. D. Wilcox, Eld. T. Bishop.

# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., MAY 1, 1848.

NO. 9.

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**Gilbert Beebe, Editor,**

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All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

Warwick, April 7, 1848.

MY DEAR BROTHER IN CHRIST:—If you will allow a poor widow to cast in her mite into the treasury, I will again attempt to address you. I have often felt a disposition to write to you within a few weeks past; but a deep and abiding sense of my own weakness and inability to say any thing which might tend to the comfort and edification of any of the household of faith, has had a tendency to prevent me. And when reading the many and well written communications from intelligent brethren and sisters, in the "Signs and Monitor," I have been ready to conclude, that I could never again take my pen in hand, to write any thing to be seen by the eye of any aside from my own.

Yet I suppose that it is not always wise to be found measuring ourselves among ourselves; but in all meekness and humility each should seek to stand in his lot and place, and bear humble testimony to the truth according to the ability which God hath given unto us. But I often feel that if I have any place in the house of God it is a very humble one; and I find that it is a very important lesson for me to learn, to know my proper place, and be found willing in all humility to fill it.

The house of God is built up of lively stones, "to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Therefore every stone in the building has its place, it being fitly framed together by the Great Master Workman. "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and he shall bring forth the head stone thereof with shoutings, crying, Grace, grace, unto it." Ages may waste, and generations may crumble to atoms, yet, "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." And those who are built upon this rock need not fear, for it is a tried stone, "elect, precious;"

and against it the gates of hell can never prevail. "Other foundation can no man lay than that is laid, which is Jesus Christ."

O, my brother, when I am led to contemplate that foundation which is laid in Zion for the hope of the guilty; and that covenant which is ordered in all things and sure, which embraces all the objects of a Savior's love; I am lost in thought, at the wonders of redeeming grace and dying love. Truly, "Out of Zion, the perfection of beauty, God hath shined. Beautiful for situation, the joy of the whole earth, is mount Zion, the city of the great King. God is known in her palaces for a refuge. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments."

When turning over the golden pages of God's word, my heart is some times melted within me, in view of that rich grace which has been revealed to us in the gospel; and which I humbly trust has been extended to unworthy me. The glory and beauty of those heavenly and divine truths, which have therein been revealed to us, appears so great, that I often feel as though it would be presumption for such a worm as I am to attempt to say any thing relative to them. But when the Lord is pleased to shine into my poor soul, and give me to realize the preciousness of his love, and the infinite value of his righteousness, which covers all our deformity; it is then that I humbly desire to speak forth his praise in the congregation of the righteous, and make mention that his name may be exalted. "We have thought of thy loving kindness, O God, in the midst of thy temple." I feel as though there was no one to be found on earth, who has greater reason to adore the Lord, and bring a grateful tribute of praise into his temple than unworthy me. Truly goodness and mercy have followed me all the days of my life; and I still live as a monument of the Lord's grace; and have the humble hope of reigning with him in glory through Christ Jesus.

At times I realize this hope to be like an anchor to my soul, "both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered." Then again I am found like doubting Thomas, and cannot believe until I see the marks of my Savior's love; which leads me to cry out "My Lord, and my God." I sometimes fear that I shall one day fall by the hand of Saul. "For I know that in me, that is, in my flesh dwelleth no good thing." And that law is still active in my members, "that when I would do good, evil is present with me."

There is a continual warfare going on in the

believing soul. "For the flesh lusteth against the Spirit, and Spirit against the flesh; and these are contrary the one to the other, so that they cannot do the things they would."

But glory be to God, the victory is sure, the saints will win the day, and come off "more than conquerors, through him that loved us." I feel to rejoice that salvation is by grace alone, and that we are not saved by works of righteousness which we have done; but by free and sovereign grace, abounding through the Son. He alone is worthy to receive the crown, and to him belongs glory, honor, might, and power.

I think I can say in truth, my brother, if not altogether deceived, I realize the cause of God to be precious; and the doctrine of the cross is dear to my heart. And did I hold the pen of a ready writer, I would gladly relieve my burdened mind. But language fails to express what the child of God is made to feel and realize at times of the power of a Savior's love; for it passeth knowledge.

My mind is often led to trace the hand dealings of the Lord toward me; and the way and manner in which he has been pleased to lead me, from time to time. And I have sometimes felt a desire to communicate it to the dear saints; thinking perhaps that it might tend to the encouragement of some weary pilgrim; but I shall not now be able to do it fully. Well do I remember the wormwood and the gall, when I was cast out in the open field, to the loathing of my person, and lay weltering in my blood; when all hope departed from my poor soul, and I was made to cry out in my last extremity, "Lord save or I perish." Then did he say Live, for I have found a ransom. Then was his passing by a time of love, and he spread his skirt over me and covered my nakedness. O the peace and joy of that hour when the sin burdened soul is brought into the banqueting house of a Savior's love, when it ceases from all of its own works and rests wholly upon Christ; viewing his perfect righteousness which makes the sinner just. Truly it is all of grace from first to last, and well may we say, "Not unto us, not unto us, O Lord, but unto thy name be all the glory." When I remember the love of him who bare our sins in his own body on the tree, that we being dead to sins should live unto holiness, I feel grateful to God. But it is not always so, I am often found groping my way in the dark and mourning the absence of him whom my soul loveth.

Well do I remember the time when I did not



see clearly the harmony of divine truth; when I was lost in that mist of false science which leads to bewilder, and dazzles to blind. But glory and immortal honor be unto Him who has given me to apprehend more clearly the glorious doctrine of the cross; and in that alone may I be found to glory; it is here that I would make my humble boast. It would be in vain for me to describe the anguish of my mind, yea the deep and heartrending trials through which I past when the Lord opened my eyes to see the abominations which make desolate the habitations of Zion. When I was torn from all those things which I had held sacred and dear. And when I had with my companion (who has ceased from his labors,) to bear reproach and shame, from those with whom we had taken sweet counsel, and walked to the house of God in company. I have really thought that my trials were keener than they would have been, had I left my own native land; and found my home on Burmah's Isles. As it is well known to many that when I married Mr. Jewett he was intending to go on a foreign mission. But the Lord was not pleased to send him to a people of a strange language. I had that zeal which led me to feel willing to leave kindred and friends, and all the endearments of home, and seek another in a strange land, and amongst a barbarous tribe, although I now apprehend that my zeal was not according to knowledge; yet I trust I realized something of the love of Christ; which has since constrained me to leave all those things which I held dear for the sake of the truth and the fellowship of those who hold it. I was brought where I was willing to forsake all, and go with my dear husband and dwell in a wilderness, if we could but find some of the humble followers of the Lamb; and that too, before I knew that there were any to be found amongst the Baptists, who were willing to contend earnestly for the faith once delivered to the saints; and exposing those perversions which abound. I verily thought that we were alone; it was truly trying to our feelings to leave many whom we had reason to believe were the children of God. We were indeed brought into a strait place, and it was no small trial for me to be the companion of one who was called to be a fool, as no other stigma could be placed upon his character; but I had the consolation of knowing that it was for Christ's sake, and I felt to rejoice therein. Had not the Lord opened my blind eyes to see, I should until this day been have found among those who are crying, *The temple of the Lord, the temple of the Lord are we.* I cannot here give a detail of those things which had a tendency to open my eyes; they were such as sickened my heart. I could not and would not have believed, had not my eyes seen and ears heard; I speak from experience. And should I now turn my back upon the truth and go into those things which the Lord has given me to see are not according to the law and testimony, I should have no hope.

I feel willing to let it be known to the world where I stand, and that I am not ashamed to be found amongst that poor and afflicted people who,

in these days of boasted light and knowledge, are accounted the offscouring of all things. But amongst this rubbish as it is called, are to be found the precious jewels of the Savior's cross; and they shall yet reign with Him in glory, and be seen to walk with Him in white, with palms of victory in their hands. Through the aboundings of God's grace toward me, may I be found ready always to give an answer to every one that asketh me a reason of the hope that is in me, with meekness and fear. O for grace to live to his glory, which alone will enable me to walk worthy of my high vocation!

I have naturally an aspiring disposition, a love of worldly honour and fame, which has occasioned me many deep sorrows and trials of mind. But the name of the Lord is to be praised, that he has been pleased to check all my aspirings in the bud; and has given me to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." I esteem it to be a greater honour to be found amongst the humble followers of the Lamb, than to be reckoned amongst the nobles and princes of the earth. What are all of the gilded trappings of earth? What her fading glory and dying honours? They are like the morning cloud and early dew, which are soon to pass away. But what honour can be compared to that of being a companion of those who are made kings and priests unto God? and who are to share with him in all of his divine glories and honors. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

Truly, brother Beebe, we live in a day of darkness, and of trial to the church of God; iniquity abounds and the love of many waxeth cold. Great boldness and plainness of speech is needed by all the servants of God; and may they be enabled to cry aloud and spare not. It is ever painful to the children of God, to see any who have once been found walking in the truth, turned aside from its path, to find them amongst those who turn their backs upon the good old paths. And when beholding these things the solemn inquiry of the Savior has come home to my heart, "Will ye also go away?" In the language of the disciple have I felt to respond, Lord, to whom shall we go? thou hast the words of eternal life." My own weakness and inability to keep myself has led me to cry to the Strong for help, that he would hold me.\* Our perseverance does not depend upon the hold we have upon Christ, but the hold he has upon us. For, "We are kept by the power of God, through faith unto salvation."

I believe the truth which the Old Fashioned Baptists hold to be the only true doctrine, and to use the language of a very worthy brother, "There is no salvation outside of our system of faith." The truth of God is one unbroken chain and it cannot be turned into fables. It is that which will stand when heaven and earth shall have passed away; and it will be the eternal joy of the

saints in glory. O the depth of the riches both of the wisdom and knowledge of God! "How unsearchable are his judgments, and his ways past finding out!" "The Lord reigneth, let the earth rejoice; let the multitude of the Isles be glad thereof." All things are under his control as the government is upon his shoulder, and he will do all of his pleasure. The man of sin is to be destroyed by the brightness of his coming, and Babylon the great will be seen to fall; for that stone cut out without hands, is to smite the image and his beast. Christ is to see of the travail of his soul and be satisfied. The nuptial day is yet to come when he will take home his weary bride to himself, and crown her his in his kingdom to go no more out forever. Glory be unto him that there is nothing precarious in his work, the salvation which he has wrought out for his people is complete. He has loved them with an everlasting love therefore with loving kindness hath he drawn them to himself. But did their salvation depend in whole, or in part, upon their own works, every soul would finally fail of reaching the portals of glory. But glory and honour be unto him who hath loved and washed us from our sins in his own blood, will be the song of the redeemed.

Dear brother, I feel my heart drawn out in love toward the people of God, and while I am now writing my thoughts fly to many with whom I have been wont to associate; but from whom I am now separated. And there are many others whom I have never seen, that I hold dear in the Lord. What union and fellowship can be compared to that which exists amongst the dear saints, the people of the most High God? It is a bond of union which can never be broken, and will be perfected in the kingdom of glory. Memory is strong, and as long as it holds its seat in my heart, I cannot forget the kindness and sympathy of my brethren and sisters who are scattered abroad; who have remembered me from time to time as I have been called to wade the deep waters of affliction. Could they read the feelings of my heart when reflecting on the loving kindness of the Lord manifested toward me through them, they would find them to be such as I am not able to record. O may the Lord abundantly reward them, and may I ever be humble in view of the manifestations of his love. I would ever desire to remember that whatever may be the streams through which my blessings flow, He is the fountain.

When looking back upon the many trials and afflictions through which the Lord has led me; I have been made to wonder and be astonished. I can raise my Ebenezer saying hitherto the Lord hath helped. I know that no other arm could have supported me through the scenes which I have been called to pass. He is still my only comfort and support amidst all of the cares and anxieties of life; and in the hours of my lonely solitude, his life giving presence cheers my drooping heart in this wilderness land.

O ye afflicted sons and daughters, who are afflicted with wave, upon wave, remember that



Jesus our glorious King still lives to comfort his people. In all of their afflictions he is afflicted, and he will pour into their souls the oil of comfort and consolation. There is no situation in which they can be placed, but what he can and will be their support; the everlasting arm of his love is underneath them. His promises are sure and his faithfulness will never fail. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." The furnace is only designed to purge away our dross. Soon, very soon, the conflict will be over, and the billows of tribulation will cease to roll and beat upon the heirs of glory. "For now is our salvation nearer than when we believed."

I find, my brother, that trials still encircle my path; some of which are known only unto the Lord; some times I am led to wonder where the scene will end. But how can I distrust the faithfulness of that God who has so many times delivered me? and that too, when no earthly arm could be my helper. When I went out from my home almost two years since, I knew not whither I was going; as darkness encircled my path, and my way was hedged in. But the Lord went before me, and has I trust been my leader. And although I came to a land of strangers, yet here I have found friends, and many of the faithful in Christ. Their kindness to unworthy me since coming to this place will ever be held in grateful remembrance by me. I here enjoy the privileges of the house of God, and the fellowship of the saints, which I prize above rubies; for this cause have I left kindred and friends.

Our highly esteemed brother, Eld. Hartwell continues faithfully to hold forth the word of life. He is enabled clearly to preach the discriminating doctrine of the cross, in all its glorious harmony. Blessed indeed are the people, who know the joyful sound.

Dear brother, may he who holds the seven stars in his right hand, continue to uphold and comfort you, amidst the deep and trying afflictions through which you are called to pass. And whilst you are called to stand in the field of battle, may the glorious Captain of our salvation, shield you from all the shafts of the enemy, which may fly thick and fast around you. May a double portion of the divine Spirit rest upon you, which will enable you to dig deep into the golden mine of God's word, and bring forth the precious things of the everlasting hills. O that the Lord would revive his work! and clothe his ministers with salvation, that his saints may shout aloud for joy.

Brother Beebe, I shall have to beg your pardon, for I feel that I have trespassed upon your time, and fear that I shall have wearied your patience. I submit what I have written to your judgment and should you think any part of it suitable for your little messenger, you are at liberty to use it; and you need not fear to use your pruning knife where you find occasion. I send this imperfect epistle as a faint token of my love for the

truth, and the dear saints who are scattered abroad; desiring that it may bear my salutation to them all.

I remain your unworthy sister in affliction,  
M. M. JEWETT.

For the Signs of the Times.

"There is a way that seemeth right unto a man; but the end thereof are the ways of death."

Proverbs xvi. 25.

It is written, Matthew vii. 13, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." It is evident that the way spoken of by Solomon, and the way the Savior speaks of are the same; for they terminate at the same point. Solomon says, the end thereof are the ways of death. Evidently embracing all the inventions of men in matters of religion, for we are informed that man has sought out many inventions. At the present time it is said, there are more than six hundred different religious creeds in the world; and if so, it would seem that the work of inventing is going on briskly and the enmity of the carnal heart is being more and more clearly developed. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Again, "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." And, Why? Because they are zealously pursuing the way that seemeth right to all the sons and daughters of Adam, in their natural state. I doubt not that it seemed right to Cain to make an offering to the Lord from the earth, and that it seemed right to the builders of Babel, to build a tower whose top should reach to heaven; and that it seemed right to Ahab, and Jezebel to slay the Lord's prophets, and to nourish and cherish the false prophets; for we are informed that Jezebel fed four hundred of them at her own table. Such an act of benevolence in these days would be sounded throughout the breadth of our land. And it seemed right in the eyes of all the false prophets to oppose the prophets of the Lord. In the twenty eighth chapter of Jeremiah, we have a solemn declaration of the Lord against the prophet Hananiah, "Then said the prophet Jeremiah. The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord, Behold I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet, died the same year, in the seventh month." It seemed right to the Jews, Scribes, Pharisees and Lawyers, to reject Christ and his doctrine; when he proclaimed the truth of heaven to them, they hated him the more, saying, Away with him! Crucify him! And they did crucify him, and thereby gave full demonstration of their attachment to the way that seemeth right to a man. Saul of Tarsus was a conspicuous character on the list of natural religionists; in his history we see to what extent such zeal as his, in the way that seemeth right to man, would

lead men, especially when vested with civil authority as he was. The more zeal men possess in that way, the more inveterate they are against the cause of God and truth; this has been demonstrated from that day to this.

The apostle admonishes us, as there were false prophets among the people, (the Jews,) so there shall be false teachers among you, under the present dispensation. Such characters troubled the churches in the apostolic age, and the same sons of Belial, are a trouble to the Zion of God in this day; teaching things which they ought not, for filthy lucre's sake. But we are informed that the sons of Belial are as thorns that shall be thrust away; for they cannot be taken with hands. When I look around me on every hand, and behold such vast numbers of the human family pursuing with untiring zeal the way that seemeth right to man, I am led to inquire. Who maketh thee to differ, and what hast thou that thou hast not received. The only cause that I can assign why I differ from them is expressed in the words of revelation. The Lord hath appeared of old, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Who hath saved us and called us with a holy called; not according to our works; but according to his own purpose and grace which was given us in Christ Jesus before the world began. In due time, God who commanded the light to shine out of darkness, was pleased, as I trust to shine in my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. This has led me to take up the cross and follow him through evil as well as through good report, bearing my feeble testimony to the doctrine and commandments of Jesus. For ye are my witnesses, saith the Lord, that I am God; and that in distinction from all the gods of human invention, either ancient or modern,

S. D. HORTON.

Orange co., March 29, 1848.

For the Signs of the Times.

Peeckskill Feb. 10, 1848.

BROTHER BEEBE:—I have been a reader of your paper for several years, and it has afforded me much pleasure and I hope some profit. I have received instruction by reading the views of the brethren on some passages of the scriptures which had been somewhat difficult for me to understand. It has afforded me great pleasure to learn that there are scattered up and down in the earth, those who sincerely love the truth in its sterling purity, without alloy, and who contend earnestly for the faith once delivered to the saints. Their very existence proves that the *workmongers* are false prophets, for they have often said to me, and to this day, continue to predict, that if I am permitted to live a few years longer, that the doctrine which I hold, salvation alone by grace, will be entirely discarded. I was told not long since, by one of the men made and self-styled Baptist ministers, now residing at New York, that I had all the learned and most of the religious world against me. Well, "Let God be true, and every

man a liar." Blessed be his holy name, he continues to raise up one here and another there, who love the truth as it is in Jesus, and who are led by the Spirit to know that if they are saved, their whole salvation must be of grace, without any of their good works, or *duty* faith, (as I call it,) as the cause. They are led to feel their wretched and undone state by nature, and to rest wholly on the finished work of our blessed Redeemer. They know that when God found them, they were in their blood; their righteousness was as filthy rags, in the sight of a holy and just God. Oh, how I feel at witnessing their religious mockery in this village. Several ministers of their different *workshops* which they call churches, (there are ten in this place,) are trying to make proselytes, by holding meetings every night, warning the people, that each evening is the very last opportunity they will ever have of being reconciled to God and if they neglect it there will be no hope for them. The manner in which some of them converse about their meetings, as they go about the streets, is sickening to any who know the folly of their efforts. Who would have thought, some years ago, that the Baptists as well as other denominations, would have fallen into these errors? But it is permitted for a wise purpose and from a gracious design towards God's dear children, and to fulfil the scriptures, which say, The time will come when they will not endure sound doctrine; but they would readily believe that which is not truth.

But "Who hath made us to differ?" What have we to glory in? or what have we that we have not received? It is because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying Abba Father. Blessed be his holy name that he from eternity had thoughts of mercy towards us. I often am astonished at the arrogance of men, in taking to themselves the praise of the salvation of poor sinners. I read, a few days ago, in a New York paper, of their last year's work in saving the heathen; through their missionary operations. They stated as one effect, that they had hopefully converted 60,000 souls to God! They speak not of what God has done for them, but what they have done and are doing for him. Poor deluded souls. And how they persecute the children of God by their false representations and malicious slanders, calling them by all manner of reproachful names. If we converse with those whom we charitably hope know something of the Spirit's work in their hearts, and how little they seem to know of sterling truth, in regard to the plan of salvation. They seem afraid they shall exalt him too highly, and abase themselves to much. They cannot feel as I often do, so sinful, and dead to the things of God, so full of doubts, and fears that after all the manifestations of God's favor, I am deceiving myself, and shall bring a reproach on his cause.

My daily prayer is for sustaining grace. Blessed be his holy name, whomsoever he loves, he loveth unto the end. "I give unto them eternal life." "Because I live ye shall live also."

These were some of the words of our blessed Redeemer. I was pleased to learn through the *Signs*, that a republication of Cole's work on Divine Sovereignty, was in contemplation. I read that work many years ago, in England, I should like to see it republished; and I have no doubt that many brethren and sisters would like to subscribe for it. I have often thought that many old choice works, such as Hamlington's, Hawker's, Berridge's, Christian World unmasked, the Golden Chain, &c., should be republished.

The following stanzas, copied from Zion's Casket, were written after hearing a sermon by Mr. Worburton, Oct. 27, 1839.

#### ON FREEWILL.

Let others sing in notes of loftiest praise,  
The riches and the glories of free-grace;  
They may retain the exclusive anthem still,  
We will endeavor to exalt free-will.

Salvation if the scripture page speaks true,  
Salvation owes its origin thereto;  
And if we trace the subject to the end,  
'Twill prove throughout the sinner's real friend.

What was it but unbribed, unbought, free-will,  
Caused the first counsel on yon heavenly hill;  
And what but his unbiased will, could move  
The Almighty Father, in his acts of love?

Did not Immanuel leave his sparkling throne  
And glittering splendor of his equal crown;  
Prompted thereby to bear the scourge, the mock,  
And save, because he would, his chosen flock?

Yea, when suspended on the accursed tree,  
Free-will, in Jesus, reigned triumphantly;  
Death, men, and devils, had combined,  
Our Jesus willingly his life resigned.

And willingly the Spirit doth reveal,  
Unbought, unasked, his influences we feel;  
He breathes whenever he will upon the soul,  
And a new heavenly life pervades the whole.

And willingly the sinner life receives,  
And willingly the enlightened mind believes;  
Most willingly for every hell forged chain,  
Doth with the Spirit's entrance burst in twain.

One little blunder foolish mortals make,  
They fain the glory of free-will would take;  
Free-will belongs to God, we at our birth,  
Are born to bondage, when we're born to earth.

Yours in the bonds of christian love,

JAMES MANSER, Sen.

For the *Signs of the Times*.

DeKalb co., Ga., Feb. 23, 1848.

DEAR BROTHER BEEBE:—Having often been solicited by many of my brethren in this section, to cast in my mite and become a helper in the cause with other brethren by writing for the *Signs* for the mutual edification and encouragement of the children of God, and often feeling myself inclined thereto, I have at last concluded to make the attempt and trust the event for success with him who works all things after the counsel of his own will, and hath chosen the weak things of the world to confound the mighty.

Having often been much encouraged and confirmed in my hope by reading the experimental communications of others whose faces I never saw in this life, and who speak forth so exactly my own experience and the language of my own heart that I am made to exclaim, Surely, if they are christians I have been taught by the same Spirit, I am therefore willing, not only to bear my humble testimony to the truth as those who have written in the *Signs* have spoken it, but

also to give a small sketch of my own travels, if peradventure it may also in time and place be of use to some such poor doubting soul as I am.

I was born of, and raised by religious parents who endeavored from my infancy to inculcate in me moral principles, and impart to me religious instruction; but like the rest of Adam's posterity being born blind I could not see, and being spiritually deaf I could not hear, having a vain, deceitful, and wicked heart, I could not perceive or understand; dead in trespasses and sins, I had no love or desire for anything but sin and folly, in that I delighted as much perhaps as any other poor sinner ever did; consequently no admonition of my parents or any other friend took any effect on my mind until in my twenty-eighth year of age when I hope God overruled my evil for my good and his glory.

Notwithstanding my aversion to a religious life I was, in my own way, a great religionist; having been raised by Baptist parents I had adopted (as I thought) the cause of the Baptist doctrine and become so zealous an advocate for it that I was ever ready to take up an argument for it, and had I thought it necessary would even have fought in its defence, but poor, blind pharisee that I was, knowing nothing of the things whereof I affirmed, I went as completely into the depths of unreasonable fatality as perhaps ever a sinner did.

One day when engaged in an argument with a lady who was a member of the Methodist society, the vanity of my heart prompted me to bear down on her feelings with all my power. She appeared stunned as it were with some very presumptuous expressions which I made, and in a forcible manner turned them upon me by applying them home to my own case; when all of a sudden it seemed plain to my view that surely as I had asserted that God had from eternity reprobated a part of the human family to destruction, I must be one, which thought sunk deep into my heart and caused a restless inquiry in my mind, for the first time in my life, to know if it were so; and as the wounded deer seeks to secrete himself so I withdrew myself from company to meditate on my own individual case and condition. The more I tried to examine or find out my own case, the more I became convinced that I was a reprobate, and therefore God had given me over to a hard heart and a reprobate mind, that I might be damned; for I had all my life-time taken pleasure in unrighteousness. That evening I retired to a lonely place to try to prostrate myself before the Lord and ask him for mercy; but well do I remember how the enemy beset me by telling me that if I attempted to pray there, somebody would see me, and then what will they say? Thus I went from place to place until at last I fell upon my knees behind an old oak in the midst of the high and thick standing corn, and there in the earnestness of my heart tried to ask God for mercy, but went away from the place worse off than before; for notwithstanding it seemed to me that I saw myself in the broad road to death, yet I could not even pray to God in sincerity to have

mercy upon me. Thus I continued dead entirely to the love of those carnal pleasures which had before delighted me so, and could not enjoy spiritual things because they did not belong to such a wretched sinner as I was. The goodness of God in sparing me so long whilst I was constantly sinning against him, came forcibly to my mind; this made me mourn that I had ever lived to sin against so good a God; but I had sinned against him so much and so long notwithstanding all the instructions, prayers, and admonitions of my parents and many friends, that now he would laugh at my calamity and mock when my fear had come upon me. However, I then resolved that for the future I would try to be more guarded over my words and ways than I had been. I cried, Lord, spare me, I will do better! I then became afraid of my former associates, lest they should entice me again to participate in my old, sinful pleasures which I then desired never more to do. It seemed to me that of all people that ever lived christian people must be the happiest, and I desired their company most, but did not dare intrude myself among them because I was so mean and unholy. I went to meeting every opportunity, hoping to be benefitted and would place myself in a corner where I thought I could hear everything the preacher or christians might say; but would not that they should have observed me or known my exercise of mind for the world, for fear I should deceive them by leading them to think me a seeker or convicted, which could not be.—When the meeting was over and I went away, Oh, thought I, now I know there is no mercy for me, for everything the preacher said was directly against me; and still my heart remained as hard as steel; while I saw others melted down in tears of contrition I could not shed a tear. Surely, thought I, God has given me over to hardness of heart and impenitence of mind that I may be damned. My cry was, Lord, give me conviction! Lord, give me a heart to feel and mourn for sin that I may repent. I often attempted to read the scriptures, but there read only my condemnation. I had been naturally a great singer, but now, was forbidden to sing; because I thought it was adding sin to sin for such a polluted worm as I was to sing praise to that God against whom my whole life had been one continued course of sin and rebellion. I thus went on for some time without advancing any thing for my good, for every thing seemed to work against me, and proved that my condemnation was sealed; and I could not see how it was possible God could be just and save such a sinner as I was. I recollect one night at meeting, my old Father preached from these words. "And if the righteous scarcely be saved, where shall the ungodly and sinner appear!" which made such an impression on my mind that I thought I saw plainly that I should appear among them on the left hand. I saw no chance for my escape, which led me to request them, in the close, to pray for me; hoping that God perhaps would hear their prayer and have mercy upon me? On our way home, I was told

of some of my old play mates who were not as old as I was, that were dead; when the enquiry came home to me forcibly, Why am I spared to live, whilst they are taken? The answer came as forcibly to my mind that I was spared just to fill up the measure of my iniquity; that God's justice might be glorified in my condemnation. My father tried to comfort me, but in vain, for mercy's door seemed shut against me, and not one promise met my case. Despair seemed almost to take the entire possession of my mind, all hope in a manner gone, and I could not reconcile it to my feelings to be separated from God, and his people, and take up my abode with devils in darkness. Well do I remember that the thoughts of my own punishment did not bear so much on my feelings (for that was my just due,) as the thoughts of being there with the devil and his angels blaspheming that holy name, who had been so good to me. On the second night thereafter, there was preaching at my own house, when the preacher came he spoke from these words, "For if that which has passed away was glorious, much more that which remains is glorious." He, in the first place, spoke of the glory of the law, as the ministration of death to the guilty sinner, and how God was glorified in the administration thereof; which so completely met my case, and views of my own guilty and condemned state before God, that I was compelled to say, Just, just Oh! Lord, and righteous art thou in all thy works and ways: forever just and righteous art thou to spurn me from thy presence. Yet Oh! if there can be mercy in store for one so vile as I, O! for Jesus sake, bestow it; but I could see no way. But when he took up, *That which remains is more glorious*, he spoke of the ministration of grace and mercy through Jesus Christ, and how it was that through him God could remain just, and bestow mercy on poor sinners, the glorious plan of salvation seemed to be unfolded to my view, with so much beauty and delight, that I forgot all my troubles, and what I was; whilst my enraptured heart and soul seemed to rejoice in the transporting view of salvation in so glorious a manner. The meeting was over, and the people left me to my own sweet meditations, for the night, which I can truly say were pleasant. The next morning I awoke about day break, with these words spoken to my mind, which seemed to come home with such force that I sprang out of bed singing them, and indeed could not refrain,

"Arise and be baptized,  
And wash away thy sin;  
The christian soul is here advised  
To obey her Lord and King."

These words rang with pleasure in my mind, for some hours, when on a sudden as it were, my troubles were brought to my mind, as if the question had been asked me. Now what are you about this morning! where are the troubles you had? I was struck with wonder, and sure enough, now I know it was all self, and as such, I have just let it go, and know not how, or where; and right there, dropped on my knees, to try to pray to God to give me my troubles again; and I will

be more watchful and know better how they go. But I could not get it again, even to this day; though I had many ups and downs, doubts and fears, sometimes fearing that I was deceived and saying, if I am, Lord, undeceive me; then again, having some sweet promise applied to comfort me, for the comforting of my soul. And thus I have been hobbling on, from that time to this; sometimes doubting the reality of my acceptance. This I can say, if not of free grace, then I am lost. I however was received by the Baptist church and followed Jesus into the liquid grave, on the 2d Lord's day in March, 1828.

Brother Beebe, if you think it worth a place in the Signs use it as you think fit and perhaps more hereafter.

Yours in bonds of love,

GEORGE W. LOWRY.

February 20, 1848.

For the Signs of the Times.

Harrisonburg, April 10, 1848.

BROTHER BEEBE:—I have often felt a desire to write a few lines to you; but a sense of my inability has caused me to forbear. I can say however, as much as this, reading the communications from my brethren has frequently revived my drooping spirits, and made me to rejoice; knowing that God has not, and that he never will leave himself without witnesses. I do regard the Signs and Monitor, as a special favor from God, to his Zion in these western regions. Through them we may converse one with another, and learn each others views and feelings; and thereby increase our fellowship and love. I am to be blamed for not trying to get you more subscribers to your paper; a paper sent forth twice a month to comfort and cheer the hearts of the dear saints; and not only to comfort and cheer, but also to instruct many of the children of God, who are bewildered by anti-christian mists which spread so widely and densely abroad in this day of rebuke and blasphemy. I do know, and would almost say, "the Holy Ghost beareth me witness," that my heart has burned with love to those whose faces I have never seen, while reading their epistles of instruction and love. I desire to thank my Heavenly Father, that he has reserved a few, who, being taught of him, have not bowed to Baal. And that he has taught us to trust in the word which he has spoken; for it cannot fail. Heaven and earth may pass away, but his truth shall stand. We read also, that it is, "Not by might nor by power; but by my Spirit saith the Lord of Hosts." I am truly glad that it is so; that all things concerning Zion, are under the direction of God; for if they were by the might and power of men, the old School Baptists would be left far in the rear. We are regarded as a poor, weak, and despised people; but glory be to God, the weapons of our warfare are not carnal, but mighty through God to the pulling down the strong holds. The Lord has promised to be with his people to the end, and we know that he is not slack concerning his promises. He will never leave nor forsake



them, in the hour of temptation and trouble he will be near to deliver them; for they are kept by his power, through faith, and faith is the gift of God. He is our God, and he will be our guide even until death.

May the Lord direct you to publish that, and only that which shall benefit the church and people of God, and redound to his glory, is the prayer of your unworthy brother in Christ.

NELSON SPRINKLE.

N. B. Brother A. C. Booten is our pastor, and was in good health when with us last. N. S.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., MAY 1, 1848.

Madison, April 9, 1848.

BROTHER BEEBE:—I take my pen this morning to tender you my sincere thanks for your reasonable and instructive exposition of the text I sent you, likewise to trouble you again; I am requested to ask your views on two passages of scripture, one is Mark xvi. 15 & 16. "And he said unto them, Go ye into all the world, &c." The other, Rom. x. 13, 14, 15: "For whosoever shall call upon the name of the Lord shall be saved, &c." The request is made by one who calls himself an Old School Baptist.

Will brother Cyrus Wright, of Illinois, give an exposition of Acts xxvii. 31. "Paul said to the centurion and to the soldiers, except these abide in the ship ye cannot be saved." And by so doing, confer a favor on an unworthy sister.

ALMIRA SMITH.

### REPLY.

The first subject on which our views are desired is that of the commission given to the apostles by our Lord Jesus Christ, to preach the gospel and to baptize. Although we have repeatedly expressed our views of this passage of scripture, the importance of the subject, and the general misconception of the text by all the arminian world, are a sufficient apology for our compliance with the request communicated in the letter of Sister Smith.

Before giving this great commission, our Lord had not only finished the work of redemption, fulfilled the jots and tittles of the law, suffered, the just for the unjust, laid down his life for his sheep, and unsealed his eyes from the slumber of the tomb, and arisen in glorious triumph over death, hell, and sin; but he had distinctly expressed to the apostles the change of circumstances, and of the position which he occupied, from that under which he sank down in the deep waters which came into his soul when all the billows passed over him. According to Matthew, he said to the eleven worshipping disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name," &c. They had seen him in his humiliation when his judgment was taken from him; they had been with him, when a man of sorrow and acquainted with grief; they had but recently,

some of them, heard him express the bitter anguish of his suffering soul in the garden; they had seen him violently taken by the mob, and treated with contempt and cruelty; and they had traced him to his death on Calvary, and burial in the tomb; and when it was announced to them that he was risen from the dead, they seemed incredulous, and even now that they saw and heard him, they even doubted the testimony of their eyes and ears. "Some doubted" the reality of what they witnessed. But he assured them that a new order of things was now ushered in.

"No more the cruel spear,  
The cross and nails, no more—  
For hell itself shakes at his name,  
And all the heavens adore."

No more a man of sorrow; for, "Behold he cometh with clouds, and every eye shall see him; and they which pierced him, and all the kindreds of the earth, shall wail because of him. Even so Amen." Rev. i. 7. He had finished transgression, made an end of sin; and perfected for ever them that were sanctified, and is now glorified with his Father's own self, the glory which he had with the Father before the world began. *All power in heaven*, including the omnipotence of the Eternal Godhead, and every mighty angel of the upper world, most unreservedly at his command. And, *All power in earth*, as the Man, Christ Jesus—Power over all flesh, that he might give eternal life to as many as the Father had given him. Power to control all the events of earth, and make the wrath of man to praise him, and to restrain the remainder of wrath. Power to open the prison to them that are bound, to raise up the dead, destroy death and him that had the power of death, to deliver captives and to triumph over all things. This risen and almighty Prince and Savior had power to set up and regulate all the affairs of his kingdom; to furnish apostles, and to supply all necessary gifts; and in defiance of all opposing obstacles to sustain his ministers until the end of time, or until he shall have accomplished his purpose in them.

And HE said, Go. This risen and almighty Prince, This exalted Savior, This King and potentate, in whom is vested all the power of heaven and earth, said, Go. He did not say, Send; for that would have been a surrender of some of his power. The power to designate the men, is as essential to his reigning qualification, as that to make their ministry what he designed it to be. But to whom did he say, Go? Was it to the church, as we are often told in these latter times? By no means; but "He said unto them," the eleven apostles, every one of whom he had called expressly for the work. It would have been very unlike himself to have said to any body, and every body, without discrimination, Go. But "Ye that have followed me in the regeneration," Go ye into all the world." Although this was not allowed when he with them were under the law; or before his resurrection and exaltation; then they were to Go not in the way of the gentiles; nor into any city of the Samaritans were they suffered to en-

ter. But now, that old things have passed away, and he who was found in fashion as a man when under the law, now that he has accomplished all that was designed by his subjection to the law, darts forth the radiant brightness of his Father's glory, and stands the express image of his person, says unto them, Go ye into all the world. No longer restrict your labors to the lost sheep of the house of Israel; but know that there is an enlargement of territory. It is a light thing that he shall raise up the throne of David, God has given him the gentiles also; and he shall be the Salvation of God to the ends of the earth. We do not understand that these eleven disciples were personally to travel into every part of the earth; but as his apostles, they were seated on the thrones to judge the spiritual tribes of the Lord, and wherever one of the election of grace should be located, whether among Jews or gentiles, bond men or free, savages or civilized, there should the doctrine and order of the Lamb prevail in God's appointed time, till not one foot or inch of earth remains, where the light of the glorious gospel, in apostolic purity, has not shined, and when this shall be accomplished, and all the elect gathered into the fold of Christ, the commission will be fulfilled; and time shall be no longer.

We have considered the high vocation, the gospel mission, which, beyond all controversy was to preach the gospel and to baptize.

FIRST, To preach the gospel. There is probably at this day as much dissension between the arminians and the disciples of Christ on the nature of the work, as on its object, power, and success, &c. To preach, in the scriptural sense of the word, is to proclaim. Thus the prophet of the Lord speaking of Christ applied the prediction to him, and he fulfilled it in the ears of the people, "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek." Isa. lxi. 1. And in the synagogue at Nazareth, Jesus read this text, and preached its complete fulfilment in their ears. Although the preachers of the gospel are qualified to be "apt to teach," that they may feed and instruct the flock of God, preaching, is simply proclaiming, and preaching the gospel is proclaiming the message of glad tidings which God has sent to the meek. It does not consist in logical arguments, learned and ostentatious display, nice arrangement of division, and well turned periods; but in the faithful proclamation of eternal truth, speaking as the oracle of God. The object of preaching the gospel is not to make converts to their own flocks; but to feed the flock of God, which he has purchased with his own blood. The same universal power of heaven and earth which is vested in Christ by which he holds it as his exclusive prerogative to raise up, qualify, send forth, and sustain gospel preachers, is given him, that he may give eternal life to as many as the Father has given him. The preacher may feed and edify quickened souls, so far as God is pleased to make him useful in the ministry; but he has no power to quicken those whom God has not made alive,



It is strongly urged that the commission is to preach the gospel to *every creature*. A creature, is a thing created, not self existent, and applies to every created thing, animate or inanimate, rational or irrational in heaven, earth, or hell. If therefore the words *every creature* in the commission will admit of no limitation of application, the apostles were commanded to preach the gospel, as well to the beasts of the field, fowls of the air, fishes of the deep, trees of the forest, &c., as to the sons of Adam. Those who would revile us for restricting the application to the "New Creation," of him who saith, Old things are passed away, Behold I make all things new, do it with an ill grace, while they refuse to apply the same to all the created things of God without distinction. There are three senses of these words in which they are applicable in the text.

FIRST, *Every creature*, as illustrated in the vision which Peter saw when on the house top of Simon the Tanner, by which he was made to understand that this gospel of the kingdom should be preached in all nations; that it should not be, like the Levitical priesthood, restricted to the Jews, nor confined to the lost sheep of the house of Israel; but they to whom this commission was given should preach among the gentiles the unsearchable riches of Christ. Because in every nation and tribe of the human family God has a portion of his chosen people, whom he has cleansed, and forbidden that they should be called common or unclean.

SECOND, To every creature, in the sense that the apostles preached, to mixed multitudes where some believed and some believed not. It is impossible that the preachers of the gospel should know who are the appointed heirs of salvation until God is pleased to make them manifest; and when he has changed their hearts and prepared them to receive the word gladly, the preaching of the gospel will find them out; and they will be made manifest as the proper subjects of gospel baptism. None who are not thus distinguished can possibly receive the gospel gladly, or understand, or believe it; for God has hidden these things from the wise and prudent, and revealed them to babes; because so it seemed good in his sight; while, at the same time, "He that hath an ear to hear, let him hear what the Spirit saith to the churches."

THIRD, But in the direct sense of the words of this commission, we are strongly inclined to understand the *new creation*, is intended. This construction agrees with the charges so often repeated to the preachers to feed my sheep, and feed my lambs. Feed the church of God, which he has purchased with his own blood, &c. None of the epistles written by inspiration of God, are addressed to the world, but to the saints, and to the faithful in Christ Jesus. "And if any man be in Christ Jesus, he is a new creature," and as such, to him belongs the consolation, instructions, and promises of the gospel. That part of the work of the gospel ministry which relates to baptism, is so clear that no comment of ours can be required to define or illustrate it. *He that believ-*

*eth*; not, *He* whose parents believe—As many as were ordained to eternal life believed; and believers only were baptized on profession of their faith in Christ, by the Apostles of the Lamb. The ordinance of baptism too, is as clearly defined in the New Testament as the subjects of it are. No believer in Christ, with his bible in hand can fail to understand that to be baptized is to be buried in the likeness of Christ's death; and that there is no likeness of Christ's death in sprinkling, or pouring, or any other method of perverting the ordinance. The commission, as well as the invariable usage of the primitive church, makes it the work of the preachers of the gospel, exclusively to administer this sacred rite to believers, in the name of the Father, and of the Son, and of the Holy Ghost.

In the 19th verse, our Lord has given an inflexible rule by which his ministers are to know who shall and who shall not be saved. As faith is the gift of God, and as Christ is himself the Author and Finisher of the faith of God's elect, we have incontestable evidence that all who receive it, are subjects of the salvation of God; but as there are many who profess to believe who do not in reality possess that precious faith; the apostles were instructed in their commission to consider the evidence of salvation incomplete where that practical obedience to the government of Christ which gospel faith is calculated to produce, does not follow the profession of their faith. Hence we infer that it is disorderly and wrong for us to admit that any are manifestly the children of God, who live in disobedience to the command which enjoins on them to be baptized. And as baptism is the very first command of Christ, applicable to a regenerated person, it properly represents subjection to his authority and the whole life of unreserved obedience to all his commands, which follow.

The passage in Romans, must be deferred to another time.

#### TO DRY BAPTISTS.

We were prevented in our last number from replying to our half brethren and sisters, of the Dry Baptist profession, for want of room. Truly they make out a trying case. They stand back, because there are stumbling blocks in their way, over which they have no control. This is lamentable! Others walk disorderly, and they must walk in disobedience because others do!

We are uninformed where the Dry Baptists have found these defects among Old School Baptists; and where the churches are swayed in regard to the order of God's House, because delinquents are wealthy. So far as our observation extends this sin cannot attach to the Old School church to any great extent; for the very good reason, that there are few very few wealthy members in the Old School churches; and we hope for the honor of Christ, and the peace of Jerusalem, that where these or any other stumbling blocks exist, *they that are spiritual*, will immediately attend to removing them out of the way. But, in the mean time we wish to admonish the Dry Baptists, that the disorderly carriage of some who profess to be disciples, will hardly be regarded as a valid excuse for them. In the primitive church, the multitude that believed did not refuse to own Christ as their Lord and Master, because that Ananias and Sapphira as church members were not what they should be. If there is not an orderly church to be found, our Dry Baptist half brothers and sisters should be baptized

and form one on apostolic principles, especially as there are some preachers duly authorized to administer that ordinance, with whom they are in fellowship.

ELDER WILSON THOMPSON of Indiana who has given us encouragement that he will attend the Baltimore, Delaware, Delaware River, and Warwick Associations, will bring with him a quantity of his stereotyped edition of Old School Hymn books, to supply those who may wish to procure copies of them; Brother Thompson is a thorough-going Predestinarian or Old School Baptist, and his selection of Hymns are such as Predestinarian Baptists will be likely to approve.

We regret to learn, from a recent communication, that brother T. P. Dudley who was expected to accompany brother Thompson, will not, in all probability be able to attend.

At the request of brother Lloyd, we copy the following advertisement from the Primitive Baptist.

#### PRIMITIVE HYMNS.

Plain bound, single copy,	75
Morocco,	\$1, 00
Extra gilt edge,	1, 25
Plain bound, per doz.	6, 75
Morocco,	75
Extra gilt edge,	1, 00

I send the above named Hymn Books to any part of the United States at my own risk and expense. And if brethren wishing to obtain them, will send their orders to me at (Wetumpka,) enclosing the money for the Hymn Books; I will send them, and if the books do not come to hand, if they will inform me, I will send more or return them their money, so if they get no books, they shall have their money back. And if brethren living at a distance from where I have any Agent wish to obtain a single book or more, and will enclose to me the amount for what books they want; I will send them through the mail, and will pay the postage on the books myself, so the books will cost them no more than the above prices. I suggest this method for the convenience of those living at a distance and where I have no agents.

Affectionately yours, &c.

BENJAMIN LLOYD.

Wetumpka, Ala., April 6, 1848.

#### OBITUARY.

For the Signs of the Times.

Strikersville, April 19, 1848.

DEAR BROTHER:—Our aged brother JOHN McCONE sen., is no more; he departed on the morning of the 16th inst., having arrived to the age of 90 years. Like Abraham, he lived to a good old age, and was gathered to his fathers. When the division took place between the Old and New School Baptists he identified himself with the former: and maintained an unbroken connexion with them till his death: an event to which he had been looking for a length of time with the utmost composure under the influence of a lively hope in Christ: after observing to his friends, that he felt himself willing to go whenever it was the will of God to call, that he felt himself a poor miserable creature, but that he had a good hope of an interest in the blood of Christ, in whom alone was all his trust and dependence, but as you have been intimate with him for many years I will leave you to put the matter in such form as you please, for I am a poor hand to write obituaries or preach funerals, however I would just mention the text on which I made a few remarks. Gen. xlix. 33.

Yours as ever,

THOMAS BARTON.

For the Signs of the Times.

Darbyville O., March 31, 1848.

DEAR BROTHER BEEBE:—A great man in Israel is fallen. ELDER HANOVER of Franklin county Ohio is no more, I have not lived near him, but have known him many years, met him at Associations and other places occasionally; a few years since on a preaching tour in his county, I spent several days and nights in his neighborhood and in his company. I have not taken my pen in hand to write an obituary notice of the death of this much beloved and venerable servant of the Lord, that perhaps will be done by some of his numerous friends, more particularly acquainted with his life, circumstances of his death and better qualified than myself, but merely to announce to the brethren in general, his relatives and friends in particular, that he is gone to his eternal home, has ceased from his labors of love in the kingdom below and his works do follow him. His relatives and friends are many, scattered over Pennsylvania, Ohio and Kentucky and perhaps other states. And above all brother Beebe I felt inclined to bear my feeble testimony to his integrity and worth, as an unwavering, uncompromising minister of the gospel. Salvation by free unmerited grace was his theme, his manner was mild, courteous and solemn.

He was born if I am correctly informed in Pa., moved thence to Kentucky and thence to Ohio, where he has resided many years. I would judge him to be near seventy years old. He left home to visit his son-in-law, about ten miles from him, who was sick and died. The old Elder preached over his remains and gave out an appointment to preach again at the same place in a few days, which he also did, and which was his last discourse. He was taken sick immediately after and in about one week breathed his last, about the first of March, calm and composed. Death had no terrors to him; he has gone the way of all the earth, has made a happy exchange. Soon my brother we must follow.

Of all the ministers with whom I am acquainted in Ohio at least, he was the most calm and solemn. There was no lightness about him; he moved and spoke in public and private as if eternity and the great Judge were immediately before him. I am told his last sermon was most powerful, deep-toned and impressive, it came in the Holy Ghost and in much assurance. Truly his eye had not become dim nor his ear dull of hearing, nor had his grinders become tender. He did not like soft corn himself, nor did he feed it to others. Seven year old corn was entirely too soft, eighteen hundred years old is better. and that good and wholesome food of eternal relationship and union of Christ and his bride was sweet to his soul, and I assure you it is to mine: for if that be destroyed which is the very foundation upon which the building of mercy rests, what shall the righteous do. Having written now more than I intended at commencing I will close, by saying that you will be kind enough to remember me to your family and the faithful in Christ Jesus in your place, while I remain as full of complaints as ever, though not that lean, lank, emaciated being that you expected to see, but that which is much worse, a large, overgrown mass of living corruption. Your companion and fellow soldier on the battle ground.

GEORGE AMBROSE.

#### OLD SCHOOL MEETING.

An Old School Baptist Meeting will be held, if the Lord will, with the church at Sloansville, Schoharie county, New York, (about 30 miles from Albany, and about 50 miles from Catskill,) on the first Wednesday and Thursday in June next; to commence on Wednesday, at 10 o'clock A. M. We are desired to publish a general invitation to the brethren and sisters of the Old School order, to attend.

BROTHER BEEBE:—Please give notice that the Annual Meeting of the Old School Baptists of Northern Pennsylvania will be held, by divine permission, on the third Sunday in June, 1848, and Saturday preceding, with the church in Abington, Luzerne co., Pa. Old School Baptists generally, are affectionately invited to attend. We particularly desire brethren in the ministry to attend with us: for we are destitute of those, who labor in word and doctrine, while popular anti-christ reigns around us in high places.

CLARK NORTHRUP.

### ASSOCIATIONAL MEETINGS.

The Baltimore Old School Baptist Association will hold its next anniversary meeting with the church at Black Rock, Baltimore County, Md., on Thursday, Friday, and Saturday, the 18th, 19th, and 20th days of May next.

The next session of Delaware Association will be held with the Welch Tract church, Del., commencing on Saturday before the fourth Sunday in May, 1848.

The Delaware River Association have appointed their next annual meeting to be held with the Kingwood church, Hunterdon County, N. J., on Friday and Saturday before the first Sunday in June, 1848.

The Warwick Association will meet with the Walkkill church, Orange County, N. Y., on Wednesday and Thursday before the second Sunday in June, 1848, commencing on Wednesday at 10 o'clock, A. M.

A general attendance of the Old School brethren is confidently expected at all the above meetings.

### REMOVAL OF OUR OFFICE.

Having changed our location from New Vernon to South Middletown, our correspondents are requested to address their communications hereafter to us at "SOUTH MIDDLETOWN, ORANGE CO., N. Y."

South Middletown is situated about six miles south-east of New Vernon, and immediately on the line of the New York and Erie Rail Road, where our facilities for correspondence by mail will be greatly improved, as the mails from all parts of the United States arrive and depart daily. We are still within a convenient distance to continue our relation with the New Vernon and Walkkill churches.

Our new arrangement will require us to resign the office of Post Master; and of course the franking privilege, which, to a limited extent, we have enjoyed, will be discontinued; all communications must therefore come to us POST PAID. Communications to William L. Beebe, for "FREEDOM'S GUARD" should also be addressed to South Middletown.

### RECEIPTS.

NEW YORK:—John Axford, \$1; A. Seymour 1; E. T. Winter M. D. '50; Mrs. Wm. H. Horton 1; Mrs. E. Welling 1; Dr. G. W. Beal 1; Eld. R. Streeter 4; S. Webb 2.	11 50
MAINE:—Jane Gliddon 2; Eld. J. A. Badger 5.	7 00
INDIANA:—T. Hockleman 1; C. Johnson 2; J. Broders 1; Eld. J. P. Bartley 2.	9 00
TENN:—James B. Bostick 1; C. Hester 1; M. Mobly 1.	3 00
CONN:—Watts Comstock 1; D. Cobb 1.	2 00
VIRGINIA:—George Odear 5; Nelson Sprinkle 7.	12 00
ALA:—E. T. Read 1; J. C. Towles 2; Eld. B. Lloyd 2.	5 00
MISSOURI:—Wm. Dyson 3; G. W. Zimmerman, Esq. 3; Eld. H. Louthan 3.	9 00
GEORGIA:—James Whittle 1. C. L. Thomas Esq. 5. Eld. A. Belcher 5.	11 00
OHIO:—George Hammond 3; Chester Smith 1; H. Haselton 1; Wm. Karr 1.	6 00
ELIZA Courtney Ky. 1; J. K. Green N. C. 1; D. Cobb Ct. 1; Mrs. S. L. Weatherly, Md. 1; Dea. J. Finney Pa. 5; Eld. S. Trott, Va. 5; George S. Mead, Vt. 1.	15 00
Total,	\$87 50

The \$2 sent by J. Sayer in January last, was duly received and credited. Br. J. Fellingham's remittance has not been received, but the loss is ours. We credit the amount; according to our rule in such cases.

To NEW SUBSCRIBERS.—Our 3d and 4th numbers of the current volume are exhausted: those who desire it, can still be supplied with the back numbers, except those.

NEW AGENT.—Ezer Livingston, Rock co., Wisconsin.

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The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., JUNE 1, 1848.

NO. 10.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist* cause, is published on or about the first and fifteenth of each month, by

**Gilbert Beebe, Editor,**

*To whom all communications must be addressed.*

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☐ All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

Near Warrenton, Va., May 2, 1848.

DEAR SIR:—I have read in the 'Signs' the experiences of many of the dear people of God, and have been much comforted and refreshed thereby. Perhaps an account of the way in which I hope the Lord has led me from darkness to light, may not be uninteresting to some of the readers of your excellent paper. That which first caused me to have any serious impressions, was upon hearing that the world was to be destroyed, when about eight years of age; which, in connection with the fears of death, gave me a great deal of trouble and caused many nights of distressing dreams; in fact, my peace was gone. In this way I continued for perhaps twelve months, when I had a brother who was taken sick and died, which made me feel very awful; but hearing my parents express a hope for him, inasmuch as they said he had not arrived at the years of accountability (being about twelve years old) I was somewhat relieved and comforted, as I was so much younger; they little knew with what attention I listened to their conversation or what deep interest I felt in it; but, thought I, what shall I do if I should live beyond that age without religion? I thought I had sufficient time to prepare myself, and could not bear the thought of being more than twelve years old at any rate without being a christian, and came to the resolution that I would *get religion*; thinking it perfectly in my power, should I follow certain rounds or rules and duties, which I accordingly imposed upon myself, such as reading so many chapters in the bible every day, and occasionally sermons, abstaining from all worldly songs, keeping the sabbath day holy, &c. Finally I became very self-righteous, and believed it only remained to persevere in this course of conduct and all would be well. Sometimes however I would be greatly distressed and often lay awake till midnight trying to pray and wetting the pillow with my tears; I frequently

took solitary walks, praying earnestly to the Lord to have mercy on me, while at other times I felt so happy I could scarcely conceal it, but I know not now what reason I could have given of my happiness, being still in Egyptian darkness, unless a consciousness that I was doing what I thought my duty. I thought of the manner in which we lived, that even the poor heathen had their gods of worship, but what God would it appear that we worshipped? not any. The thought would often strike me that I should soon number twelve years, which made me feel very fearful lest that should not be accomplished which it was my object to effect, and so I continued for several years when all such feelings gradually wore off and I became very gay and fond of worldly pleasure, particularly dancing; but still I would sometimes say, Though I apparently have no trouble, yet, putting my hand on my breast, I feel here an aching void the world can never fill. In this way I remained until the summer of 1832; when, as I trust, my soul was delivered from the bondage wherein I was held, into the glorious liberty of the children of God, a new song put in my mouth, and a peace given which the world could not give, and cannot take away—I was spending my time as usual in a lively manner attending all the dancing I could, when one day a baptist lady visited us and very gravely said, she heard their minister say a few days before from the pulpit, that the cholera, (which I knew to be in the neighbourhood, and which had caused me no trouble) was a scourge sent from God to clear the wicked out of the land, such as never would believe, and that it was very remarkable, that it took its rise where the gospel did, and travelled the same course. This shocked me, and made me feel so weak I could scarcely walk, I felt sick. I knew I was utterly unprepared to stand before God. I had now come to the point where all must be gained or lost forever as I believed. I commenced all my former works over with double diligence, and when I met with professors of religion, would enquire particularly of them concerning the nature of religion, what it was that sustained them when in trouble and when death appeared to be near. I read *Doddridge's Rise and progress of religion*, to see if I could gain any help or information, but I felt equally at a loss as before. I was miserable, and could find no relief. It appeared as if every refuge was failing me and all my confidence in any thing that I could do was nearly lost. I felt the force of this passage, They have forsaken me, the fountain of living waters, and hewed them out

cisterns, broken cisterns, that can hold no water. I felt that I was a great sinner and that God would be perfectly just to send me eternally from his presence, but I could not feel reconciled though I tried with all the power I possessed, persuading myself that I was in the hand of God to do just with me as he pleased, whether I was willing to it or not. But as the Lord was in mercy destroying this poor sandy foundation upon which I was building all my hopes, I felt enmity and rebellion rising up against him, and was unwilling to become a christian, although I had been trying so long to become one. My soul now appeared so precious I was afraid to trust God, and I felt that I wanted a sure foundation upon which I could rest and feel satisfied. There was a certain day, at this time appointed to be kept as a fast day in Frankfort, Ky., where I then was, and I think, throughout the State. I retired alone for the purpose of writing to my parents, informing them of it, and also the state of my feelings, and insisting on their scrupulously observing it. I had not written far before the thought suddenly struck me, and as sensibly as if one had spoken to me, that it was the heart the Lord required, and this passage immediately followed, "Christ is the end of the law for righteousness to every one that believeth." I raised up instantly, as I laid down my pen and sat sometime reflecting upon these strange things, The plan of salvation appeared to be unfolded to me, and I felt astonished that I had been so blind all my life without knowing it. I felt like one just waked up from a dream, and for the first time knew there was a God, and my faith was as strong as if I had seen him with my natural eyes. I was enabled to trust my soul and all I held dear to him. Now I believed the bible and read it as if I never had seen a line in it before, it appeared to be all perfectly new to me. Although I had read it so constantly, it now seemed to have been a sealed book to me. My heart was full of gratitude and love to God and I rejoiced that there was a people in the world whose sentiments and feelings were similar to mine, and I had a great desire to be with them, I felt perfectly united to those who now bear the name of O. S. Baptists though they did not at that time. And now at the expiration of fifteen years I feel no change of feelings with respect to them. The Lord has so ordained it that I have never been able to unite with them. I saw the situation we were all in by nature, and the depths out of which I had been, as it were, so lately rescued. I looked back upon my past life with feelings that made me shudder; I felt as if



every sin I had committed was like so many nails fast nailing him, who now appeared to me the chiefest among ten thousand and altogether lovely, to the fatal cross. After this train of reflection, I finished my letter by saying, I was forced to let go all my own works, that I had found all would avail nothing, but an entire submission to the will of God and surrender of the whole heart. I was now afraid to mix with the world lest these delightful feelings should wear off and I forget God, which too soon indeed came to pass; and if we were not kept by the power of God we would soon be like the nations round about us bowing down to the gods of our own imagination. I never lost the hope that if the Lord had commenced a work upon me he would carry it on.

The fall of 1835 I went to Mi., on a visit of twelve months, where I was given up almost to complete atheism; the preaching I heard was well calculated to produce that effect, the preachers appearing to know nothing of this God; thus did I wander into strange pastures where I should have starved, but through the mercy of our God I returned home, and attended preaching regularly of different denominations, but was afraid to indulge a hope that I had experienced a real change lest upon finding myself mistaken, the disappointment would be the greater.

Sometimes I felt that God had given me this much light, a little taste of the glory of the upper world for a punishment, but it had been so delightful that I would prefer by far the company of christians and singing praises to his name for the pleasure it afforded though I never should be saved; I often sung this hymn with great delight, it seemed to give utterance to my feelings,

Come let us join our cheerful songs  
With angels round the throne, &c.

Particularly when I first felt a sense of the goodness of God and my heart overflowing with gratitude to Him. I had thought much upon the subject of baptism, but was afraid I was not a fit subject; I was waiting for brighter evidences, I thought if I could realize all my former feelings over again I would immediately be baptized and never doubt any more, thus was I making terms with God.

Again, I thought that, as the word of God assures us, If ye love me keep my commandments and I will manifest myself to you, perhaps if I were to be baptized I should have those evidences. While thus tossed about, I married a gentleman of the presbyterian profession and had frequent conversations with him upon that subject; of course we differed, but finally, though strange, I commenced wavering, and thought infant sprinkling might be right; I was undecided. I now borrowed all the books I could upon that subject, for the purpose of settling my mind, but I became bewildered and could come to no satisfactory conclusion. In this unhappy state of mind I heard Eld. George preach a sermon on christians' loving each other, i. e., all denominations, as I understood him. I felt a great desire to come out from the world

and unite with christians, publicly professing myself on the Lord's side; I feared not for the name.

A short time after this our presbyterian minister understanding I was concerned on the subject of religion came to see me, and requested a full relation of all my views and feelings which I gave him, telling him that I was prepossessed in favor of the baptists and that they loved each other. He told me there was no difference at all in their confessions of faith, except baptism, and that the presbyterians loved each other as well as the baptists did. I felt now ashamed to profess to the world that I had any religion, does my walk justify it? will not every one pronounce me a hypocrite? thought I. However I joined them telling them soon afterwards, I would leave them when my mind should become convinced that infant sprinkling was not according to the scriptures; but the night before I did so, I waked up with feelings of horror and despair, with which we may imagine the lost possessed. I was so much affected that I arose out of bed; I then thought of what the minister had told me, that before I joined the church it was probable I would be more strongly tempted of the devil than I had before been, and I thought perhaps it was that; I still tried to satisfy my mind on the subject of baptism; I studied the bible and thought much upon the arguments made use of to favor infant sprinkling, and saw plainly they were mostly taken from the fathers which of course had no weight with me, as nothing but Thus saith the Lord, would satisfy my mind. I read church history which informed me that immersion was practiced in the first centuries, and I also read Carson on baptism, which settled the point.

I was now fully persuaded that believers were the only proper subjects for baptism. I knew that to leave the church would not meet the approbation of some of my friends, neither was I altogether satisfied with the preaching I heard; but as the numbers appeared pleased and pronounced it good I thought I would try and make myself easy, that perhaps I might be looking for too much, so I remained but ill at ease for seven years when I finally withdrew. I was now anxious to unite myself to the baptist church, which I did after several months, and here, I cannot give a satisfactory reason why it was to those who are denominated New School, but will only say I did not know them as well as I do now. I thought they really maintained the articles of faith they profess, I find they unite indiscriminately with any and every professor, which I feel to be no more nor less than sanctioning all their errors, and a denying and dishonoring my Lord and Master; and that I also by my name if not presence do confirm the same, which mortifies me exceedingly. I am said to have no mind of my own and to be deranged on this subject, but I am persuaded you will discover from what I have said that my mind has undergone no change. I am merely dissatisfied from being away from those who are of one heart and one mind with me, and who are willing God should have all the glory of their salvation without sharing it with him. I will conclude as I

fear I am trespassing on your time and patience.  
Yours in hope of eternal life,

MARY E. LEWIS.

N. B. I knew not when I joined the church that upon leaving them, a second baptism would be required, I was baptized upon a profession of faith, did it sincerely, & was satisfied. This is a difficulty I know not how to get through with.

M. E. L.

For the Signs of the Times.

Chambers Co., Ala., May 1, 1848.

BR. BEEBE:—There is much diversity of opinion among religionists in relation to what it takes to constitute a gospel minister. There are some who say that the pure gospel of the Son of God cannot be understood nor proclaimed, only as God by his Spirit gives the understanding of it and the ability to communicate it; and I acknowledge that I am one of the number who hold this view; while there is another portion of religionists, and by far the greatest in number, who will laugh and make very light of the idea of God's calling and qualifying any man to preach. In these days, they affirm that nothing is necessary, but what they call deep piety, and pious young men who are willing to take this honor upon themselves and who will acquire for that purpose a sufficient education to enable them to understand the scriptures. Though about eighteen hundred years ago, Jesus Christ had to open the blind eye, and unstop the deaf ear, and give an understanding of the Scriptures to his disciples, these modern religionists seem to think that the day for such operations of God's Spirit is now past, and in spite of what Paul has said on this subject, they suppose that the spirit of man now knows the things of God, and that man by searching can find out God. I cannot believe any such doctrines as these, though we are informed that the prophets searched in relation to the plan of salvation, but how did they search? was it not by the Spirit of Christ, which was in them, when it testified beforehand of the sufferings of Christ, and of the glory that should follow? See 1 Pet. i. 10, 11. Hence we learn that the plan of salvation was understood by the prophets and apostles only as God revealed it to them by his Spirit, Eph. iii. 5. Had the inspired writers attained their knowledge from books or from natural or acquired ability and spoken as mere men, then might their writings and the meaning thereof have been found out by searching, for the spirit of man which is in him may, and does know the things of man; but I feel warranted to say that it is the Spirit of God alone that knows the things of God. All new covenant blessings and comforts are things of God; and mortal eye hath not seen, nor mortal ear hath heard, neither has it entered into the heart to conceive what those things are which God hath prepared for them that love him. The things of God are understood and made known by the Spirit that searcheth all things, yea, the deep things of God. These new covenant blessings are things which the Apostle says are freely given to us of God; and he also,



says *which things we speak, not in the words which man's wisdom teacheth*, but which the Holy Ghost teacheth.—1 Cor. ii. 13. Now if the things of God cannot be known but by the Spirit of God, and if it was necessary for the Holy Ghost to teach the great and learned Apostle of the Gentiles, in relation to things which God has prepared for his chosen, is it not yet necessary to have the same Teacher, especially when we read that all God's people shall be taught of the Lord?

Most of the religionists with whom I am acquainted will admit that God called and qualified his prophets and apostles, and even called men to preach during the apostolic day, but since that day they tell us we have no authority to say that God calls and sets apart any man to the gospel ministry.—I object to this view because we are nowhere informed in the whole word of God that he would not continue to supply his church with able ministers of the New Testament, and we may rest assured that God has reserved the right in himself to make these ministers, not ministers of the letter, but of the Spirit. (See 2 Cor. iii. 6.) *Minister making* is a very important work; and I do not doubt the ability of man to make a minister of the letter, but I know man cannot make a minister of the Spirit; for if he is a minister of the Spirit he is also a minister of God; how can he at the same time be one that is prepared for the work by man? Unless Jesus Christ, the Son of God, is first revealed, not merely unto an individual, but in him, he cannot preach Jesus. (See Gal. i. 16.) Neither can he be a minister of the Spirit when the Spirit of Christ is not in him, who, then, has power to reveal Jesus Christ in any man but the Father? If God does not quicken sinners now as he did anciently and make preachers now as he did in the apostolic day, I should like to know in what chapter and verse of the Scriptures we are informed that there would be a change in these matters; and I should also wish to know what authority we have for preaching at all, if we do not get the authority from the word of God. The man-made preacher may ask in what part of the Volume of inspiration has God told us that he would continue to supply his church with ministerial gifts?

I answer in many places, one of which I will here notice, and that this supply is provided for until Christ's second coming, is clear from the word of God as well as from the experience of all God's ministers. In the fourth chapter of Ephesians, when Christ ascended on high he led captivity captive, and gave gifts to men, and what were these gifts? They were apostles, prophets, evangelists, pastors, and teachers. And what were those gifts for? Not as some suppose, for quickening sinners, nor evangelizing the world, or as a means of either; but for the "perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." But how long should these gifts continue? not surely to cease in the days of the apostles, but "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the meas-

ure of the stature of the fulness of Christ." I ask, will not that be long enough? Nothing short of the whole redeemed family, the whole church and every member thereof will constitute and complete this *stature and fulness of Christ*, for he is head over all things to his church which is his fulness. We cheerfully grant that there is some scriptural authority for men's erecting seminaries and institutions in order to heap to themselves teachers; but such teachers when they are made do not, nor cannot teach, feed, nor comfort the children of the Most High God. The people of God do not make pastors, and teachers, and heap them up to themselves; their God supplies all their needs according to his riches in Christ Jesus; but those whose ears are turned from the truth and turned unto fables, cannot depend on God to furnish them, but like Jeroboam they make their own altars, and may I not say, like him also, they make their own gods? for the description that they give of the character and attributes of God, is surely not the God of Israel, but it is a god of their own make, which originated in their own brain, and not the self-existent, eternal, all-wise, and omnipotent Jehovah, whose right hand and holy arm hath gotten him the victory.

Dear brethren in the ministry, if we can only depend on and trust in this character we need not fear what man can do, we need not fear the wisdom, nor learning of men.

May the Lord strengthen his servants, and as ye have received the gift so minister the same one to another as good stewards of the manifold grace of God.

WM. M. MITCHELL.

For the Signs of the Times.

Thompson, N. Y., Feb. 6, 1848.

TO BROTHER WATTS COMSTOCK, OF NEW CANAAN, CT. I promised you a few words thro' brother Beebe's paper, and I hope to be indulged with the favor of the same. We had an Old School Meeting at this place in January last; our hearts were made glad by the coming of brethren from a distance. It was a meeting which I believe will be remembered in distant days to come. Preaching by Elders Beebe and Hartwell. Our Lord's poor people here were bountifully fed. It was delightful to hungry and thirsty souls; the Godhead and manhood of our Almighty Savior; his eternal union to and with his people, and his Headship over all things to his body, the church, which, in all its members was given to him, and they, (neither more nor less,) as the fulness of him; Eph. i. 23; His everlasting and discriminating love; Rom. vii. 39; The body dead in sins, the power of the Head to give eternal life; John xviii. 2; Their deliverance from the power of darkness, and translation; Col. i. 13; Gifts for their edification, Eph. iv. 11—13; their blessed experience; Zeph. iii. 12 & 13; was the theme of the preaching; and it was to us, Christ, the power of God, and the wisdom of God. So bright was the Sun, and so mighty the Shield, that we felt our strength renewed, and we remembered the

words of an apostle, "Now are ye light in the Lord." Ever since that meeting, antichrist has appeared weaker, arminianism more foolish, and a perverted or false gospel, more contemptible; and the new inventions of *religious means* more abominable than they did before. Eld. Hartwell could only serve up one discourse, as he had to leave, to meet other engagements; brother Beebe preached three times. The power of God was present to stop the mouths of gainsayers. It was a happy meeting and blessed parting, and we go on praising God. Amen.

Now, brother Comstock, to your promise, do write, and let us know how it is with you. I am almost worn out: the time of my departure is at hand.—Come to the Warwick Association.

Farewell.

HENRY HAIT.

For the Signs of the Times.

Warwick, April 3, 1848.

DEAR BROTHER BEEBE:—We read in the word of the Lord that they that feared the Lord spake often one to another and it is truly refreshing to hear from our brethren and sisters the trials and joys which they are called to pass through in this world of sin and sorrow; for our Savior has declared in his word, "These things have I spoken unto you, that in me ye might have peace; in the world ye shall have tribulation; but be of good cheer, I have overcome the world." Is it not a consolation to all the children of God that Jesus has conquered all our enemies? therefore we have nothing to fear; for he has said for our encouragement, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." It is truly comforting to my soul from time to time to read communications from the children of God that are scattered abroad. I often look forward with much anxiety for your welcome messenger, *the Signs*, which brings the glorious news from many whom we have never seen in the flesh; yet there is a kindred in spirit; they are bound by the cords of love and christian affection which are only known to those who have experienced the same. I often feel a desire to testify to the loving kindness of my blessed Redeemer in preserving me thus far, but a sense of my unworthiness often keeps me from doing it. I feel as if I of all creatures have greatest reason to praise the Lord for all the way in which he has led me.

It is nearly eleven years since I trust I was brought to a knowledge of the truth and made to rejoice in the God of my salvation; and, at that time I thought I should always rejoice: but Oh how different did I find it! experience has taught me since then that I

"Could not be carried to the skies  
On flowery beds of ease,  
Whilst others fought to win the prize,  
And sailed through bloody seas."

Not only have I found foes without, but foes within; I have a nature that is opposed to grace, the flesh lusting against the spirit and the spirit against the flesh; and these are contrary the one to the other so that I cannot do the things that I would and often do I feel to cry out, Oh, wretched crea-

ture that I am! who shall deliver me from the body of this death? Often do I fear that I one day shall fall by the hand of Saul, my enemies are so many. But although I feel this warfare at times, and much unlikeness to my blessed Savior, and have to mourn over it, yet at times I am made to rejoice with joy unspeakable and full of glory. I feel that peace which the world cannot give. I then can say with the poet,

"I would not change my blest estate  
For all the world calls good or great;  
And while my faith can keep her hold  
I envy not the sinner's gold."

I can bear testimony with all the dear children of God to his faithfulness in revealing himself to me in every condition, in sickness and in health, in adversity and in prosperity, the same eternal and unchangeable God. And when by reason of my wanderings from him I could expect nothing but banishment from his presence, and felt that I justly deserved to be cut down as a cumberer of his ground, he has appeared to my soul the fairest among ten thousands, the one altogether lovely.—I can say truly, I know that all things work together for good to them that love God, to them who are the called according to his purpose—not one trial too many; for they are dealt out to us by One who knows what we need. O, the goodness and mercy of God, in sparing one so vile as I! for I feel that I am less than the least of all the Lord's children, if one at all; and I have many doubts on that point; whether I am one or not the Lord knoweth; but my desire is to be among them. I esteem them as the excellent of the earth, and my desire is that I may ever be found walking in the truth, for I trust the Lord has brought me to know the truth, and to esteem it greater riches than all the treasures of earth. Tongue cannot tell the excellency of it; and in this day of delusion and witchcraft, when iniquity abounds, and the love of many waxes cold, and many are crying, *Lo here! and lo there!* ought we not to esteem it a privilege that we are permitted to sit under the sound of the blessed gospel, which is to all the Lord's children a joyful sound.—To those who have had for a time, as I had, to sit and hear a *do and live* system preached, and have become entangled therewith, for one I can say, when I was delivered from that state of bondage and brought into the glorious liberty of the gospel it was a time of joy to my soul. Like the queen of Sheba when she visited the temple of Solomon, the half had not been told. Tongue cannot describe the beauty of it; well might the Psalmist say "When the Lord turned again the captivity of Zion, we were like them that dreamed.—Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad." And, my brother, well may the church in this place say, *The Lord has done great things for us* in sending us a gospel minister, one who does not shun to declare the whole counsel of God, whether men will hear or forbear; and may all the dear servants of the

cross, who are called to defend his truth, be fearless on this ground; may they endure hardness as good soldiers of the cross esteeming the reproaches of Christ greater riches than all the treasures of earth. I care not what the world may say against those who adhere to the truth, if I am only found among them. Let me be counted as rubbish, as the offscouring of all things if I can but be found among that number which shall be seen coming up out of great tribulation, having their robes washed and made white in the blood of the Lamb; but it will be all of grace.

"Grace all the work shall crown,  
Through everlasting days,  
It lays in heaven the topmost stone,  
And well deserves the praise."

Yours in christian affection,

SARAH C. RANDOLPH.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., JUNE 1, 1848.

### BENEDICT'S HISTORY OF THE BAPTISTS.

We have received a copy of this long looked for work, but have not yet found time to give it a full examination; we have examined it sufficiently however, to satisfy us that the author has no mind to transmit to succeeding generations a fair history of the old apostolic order of Baptists of the present age. We are not disappointed for we have never looked for a fair and candid history of the church of Christ to be written by her enemies, and since the apostles fell asleep few others have attempted to record the history of the saints. The all important and indispensable part of the History of the Baptists is that which we find faithfully given by inspired men who wrote as they were led by the Holy Ghost, in the New Testament of our Lord Jesus Christ; extending from the days of John the Baptist to the termination of the apostles' labors personally on the earth. Since that time nearly all that we can find of her history has been incidentally sketched by ecclesiastical historians, who in attempting to gloss some popular error, and to eulogize some favorite branch of antichrist have occasionally pointed the finger of scorn at a poor, despised nonconforming people, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. All ecclesiastics have noticed the existence of just such a people as the primitive saints were, and as the Old School Baptists of the present day are, and that in no age their enemies have been able to expel them from the earth. When the rack, gibbet, and stake were in requisition, rivers of blood gushed from the veins of the apostolic order of Baptists, but the united wrath of all their enemies was unable to effect their extermination.

Mr. Benedict has followed the track of those who have preceded him, and dealt out about the usual quantity of misrepresentation and reproach upon those whose attachment to Christ as their Lord, and the New Testament as their only rule in matters of religion, would not allow them to unite with those who have assumed their name.

He has however used them to swell the numbers of the denomination; and professes to consider the difference between Baptists as a "family difficulty," but he acknowledges that he is mortified and would choose to rather to place what he has to say of them in some obscure corner of his work. And yet, although so mortified that God has such a people on the earth, and that all the powers of darkness cannot prevail against them, he would gladly wrap the skirt of his cloak over them, that they may count in the statistics of the denomination to which he belongs. With full as much propriety the Presbyterians or Methodists or any other denomination might claim the same kindred with us. In doctrine, he sets us down, as will be seen in the extracts given below, as "high or hyper-Calvinists," and charges us with being tenacious of the old theory of "*Particular Atonement*."

On page 942 he defines hyper-Calvinism to be what Robert Hall denominated *thick skinned Antinomianism*. We shall institute no debate with Mr. Benedict as to the thickness of our skins, seeing we have such as our Creator has provided, and are by no means indebted to the good feelings of the New School for the privilege of retaining them; but as to Calvinism, or hyper-Calvinism, with or without the definition of Mr. Benedict or Robert Hall, we disclaim it. There is no more affinity between the Old School Baptists and John Calvin, than there is between them and the New School, or arminian Baptists.

The exulting prediction of Mr. Benedict, that *before his stereotyped pages could reach the different parts of the country, to say nothing of remote regions, the anti-missionary movement, (as he is pleased to designate the movements of Old School Baptists,) will be among the things that are past and forgotten!* He must be apprehensive of a very tardy circulation of his pretended history of Baptists, or he flatters himself that the truth of heaven is speedily to be borne down so low as to cease to confront and expose the rottenness of modern missionism. In either case, we are not alarmed at his prophecy, for there were false prophets among the people of Israel, even as there are false teachers among us, of the present age; and such prophets, and such teachers have always been prophesying in the same manner, and always trying to bring their predictions to pass. As they seem to suppose, owing to the thickness of our skins, but as we believe, owing to the *sure mercies of David*, many stereotyped editions of slang and abuse have circulated throughout the breadth of the earth, and as many more will probably have ample time to follow them, before Mr. Benedict will realize the pleasure which he seems to anticipate.

We have neither time nor space to spare to say all we have to say on the subject; we shall probably before his stereotyped pages have lighted up all the dark corners of the earth, resume the subject. Meantime we demand of Mr. Benedict to establish the truth of what he says he has ascertained for a certainty, in the note on page 936

which he has marked 6; or to retract the falsehood. We are in correspondence with Old School Baptists in every State of the Union, and have been for the last sixteen years, and have never before heard the assertion made that "In most of the associations which are marked as Anti-Mission &c., there are members, not a few, who are entirely dissatisfied with the restrictions which are imposed on them by a few of their zealous leaders, &c., and whose sympathies are with their effort brethren." We believe this assertion to be an untruth, maliciously uttered, and until Mr. Benedict shall present the positive evidence demonstrating the fact, we hold him responsible for the lie. How far the old man may have been imposed on by his informants, of course we do not know, we do not, therefore, charge him with the fabrication, but we have a right to hold him responsible until he shall expose the real author of the falsehood. We do not believe, should he search from Maine to Georgia, and from the Atlantic ocean to the Rocky mountains, he could find half a dozen individuals, held against their wills in communion with the Old School churches, whose sympathies are with the missionists.

That the Old School Baptists may judge understandingly whether Benedict's History is worthy of patronage, whether they can consistently and conscientiously, purchase the work and leave it with their children for their children's children to read as a history of the Baptists of the nineteenth century, we will here copy the following passages.

"The farther down I go into the regions of anti-quity, the more fully is the missionary character of all whom we denominate our sentimental brethren developed. *Propagandism* was their motto and their watch-word. They seldom went alone, but two and two was the order of their going out; and such was the ardor of their zeal in their hazardous vocations, that no ordinary obstacle could alarm their fears or impede their progress. As nothing of this kind appears among the opponents of the missionary enterprise, I cannot, with my views of duty as an honest historian, apply to them the terms in question, as I fully believe they misapprehend their own character in this matter. And, furthermore, as I do not wish for any controversy with them on this subject, I prefer to say but little about it.

6. I have ascertained, for a certainty, that in most of the associational communities which are ranked on the anti-mission side, there are members not a few who are entirely dissatisfied with the restrictions which are imposed upon them by a few of their zealous leaders. Their sympathies are with their effort brethren: they would be glad to have matters otherwise in the churches in which they are located, and from which they are not prepared to separate, and are sorry that so much is said and written about a difficulty which time only can heal.

7. So illiberal, anti-republican and anti-baptist, so frightfully oppressive, so tyrannical and overbearing, are the principles and measures of many of the anti-mission party, relative to all the objects of benevolence, as exhibited in their public documents; and finally, such a stretch of power have they assumed over the members of churches where they have majorities, that, for the honor of the baptist name, I could wish to place what little I say on this part of their discipline in some obscure corner, where but few of my readers would see it.

I would prefer to wrap the whole story in obscurity, rather than emblazon it to the world.

3. A large amount of their documents are before me, which contain the *resolutions* and decrees of their churches and Assos., referred to above; from these it appears that if any of their members shall unite with any society for the promotion of the cause of benevolence or moral reform, they shall, *ipso facto*, be expelled from their fellowship and communion; the missionary, bible, tract, Sunday school, and temperance societies are specially named; and generally a sweeping clause is added, embracing all the "so called" benevolent institutions of the day! These prohibitions extend not only to actual membership in these bodies, but to any contributions of their own personal funds for their support! No collections for any of these objects can be made in any of the churches where they have the control, nor are their members allowed to cast in their mites when the box goes round in any neighboring congregation in which they may be present.

This I believe is a true picture of what are called the *Non-fellowshipping Resolutions* of the anti-mission party.

This is a yoke we may well suppose could not set easy on the necks of the independent baptists; many for peace' sake submit to it for a while, but it will not be long endured by any but those who have thoroughly imbibed, *esprit du corps*, the spirit of the party."

[Through a mistake of the compositor, a large portion of what we had designed to copy is omitted in this extract, it shall be supplied, with additional remarks in our next.]

Muskingum co., Ohio, May 15, 1848.

BROTHER BEEBE:—Please give your views of Matt. xvi. 19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

What I particularly desire is to know what is meant by the *keys*, the *binding*, and the *loosing*.

Your unworthy brother,

ROBERT REVENNAUGH.

REPLY.—In giving instructions to his disciples, our Lord made use of many figures, which were at once calculated to secure the two fold object, of hiding the real import of his instructions from the wise and prudent of the world, and, at the same time elucidating the things of his kingdom to the subjects of his spiritual dominion. The wisdom of God is displayed in the selection and fitness of the figures employed, they were always plain and familiar, and well calculated to secure the design contemplated; keys are only used where there are locks; and locks and keys are used to protect and secure treasure from the violence and dishonesty of those to whom such treasure does not belong; hence the figure in this text teaches us that the kingdom of our Lord Jesus Christ is a sanctuary, or sacred inclosure, secured by walls and bulwarks which God has appointed to secure it from violence of thieves and robbers. The kingdom of God cannot be seen by any who are not born of God, nor can it be entered by any who are not born of the water and the Spirit. In this application of the figure, the *key* (not keys) of the house of David, is laid on the shoulder of Eliakim, who was a figure of Christ, of whom it is written, So he shall open, and none shall shut; and he shall

shut, and none shall open." (See Isa. xxii. 22.) Christ is the Way, the Door, and the only entrance into the kingdom of God is by and through him. The apostles were never vested with power to regenerate or quicken dead sinners, this work being exclusively the work of God, and performed not by or through the instrumentality of men, but by the quickening Spirit. It has been presumptuously claimed by papists, that power to remit sins and bring sinners into the kingdom of heaven was given to Peter as the keys of the kingdom, and that Peter transmitted them to the succession of prelates of the papal order down to the end of time; but Peter pretended to no such power. He preached repentance and remission of sins in the name of the exalted Prince and Savior, and most emphatically declared, (Acts iv. 12,) that there is no salvation in any other; for there is none other name under heaven given among men whereby we must be saved.

By comparing the text under consideration with Matt. xviii. 18, we see that Peter had no more power vested in him, than the other apostles had, or Paul would have been at least a whit behind him. The power intended by the keys therefore we are constrained to believe was that by which they were distinguished as apostles of the Lamb, to act officially in their apostolic vocation; for this power, they were directed to tarry at the city of Jerusalem, after the ascension of Christ, until they should be endued with power from on high. And this power they received when the day of pentecost was fully come. On that occasion they were baptized with the Holy Ghost and with fire, spake with tongues, and wrought miracles in the name of their risen and exalted Lord. Here they were fairly inducted into their official stations to sit on twelve thrones, and judge the twelve tribes of Israel. Not as legislators but as the constituted judges of the spiritual or anti-typical tribes of Israel, they were put in possession of apostolic authority to "Bind up the testimony, and law among the disciples." Isa. viii. 16. With this commission from the exalted Head of the church, and the infallible inspiration of the Holy Ghost, they were fully empowered to establish the order of the kingdom of Christ according to his laws, of which they were constituted the infallible judges. Hence all their decisions were final and conclusive. The doctrine, ordinances, order and regulation of the kingdom were authoritatively established by them, and ratified in heaven. No power in heaven or earth can release one of the subjects of the kingdom from their obligation to adhere strictly throughout all time to the faith and practice which they bound on earth. The doctrine of the apostles was gladly received on the day of pentecost, and steadfastly continued in by the primitive church; that doctrine, embracing as it does, predestination, election, redemption, justification, effectual and irresistible calling, regeneration, preservation of the saints in grace to ultimate glory, resurrection of the dead, &c., is, by all the authority of Jesus Christ, through his apostles, bound on earth, and bound in heaven; and

if any man, or if Paul or an angel should presume to preach any other, let him be accursed.

But their commission was not only to bind but also to loose. All that they have not enjoined on the saints, they have loosed them from, whether expressed or implied. Of things expressed, we may name the law from which they are redeemed,—“Ye are no more under the law, but under grace.” They have decided that the hand writing of ordinances which was against us, is blotted out and nailed to the cross, and no man has any right to bind the service of those ordinances on the saints, by judging them in meats, or drinks, new moons, or sabbaths; for the apostles have loosed them from all such obligations and admonished them to stand fast in the liberty wherewith Christ has made them free, and not to be again entangled with the yoke of bondage. The apostles have officially loosed the children of God from all obligation to submit to the dictation of any man, or set of men, in matters of religion. They have bound on earth, the obligation on the saints to submit to the governments of the nations or states where they may reside; but, in religious matters, to die rather than allow any man to judge them.

Our brother will understand us to believe that not Peter alone, but all the apostles who had followed the Redeemer in the regeneration, received the keys of the kingdom, and that by the keys, &c., we understand their apostolic authority, being endued, or inspired by the Holy Ghost to bind on the saints all that the laws of Christ require them to observe and practice, and to loose them from all other religious obligations of whatever name or pretence they may be. With this key they have in their Acts, and in their epistles to the churches opened the gates of Zion that all the righteous nation which keepeth the truth, may enter in; for God has given them a right to enter in through the gates into the city. And with that key they have locked the gates of Zion against all innovation in doctrine and order, leaving without the walls and gates, dogs, sorcerers, murderers and idolaters, and whosoever loveth and maketh a lie.

If our understanding of the subject be correct, no new laws or decisions can ever be required for the government of the church of God. No new doctrines, ordinances or rules, nor any amendment, abridgement, or modification of their decisions can ever be admitted. Heaven has registered and the immutable God has sanctioned the faith, and order of the gospel church as defined and enforced by the apostles; and none can be regarded as churches of our Lord Jesus Christ, which do not hold and walk in that faith and order, to the exclusion of every thing else.

*South Creek, Pa., April 26, 1848.*

**BROTHER BEEBE:**—You will highly gratify me if you will give your views on 1 Tim. vi. 15 & 16, more particularly the first line of verse 16, “Who only hath immortality,” it is said by some that this cannot be reconciled with the idea that mankind is in possession of something that is immortal. I have been a reader of the Signs for some time, and although I do not think it proper to trouble an editor often with such questions, yet I thought possibly you would gratify me this once, for I confess I am somewhat puzzled with this text or with the idea that it seems to contradict, one or the other; I want information.

May the Spirit of God lead us all in the way of truth, and teach us to “fear God and keep his commandments.”

Your unworthy brother,

D. R. MOORE.

#### REPLY.

The terms *Immortality* and *Eternal Life*, used in the scriptures, are in no case that we are aware of applied to express simply interminable existence. The state of those who die in their sins is expressed by terms of an opposite signification. The sovereign Judge has said, “They shall not see life.” In Revelation, xx. 11—15, it is thus written: “And I saw a great white throne, and him that sat on it; from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” From these passages with many more of the like import it will be seen that a state of endless suffering and under the wrath of God, does not constitute a state of immortality, in a scriptural sense; nor does a state of death imply annihilation, or cessation of existence. The passage of scripture proposed for consideration, cannot, therefore, if properly and scripturally defined, conflict with the doctrine so plainly taught in the Bible, that the wicked shall be turned into hell with all the nations that forget God, and that they shall there continue to endure the wrath of God forever & ever.

Christ, the blessed and only Potentate, the King of kings, and Lord of lords, is the Life of his people; he is the Resurrection and the Life; he that believeth on him, though he were dead, yet shall he live; and he that liveth and believeth on him shall never die. He is the second, or antitypical Adam, the Lord from heaven. Adam was made a living soul, but Christ a Quickening Spirit. Our natural life, as members of the human family, and our souls of interminable existence were given us in that Adam which was made a living soul, but immortality or eternal life was given to the sons of God in Jesus Christ, before the world began. Adam had no spiritual life or immortality for his posterity, but Christ is the Life and immortality of his people. He only has immortality, because he is the only begotten of the Father; and his saints are partakers of that immortality as the members of him; for they are the body, and the fulness of him. As the only begotten Son of God, all his members were begotten in him, so that they have neither life nor immortality out of him.

It is worthy of the grateful consideration of all the saints, that he who is the Head over all things to them, with whom they stand identified as his flesh and his bone is the only Potentate; that all power in heaven and in earth is in his hands, thrones and dominions are subject to him. He is not only above all in power to execute his sovereign pleasure and to give eternal life to as many as the Father has given him; but he dwelleth in light, which no man can approach; he is therefore as wise to purpose as he is omnipotent to execute. We might enlarge upon this subject; but having noticed the particular points on which our views were called for we leave the subject for the present.

#### CIRCULAR LETTER.

*The Baltimore Association of Old School Baptists, convened with the church at Black Rock, Md., May 18, 19, & 20, to the churches of which she is composed, greeting.*

Time like some mighty whirlpool will sooner or later engulf all that floats in its channel. Every returning period tells of many that have already been swallowed up, and we too are hastening to the vortex. But while upon the surface we would indulge another opportunity afforded us of communicating with those we love of the things that make for our peace, as children of the same family, and things whereby one may edify another. Considering the [to us] uncertainty and many changing scenes of time, the thousand allurements and great oppositions that are in the world, the wily arts of the Devil with his armed legions, the lust of our flesh with its propensity to evil, and above all the rapid strides and boasting threats of the man of sin, it is thought there is no subject we can contemplate with greater pleasure or profit than that of the *Reign of Christ*. He is that King that Isaiah said should reign in righteousness and whose princes should rule in judgment. The prophets universally ascribe sovereignty to God, and David says, Psa. lxi. 11, “God has spoken once; twice have I heard this, that power belongeth unto God.” Christ, not as the essential God, but as the head of his church and the executor of the Father’s will possesses a delegated power, conferred upon him for a special purpose and for a limited period, and the question as to how far that power extends or what it is able to effect, is one that forever separates between Christ and antichrist, or the children of God and the children of the Devil: the one believing it to be omnipotent the other that it is limited, the one, that he does his pleasure and none can let him; the other, that it is dependent for its execution upon the co-operation of his creatures; and while the saints are hailing him as King of kings and Lord of lords, and rejoicing that there is one possessed of all power that careth for them, the whole antichristian brood are very busy in taking care of their little idol, which they call Jesus, and transporting him from one country to another. Now, in all the little that we may write upon this important subject, we wish to take divine inspiration as our guide, and in order to render the subject intelligible, we will briefly consider it in three branches, viz.—Its extent, its nature and its duration. In considering first the extent of the reign of Christ, it is needful that we take into consideration the object for which it is conferred upon him, in order to ascertain how far it was needful that power should extend; that object is declared in scripture, and that by himself, to be that he should give eternal life to as many as the Father had given him. These are in the world, have to do with the things of the world, stand connected with the rest of mankind, and have a frail and evil nature in common with all the human family. It therefore became necessary that Christ, in order to secure to them eternal life, should have unreserved control over all things that stand in the least degree connected with them, as it is written, “As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.” John xvii. 2. Nor does he simply possess a power in earth and over flesh, but he informed his disciples after his resurrection from the dead that All power was given unto him in heaven and in earth, Matt. xxviii. 18; by which we may learn that the eternal power of the Godhead, and whatever power the Prophets and the Psalmist speak of as belonging to God is involved in the mediatorial reign of Christ. Old Testament scriptures are therefore as applicable to define the power of Christ as those of the new, for “it pleased the Father that in him should all fulness dwell.” It is not to be expected that we should find in the scriptures an express declaration that the power of Christ embraces this, that, and the other particular thing or occurrence; it is enough that we



find evidence of its extending to all things in all worlds. We have already shown that it embraces heaven and earth, as Peter says, angels and authorities and powers being made subject unto him. It now remains to show that it extends over hell and the power there. He is regarded by us as the mighty angel that John saw descend with a great chain, and lay hold of the dragon, and bind him a thousand years, and cast him into the bottomless pit, and shut him up. The apostles having fulfilled their mission and returned on a certain occasion said, Lord, even the devils are subject to us through thy name. This power is not only declared but acknowledged, for, said the devils to the seven sons of Sceva, Jesus we know, and Paul we know, but who are ye? We might here make a number of other quotations to the same import, but these are deemed sufficient. Here let us ask what comfort or enjoyment could christians feel in view of the storms and tempests that are howling around them, did they not know that in Jesus dwelt a power that rules the raging of the sea and stills its angry waves. What security could they feel in a world of opposition, did they not know that he made the wrath of man to praise him, and restrained the rest. In short what hope could they have of final blessedness, but in the belief that Jesus holds the keys of hell and death, controls all the angry passions of their natures, and every being, every thing, and every act; whether standing in opposition, or needful to be employed for their comfort. So they can unite their voices with, and make up that great multitude, many waters and mighty thunders spoken of in the book of Revelation, saying, Alleluia, for the Lord God omnipotent reigneth. He reigns over Heaven, earth, and hell. The winds and the seas obey him. The sparrows in their flight are moved and directed by his care, and not one of the countless hairs that deck our heads can fall or remain unmoved but by his government. His is a power to wound and a power to heal, a power to kill and a power to make alive, this is the King that saves his subjects and destroys their foes.

In the second place we are to consider the nature or character of this reign, and wish it borne in mind that there is no reign but his, for the kingdoms of this world are become "the kingdoms of our Lord and his Christ," and Solomon says, Proverbs viii.; "By me kings reign and princes decree justice. By me princes rule and nobles, even all the judges of the earth." It is also written in the New Testament, There is no power but of God. The powers that be, are ordained of God. We wish it also borne in mind that he reigns for the exclusive good of his people, his chosen. Isaiah has characterized his reign as a reign in righteousness. Whether we consider him, then, as dethroning kings, or exalting to sceptres base and blood thirsty tyrants; whether as sending wars with all the evils that follow in their train, or causing the clarion of peace and good will to men to be blown, still his reign is in righteousness, because so it seems good in his sight. Righteous art thou, O Lord, and upright are thy judgments, Psalms cxix. 137. He governs the world by a power which they neither see nor acknowledge, and to describe it fully, would be beyond the capacity of angels. It is to his reign in Zion, where his power is both felt and acknowledged, that we would confine ourselves in treating upon this branch of our subject. It is there that he has laws, or more properly, a law, which is unchanging as his own eternal throne, and extends to all the subjects of his kingdom in all time and eternity too. It needs no fire and fagot, no sword or bayonet to enforce it; it exerts no tyrannical influence, holds to view no terrors; promises no rewards. It is not recorded upon tables of stone

or pieces of parchment, and deposited in the archives of some mouldering edifice; nor is it subject to abrogation or amendment like the laws of men. This law is the law of love. The promptings of this law are recorded in the New Testament; but let this be obliterated, let bonfires be lighted up with the pages of scripture, still the law is in their hearts and will teach them the way that they should go. Whilst then in the precepts and commandments of the New Testament, we have a transcript of the mind and will of God, they furnish us also with an expression of christian desire. They delight to do the will of God; a service called forth by any other law, either looks for a reward or dreads punishment; but this is all performed for the sake of him who hath loved them and given himself for them. If a man preaches truth and does not love it, he is no better off than if he had preached error, and he that practices morality and loves iniquity, is no better off than if he practiced iniquity. Self love has a governing influence over us in nature; but here "the love of Christ constraineth us." But whence this love? Paul in his letter to the Romans informs us that it is shed abroad in our hearts by the Holy Ghost. So that, as Solomon says, If a man should give all the substance of his house for love, it would be utterly contemned. As it exists independent of the creature, so it operates independent of his mind and will. It extends to all the family of God and no further. It is therefore no marvel that christians cannot love those that give no evidence that they love God. But we now pass to the consideration of the third and last branch of our subject, which is, the duration of this reign. While we are utterly unable to find any limit to the extent of his reign, the scriptures justify us in fixing a period to its duration and this is no other than the full completion of all that work for which his power was conferred upon him. Viewing him as Jehovah the scriptures speak of him as reigning for ever and ever, but in his mediatorial character they figuratively speak of him as reigning a thousand years. When that thousand years shall expire no man can tell; but certain it is that he must reign till he hath put all enemies under his feet. The last enemy to be destroyed is death. When he shall have called up the slumbering bodies of his saints from their graves, and thus taken the prey from the mighty, then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power, See 1 Cor. xv. 24; and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all; verse 28. And now brethren, may we not rejoice in the universal power of Christ, since being controlled by his power no weapon that is formed against us shall prosper and every tongue that shall rise up in judgment against us we shall condemn. May we not confidently look for the complete glorification of all the election of grace since it is his will that they may behold his glory, and all power is his to execute that will. May we not rejoice in the nature of his reign, since, all his works being done in righteousness, all things work together for good to them that love God and are the called according to his purpose. Being by the law of love, we have nothing to dread from our many short comings and repeated wanderings; he heals our backslidings and loves us freely. He holds no threatening judgments over us; nor spurns us from his face.

"The poorer the wretch the welcomer here."

Lastly, may we not rejoice in the termination of that reign, since with its end will be the eternal overthrow of the kingdom of antichrist, the complete destruction of all enemies including the last

which is death, and raising up of his church, both soul and body, to dwell with him in bliss forever. Finally, brethren, farewell; the grace of our Lord Jesus Christ be with you all. Amen.

SAMUEL TROTT, Mod.

JOSEPH G. DANCE, Clerk.

## OBITUARY.

Whitefield, Me., April 18, 1848.

BROTHER BEEBE:—It has become my painful duty to inform you of the death of our venerable and highly esteemed brother, ELDER JOSEPH BAILEY of Whitefield, Lincoln county, Maine; he died on Tuesday, March 21st, 1848, aged 81 years, seven months and eleven days.

He was born at Newbury, Mass., August 10th, 1766, and with his father removed to Whitefield when but 4 years of age. Whitefield was then a plantation called Balls-town. He became manifestly a subject of grace in the year 1792, being then 26 years old, and united with the Baptist church in that place. That church was the first of the order organized in all that region of country lying between the Kennebec River and Thomaston. It was organized in 1789, by Elder Job Macomber, then pastor of the church at Bowdoinham. Brother Bailey began to preach, November, 1794, was licensed June 10, 1795, and ordained June 20, 1796, and remained until the day of his death, a consistent and devoted member of that church. Although he held the pastoral charge of the Whitefield church, he extended his ministerial labors into many of the surrounding towns, and was permitted to witness many precious revivals, at which very many gave evidence that they were born of God, and were the constituents in the organization of a great number of churches throughout that vicinity, nearly all of which received at their organization, some members from the Whitefield church. The labors of our departed brother were indefatigable, and the glory of God seemed at all times to be his aim; and his constant and confidential reliance was on his heavenly Master. Trusting alone in God, he went forth preaching the gospel of God, his Savior, fearless of consequences, and like Paul, determined to know nothing save Jesus Christ, and him crucified; neither frowns nor flatteries could move him from his steadfastness in the simplicity of the gospel, or the path of his duty.

And when the innovations and corruptions of New Schoolism were introduced among the Baptists, and many departed from the truth, in this eastern country, his voice was raised to warn the churches of the consequences, he confidently predicted that they would ultimately cause a division of the denomination, and amidst all these conflicts and sore trials he stood firm and unshaken, contending earnestly for the faith once delivered to the saints, as one that was set for the defence of the truth. He was a stranger to the spirit of compromise, so far as related to the things of God. He maintained his stand until the church of which he had been so long the pastor, was rent asunder, a part went down with the popular current of human inventions, and were sustained by the associations which had departed widely from the truth. After two or three years extreme trials and afflictions, he, with some forty or fifty brethren, renounced all fellowship for the popular multitude in the year 1830, and took a decided stand, in maintaining apostolic doctrine and order; assuming the name of Old School Baptists. From that time they bore all the reproach that envy and malice could heap on them, not knowing, at that time, that there were any others on the same ground in the United States.

I have given you a general, though a brief sketch of the character and history of our highly esteemed pastor and lamented brother. As a husband and father, he was affectionate and kind; as a neighbor, friendly and respected; as a minister of Jesus, he was faithful until death; so much so that his candor gained him the respect of even those who did not relish his views of the doctrine of the cross. He has left a widowed companion and children, who, with a large circle of relatives and friends, mourn their loss. His funeral was on Friday, March 24, at which a discourse was preached to a large and attentive audience, founded on Rev. xiv. 13, "Write, Blessed are the dead that die in the Lord."

You will see by the dates given, that brother B. was a public professor of religion 56 years, a preacher 53 years, and pastor of Whitefield church 52 years.

Yours as ever, DANIEL WHITEHOUSE.

Thompson, N. Y., Oct. 1847.

BROTHER BEEBE:—You are requested to publish the following obituary.

AARON CLARK, a beloved disciple, and a brother in the little church at Thompson, died in the town of Deer-park, in the county of Orange, on the 22d day of May, 1847, aged 25 years, 8 months and 7 days. He lived respected, and died lamented. His home was in this town with his widowed mother, several sisters, and a younger brother, whom he assisted in obtaining subsistence. They

were located in a rugged wilderness, and it required great exertion to obtain the necessities of life. He, being resolute, probably somewhat impaired his health. He went to the town of Deepark in the hope of being able to aid the family more than he could at home; but there he was taken sick, and his mother went down and took care of him until he died. She then returned, broken down with toil and want of natural rest, where she had been among strangers, in a cold dwelling place, and some unkind treatment from an unfeeling world which was calculated to try the stoutest heart; her health gone, she wasted under distressing illness, until the 16th of July last, when she died aged 52 years.

I visited her in her sickness, and thought her patience had its perfect work. If she is not with her Lord and Savior, I would ask every one that knew her to read the question recorded, Matthew xix. 25. Thus they rest from their labors, and their works do follow them.

The surviving children are a pattern of submission to the divine will, under the bereaving stroke of His hand.—The younger brother was also sick, and nigh unto death, when his mother and brother died; but the Lord raised him up again, having more work for him to do on earth.—Two of the sisters were also very sick, but both have recovered. Their neighbors and acquaintance visited them in their afflictions and put forth the helping hand, in a manner worthy of imitation, and that will not be soon forgotten.

Sister MARY CLARK, was baptized when about 18 years of age; she was a sound and substantial Old School Baptist, and showed her faith by her works, unto her last breath.

Brother Aaron Clark, was baptized in the year 1845, and grew fast and ripened quickly, and is now gathered home. His memory is dear to us.

H. HAIT.

The verses written on the deaths of brother and sister Clark, are omitted for want of room.

From the Lafayette, (La.) Courier.

DIED, on Tuesday last, Mrs FLORA JANE, wife of Doct. LOYAL FAIRMAN, of this city.

A gloom of sorrow is spread over our whole community by the sudden death of Mrs. FAIRMAN. She was beloved and respected by all who knew her, and her loss is a public bereavement. She was a poetess of the first order of talent, and her gifted pen has oft served to enliven our readers in the moment of leisure, and comfort the afflicted in the hour of trial. As a wife, mother, and friend, her virtues were above price. Of her it might be said that

"None knew her but to love her,  
None named her but to praise."

We deeply sympathize with her relatives and friends in their heavy affliction.

Mrs Fairman's maiden name was, Flora Jane Bryce, daughter of Elder John Bryce, formerly pastor of the Baptist church in Richmond, Va.—Died also at the same time, [April 11,] an infant son; and, on the 24th day of the same month, SOPHIA FAIRMAN, aged 2 years and 5 months. Both mother and daughter died of Erysipelas.—Ed.

#### REMOVAL OF OUR OFFICE.

Having changed our location from New Vernon to South Middletown, our correspondents are requested to address their communications hereafter to us at "SOUTH MIDDLETOWN, ORANGE CO., N. Y."

South Middletown is situated about six miles south-east of New Vernon, and immediately on the line of the New York and Erie Rail Road, where our facilities for correspondence by mail will be greatly improved, as the mails from all parts of the United States arrive and depart daily. We are still within a convenient distance to continue our relation with the New Vernon and Wallkill churches.

Our new arrangement will require us to resign the office of Post Master; and of course the frank-

ing privilege, which, to a limited extent, we have enjoyed, will be discontinued; all communications must therefore come to us POST PAID. Communications to William L. Beebe, for "FREEDOM'S GUARD" should also be addressed to South Middletown.

REMOVAL.—Br. Wm. M. Morrow, one of our agents in Iowa, having removed from Mt. Pleasant, desires his correspondents to address him, at "Big Grove, Mahaska Co., Iowa."

#### ASSOCIATIONAL MEETINGS.

BROTHER BEEBE: I take this opportunity to inform you that the Association \* meets at South Dansville, Steuben co., on Saturday before the second Sunday in July.

Brethren from a distance are invited to call on brothers Thomas and Nathaniel Brayton. JOHN GRAVES, Wellsville, April 27, 1848.

\* We presume the Allegany Association is intended.—Ed. Will you please to notice that the Chemung Association will hold their meeting with the church in Columbia and Wells, at Elder Joseph Beeman's, Bradford county, Pa., on Wednesday and Thursday preceding the fourth Sunday in June next.

HENRY ROWLAND,  
Corresponding Secretary.

Milan, Bradford Co., Pa., May 1, 1848.  
A general attendance of the Old School brethren is confidently expected at all the above meetings.

#### OLD SCHOOL MEETING.

BROTHER BEEBE:—Please give notice that the Annual Meeting of the Old School Baptists of Northern Pennsylvania will be held, by divine permission, on the third Sunday in June, 1848, and Saturday preceding, with the church in Abington, Luzerne co., Pa. Old School Baptists generally, are affectionately invited to attend. We particularly desire brethren in the ministry to attend with us; for we are destitute of those who labor in word and doctrine, while popular anti-christ reigns around us on high places.

CLARK NORTHRUP.

#### RECEIPTS.

NEW YORK.—R. Hewett \$1; Martin Chris John 5; E. Nelson 1; M. A. Horton 2; Wm. W. Brown 2; Mrs. A. Warner 1; John Gilmore, for P. B. Johnson 1; E. M. Bradner 1.	\$14 00
MAINE.—Luther Wade 1; Eld. John A. Badger 1.	2 00
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OHIO.—R. Revenaugh 1; Eld. Titus Bishop 2; Eld. S. Craig 1; D. Kellerman 2.	6 00
KENTUCKY.—George King 2; Jas. G. Duval 2; Jas. Gough 1.	5 00
GEORGIA.—A. Myhand 1; Eld. A. Belcher 5; Eld. G. W. Lowry 1; J. M. Holly 3.	10 00
PENN.—Wm. H. Crawford 4 50 Chs. Kibby 3; John Towressey 1; Eld. H. Rowland 2 B. Vanhorn 5. Eld. E. Getchell 1. Ellener Levering 1. C. Mesimer 1. J. W. Dance 1. Tho. Barton 12. Mrs. A. G. Warner 1. J. C. Powley 1.	33 50
VIRGINIA.—Joseph Grimes 6 S. S. Hillsman 4. Eld. G. L. Elgin 3. Eld. S. Trott 3. Eld. J. Furr 2. Sidney Williams 1. A. R. Barbee 1. Capt. J. Eubank 3. Eld. R. C. Leachman 17. Eld. J. G. Woodfin (for Signs) 7. Levi Hess 1. Geo. Gist 5.	53 00
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DIST. COL.—Mrs. Julia Howerson 1. J. B. Bryan 1.	2 00
INDIANA.—Eld. J. F. Johnson 5. Eld. J. W. Thomas for Eld. J. Harlan 1. Dr. L. Fairman 2.	8 00
MISSOURI.—B. Bailey 1. John Peal 1.	2 00
TENNESSEE.—Peter C. Buck 5. Elder J. Cox 5. Eld. P. Culp 1.	11 00
Wm. M. Morrow Iowa 1. Elder A. B. Goldsmith Ct 1. Mrs. Roberson N. J. 1.	3 00
Total	\$205 50

TO NEW SUBSCRIBERS.—Our 3d and 4th numbers of the current volume are exhausted: those who desire it can still be supplied with the back numbers, except those.

NEW AGENTS.—Eld. John Richards. Grant Co., Ia. Eld. George W. Lowry, DeKalb Co., Ga.

#### LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., JUNE 15, 1848.

NO. 12.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist* cause, is published on or about the first and fifteenth of each month, by

**Gilbert Beebe, Editor.**

*To whom all communications must be addressed.*

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☞ All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

Dear brethren and sisters scattered abroad, through Indiana, Ohio, Kentucky, and elsewhere:—I am now in the office of the *Signs*, So. Middletown, Orange County, New York, and as many of you have requested me to write to you on my journey, I have taken this method to write to you all at once. God has blessed both my wife and myself with good health, and a pleasant journey ever since we left home. I have met many of our heavenly Father's children from different parts, viz:—Virginia, Pennsylvania, Maryland, Delaware, New Jersey, New York, Maine, &c., and at the four associations which I have attended, viz—Baltimore, Delaware, Delaware River, and Warwick, I have heard fifteen different preachers, and not one discordant note has ever jarred upon the tune of salvation by grace. Jesus Christ and him crucified has been the theme, and no one has seemed to have any other object in view but to glorify God, exalt his Son, and feed the lambs and sheep of his fold, and to stop the mouths of gainsayers. I have been received with marked attention and christian friendship at every place I have visited. Their open freedom, plain manners, and warm hearted friendship has made me feel perfectly at home, although among a people I never had seen before, and to add to all the above, not the least of my comforts sprung from the cordial, and even joyful manner in which the gospel was received, and the plainness with which it was preached and defended by all that I have heard. I have been often led to believe that I viewed a full verification of the saying, "Thy children shall all be taught of the Lord, and great shall be the peace of thy children."—It may surely be emphatically said that we of the West, and these of the East, have been called in one hope of our calling, one Lord, one faith, and one baptism; hence we all speak and mind the same things. This is to me not only pleasing, but very strengthening. I have been long con-

vinced that the world and the church, are both preparing, through a train of well laid providences, for some great event, and I have believed that event will be a severe trial of the faith and patience of the people of God; and I think it is obvious that the many factious parties, which from time to time are going off to form another sect, to oppose and persecute the church of Christ and try the faith of the saints, are answering two great ends; one is to cleanse the church of unsound, unruly, and unworthy members; and also to rouse up a spirit of enquiry into truth, a close searching of the scriptures and self examination in every christian. In this way the enemy is becoming formidable for numbers, diversified in appearance, to suit the different notions of the carnal mind, and aspiring and vain enough to court the applause of the world, and so both their numbers and splendor will continue to increase, and their doctrine of human powers, means, agency, and importance on the one hand, and the subordination of God, as being dependent on their will and compliance, all engender in the mind a more fiery and malignant spirit of manifest hatred against the church and people of God. But on the other hand the truly regenerated child of God knows in whom he has believed; as these deceivers now preach, he knows with what awful forebodings he resorted to all these refuges and tried these means, until black despair surrounded him, and all these inventions left him, naked and exposed. Nothing could now relieve him, nothing now could give him one ray of hope but the sovereign mercy and grace of a sovereign God. He can never forget how full—how free—how sovereign and how sufficient the Savior then appeared, when his righteousness, his self, his official performances—his cleansing blood, and pardoning mercy poured a stream of consolation into the breaking heart and caused it to rejoice in God its Savior, with joy unspeakable and full of glory. The remembrance of these things is so deeply engraved on the tables of the new heart of flesh that it cannot be forgotten. Being born of the Spirit, they are spirit, and can henceforth receive the things of the Spirit. They are spiritually minded, and of course they are led by the Spirit, and by the Spirit it can say that Jesus is the Christ. In this way they are taught of God and come from all other hope to Christ, and so walk in the truth. Every trial they pass through, and every comfort they enjoy, serves but the more to drive them off from all confidence in self, and to establish them in their faith and reliance on Christ. The frequent departures from the truth by many of those we

have esteemed as leaders, causes them to examine themselves, and feel as though the solemn question was fresh put to them, "Will ye also go away?" but they have no one to go to, for they have long since tried all others and must still reply, "Thou hast the words of eternal life." Thus the church is not only cleansed of its unsound members but its living members are cleansed of their unsound notions, as the dross and tin, and from the many trials they have to endure, together with their experience, a confidence and fellowship for each other grows up, and from the reproaches of the wicked, and the persecution of these factions and apostates, they are inured to hard trials, and are drawn close to each other in love and union, and so are being prepared to endure the more severe trials which the signs of the times plainly indicate are coming upon them.

Now dear brethren, although I am far from you in body, yet I am present with you in spirit beholding your order, and the steadfastness of your faith in Christ. Stand fast, my dearly beloved, love one another, not in word only, but in deed and in truth. Love is of God; God loves his people, and when we love them, we have the assurance that we love what God loves, and this proves that we are of God, for God is love, and he that loveth is born of God. If ye love him, keep his commandments. I know your trials are great and many, the world, the devil, and false religionists without are encamped around you, and the law in your members, the evil propensities of the flesh, and the body of death and sin that dwells in you, often cause you to cry out, Oh! wretched man that I am; but trust the promises of your Lord, live looking to Jesus, remember salvation is by grace, and this grace is sufficient for you. If God be for you, who can be against you.

Now dear brethren and sisters, I hope to have a prosperous journey to you by the will of God. Pray for us, and give our love to all the saints with you.

WILSON THOMPSON.

For the Signs of the Times.

Chambers Co., Ala., May 23, 1848.

BR. BEEBE:—Notwithstanding I have so recently written to you and the dear saints of God who are readers of the *Signs*, I again avail myself of this opportunity, especially as I have the name of another paying subscriber for the *Signs*, to forward to you.

As a medium of Christian correspondence, I highly esteem the *Signs* and *Monitor*, through which I can hear from those who believe and



know the truth, and whom I trust I love for the truth's sake, which is in them, who write and communicate through your paper that I have never seen in the flesh, and some of them are fully a thousand miles from me, yet they very often speak of the same conflicts, the same comforts and joys which I also know by experience that I have passed through. The children of God are one, their Lord is one, their Teacher is one, all being taught of God, and "Every man therefore, says *Jesus*, that hath heard and hath learned of the Father, cometh unto me," John vi. 45. Being taught therefore by the same Spirit, they have the same spirit of faith, and worship, and serve God in "newness of spirit and not in the oldness of the letter." If their faith was only in *letter*, then it might be learned from books or by mere human tuition, but inasmuch as it is a fruit of the Spirit, and a spiritual substance, it must be, and is, the gift of God, and Jesus Christ is the author and finisher of it. We are sometimes told that faith is the act of the creature, but if so, how could it be said that Jesus is the author and finisher of it. If faith is the act of the creature, then are we justified by our own acts, for the Apostle says "being justified by faith, we have peace with God through our Lord Jesus Christ." Instead of being justified by our acting faith we read that *by Christ* "all that believe are justified from all things from which they could not be justified by the law of Moses." Acts xiii. 39. We learn also that God bore witness to the Gentiles, giving them the Holy Ghost, "purifying their hearts by faith." Acts xv. 6. Now how it could be that God purifies the heart by faith, and then *that* faith be our own act, is very difficult for me to conceive. Not only is this the testimony of the scriptures of truth in relation to "the faith of God's elect" but it also agrees with the experience of every heaven born soul.

I do not believe in any new revelations of God's will or of the plan of salvation more than is already revealed in the Scriptures of truth. These revelations I think were completed in the apostolic day and were written for our learning and consequently every exercise of the children of God exactly agrees with what was revealed to the holy apostles and prophets, and the apostle Peter said that he wrote to those who had "obtained like precious faith with us, through the righteousness of God, and our Savior Jesus Christ." Then of course his epistle could not apply to those who had not obtained a "like precious faith," in the same way and through the same medium. God is the same God now he ever was. He has not changed, Jesus Christ, the anointed Savior, is yet the same, neither is there salvation in any other; the gospel of Christ is yet the same as it was in the days of the apostles. Human nature is the same, man by nature is yet dead in trespasses and in sins, consequently the method by which sinners anciently were made to know God and Jesus Christ whom he hath sent, is precisely the same as it was eighteen hundred years ago. Without hearing and learning of the Father we will never come to Jesus Christ nor have any knowledge of him as a

full and complete Savior to us; though we may learn from the *letter* of the scriptures that there is such a character as Christ spoken of, as the only Savior of sinners, yet this knowledge is only *historical* and does not constitute saving faith in Christ. "He that believeth on the Son of God hath the witness in himself;" 1 John v. 10. Whosoever lacks this witness within him cannot be exercised by that faith which is God's gift, and which works by love. When Christ preached his own blessed gospel and healed all that were sick, the views and opinions of men, even of the wise and great, were various, yet I suppose they were the best views they could have in relation to Christ, unaided by the immediate teachings of God's Spirit in opening the blinded eyes of their dark understandings. Some said he was Elias, some thought him to be Jeromias or one of the old prophets; yet their *thinking so* did not make it true. And king Herod, being more positive than some others, said, "It is John the Baptist, whom I beheaded, risen from the dead." So it seems they could come to almost any conclusion but the correct one, from the very fact that the one thing needful was wanting. Now it must be admitted that so far as the means of acquiring correct information from reading books, &c., was concerned, king Herod must have had superior advantages to those of poor, unlearned fishermen, and yet says one of those fishermen, and he spake the language of all of them, "We believe and are sure, that *thou art the Christ*, the Son of the living God." But how did Peter come to know any better than others; by nature he was the same as others, and his natural qualifications had not certainly been equal to those of a lawyer or doctor. Hear the answer of Christ. "Flesh and blood hath not revealed it unto thee, but *my Father which is in heaven*." Here then is one who believed and who had the witness in him, obtained by immediate revelation from God, and he wrote afterwards to those who had obtained a like precious faith in the very same way. Those who have a *faith* which is their own act are certainly not addressed by the Apostle when he speaks of believers in Christ, and of those who are kept by the *power of God through faith*. I remember a time full well that I could not believe that I had any interest in the merits of Jesus; and why could I not believe? why, simply for the want of testimony, and because I felt an abundance of testimony to the contrary; knowing that I was a sinner against God and that *our God is a consuming fire*, I felt his fiery wrath and indignation against me a poor helpless and lost sinner, and every thing that I could do appeared to augment my punishment; and as a guilty culprit I stood before the God of heaven and earth, naked and exposed to his wrath, and I was made to hear his awful voice, "*Be still and know that I am God*." Psal. xvi. 10. Could I then have believed and, by a vigorous and powerful effort, (as is sometimes said,) have burst the bands of unbelief I would have done so; but, blessed be God, when I did believe, it was "According to the working of *His mighty power* which he wrought in

Christ when he raised him from the dead." Eph. i. 20. My sheet is full, I could write much more upon this very important subject: what I have written is like myself—very imperfect, yet those scriptures brought forward I know will stand.

Brother Beebe, I should have been glad if in your reply to sister Smith, in No. 9, you had extended your remarks to the 17th & 18th verses—"These signs shall follow," &c. Mark xvi.

WM. M. MITCHELL.

Bradford Co., Pa., Feb., 1848.

DEAR BROTHER BEEBE:—Although I am not a subscriber to your paper at present, yet I have the privilege of reading it, and I want to bear my humble testimony to its worth, for I have often been edified and instructed by its contents, to me it is a precious epistle of love coming as it does laden with the fruits of the Spirit, for all that are taught by the Spirit of Christ, must speak the same language. It is 17 years since I think the Lord taught me that I had sinned against his holy law, therefore I was justly condemned; deeply was I made to drink of the wormwood and the gall; days and weeks did I go mourning my lost and ruined state. I could see no way whereby God could be just and justify such a wretch as I saw myself to be, often was I afraid the earth would open and swallow me up, and I should go down to hell, with all the nations that forget God; but blessed be the name of the Lord, he did not leave me to perish in my sins, but taught me that he had provided a way whereby he could be just, and the justifier of every one that believeth in Jesus. I cannot tell, as the most of God's people do, the exact time when Jesus revealed himself unto me as my Savior. But my burden of guilt was removed from me. I tried hard to get it back again, but I have never found it from that day to this, it was sometime before I could believe that I had met with a change of heart, but the Lord strengthened me from day to day to believe in his name, and I felt a love for the people of God that I never felt before, I now loved the things that I once hated, and hated the things that I once loved; I was constrained to go to the church and tell them what I thought the Lord had done for my soul; I went, was received, and baptized by Eld. H. West on the 10th day of April, 1831; then I thought my troubles were all over, that I should sail on a smooth sea to the haven of eternal rest, but Oh! how I was mistaken! for I soon found that there was a law in my members warring against the law of my mind, bringing me into captivity to the law of sin and death; for when I would do good evil was present with me; and the longer I live the more I see of the corruption of my heart, which is deceitful above all things, and desperately wicked; who can know it? Sometimes I think I feel to rejoice that the foundation of God standeth sure having this seal the Lord knoweth them that are his, and he will gather in his own elect from the four winds under heaven, in his own time and way, for he will work, and none can let or hinder; I think I have great reason to praise and adore



the name of our God, because he hath not suffered me to go with the aliens, although at one time my feet had well nigh slipped and that because of the flesh, but blessed be the Lord, he brought me back with deep repentance and humbleness of soul, and gave me an undoubted evidence that the Old School Baptists were the people of his choice; therefore they were my people, my friends and my kindred, and I hope to ever live with them in the mansions of eternal bliss. When they shall sing the song of redeeming love, and dying grace, around the throne of God and the Lamb, that I may join with sweet accord, is my prayer.

Brother Beebe, we would be very much gratified to see you again in our section of country, and hear you preach the everlasting gospel of Christ. I do hope the Lord will put it into your heart to come this way.—I should be much pleased to hear from sister Jewett again through the Signs.

I will come to a close by subscribing myself your unworthy sister in the bonds of the everlasting gospel.

ABIGAIL DODGE.

For the Signs of the Times.

Lebanon, Warren Co., O., May 26, 1848.

BROTHER BEEBE:—The day in which we live, is said to be a dark and cold day in matters pertaining to the church of God. And as proof of it, we are referred to the carelessness and indifference of many persons about the subject of religion. It is true, that there are some who once appeared to be foremost in things connected with the welfare of Zion, that are seldom seen now at any of her solemn assemblies; they are actively engaged in the things of this sin disordered world, and appear to be almost buried beneath its rubbish. But, while such is the state of some, on the other hand there are others, who a few years ago, (notwithstanding they had a name in the church,) appeared to be almost asleep, that have lately been aroused from their stupor of mind, and the religion of Jesus now appears to be their theme. O! it is pleasing to see these heavenly plants reviving beneath the genial rays of the bright Sun of righteousness, and as weeks and months are revolving, and hoary hairs are adorning their temples, to see them growing more and more devoted to the things of the kingdom of our exalted Lord. "Every plant, which my heavenly Father hath not planted, shall be rooted up," said the Lord Jesus. The winters of Zion, will palsy every nerve of Mr. Self Will; and the fires of persecution and temptation that Zion's children have to pass through, will burn up all his fleshly zeal, and leave him to return to his wallowing in the mire.

"When any turn from Zion's ways,  
[Alas! what numbers do!]  
Methinks I hear my Savior say,  
Wilt thou forsake me too?"

But, while the "furnace of affliction," and the "day of adversity" consumes and destroys the religion of the flesh, they only serve to make heaven's religion shine more resplendent, and they who possess it, to become more dead to the things

of this life, and more alive to God. O! ye tempest tossed heirs of God, I know you can adopt the language of the man after God's own heart, and say—"It is good for me to be afflicted." Yes, afflictions bring us to the feet of Jesus; they fill our hearts with thoughts of his great name, and our tongues with his praise; and by this course of instruction, God makes us useful in Zion, and we are enabled to comfort others with the same comfort wherewith we ourselves are comforted of God. Were it not for the afflictions and the troubles that the Redeemer's children pass through, they would not, and could not, write and speak of His power to save, in the feeling and experimental manner in which they do. Witness the letter of sister Jewett in the first of this month's Signs, and brother Johnson's in the last. But, we need thank, neither sister Jewett, nor brother Johnson for their letters, (and I am sure they do not wish us to) for the Lord had said—"They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." In reading the letters referred to, my soul seemed to catch a heavenly gale, I could say—"The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down. The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord."

So I conclude, my brother, that the dark day is passing away; that God is polishing the imperishable things of Zion, reviving the plants of grace, so that they are being "Rooted and built up in Him," while at the same time He is turning upside down the plants of nature. Soon shall Zion's children be enabled to discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

I remain your brother, unworthy as ever,  
SAMUEL WILLIAMS.

For the Signs of the Times.

Kingwood, N. J., May 20, 1848.

BROTHER BEEBE:—After long hesitation, I have taken my pen to address you once more.—Had I any hopes of conveying that satisfaction to others which I have myself received from them my task would be agreeable, and I would feel an assurance that my time was not spent in vain. But as it is, I commence this communication with much reluctance. The subject has been already proposed, that of experience. But far be it from me, if I attempt to relate any of my exercises, to set them up as a genuine christian experience or as a standard for others; neither is it my design to endeavor to bring myself into notice thereby. A few have written and published an account of the goodness of the Lord, and such communications are always well received, and it would probably be well if many others, who have been enabled to trust in the Lord and rejoice in his salvation would give us some account of the way in which he has made himself known to them. Perhaps the great

part that is published of christian experience is rather extraordinary cases, in which the hand of the Lord has been more clearly manifested, the evidences brighter and fuller, convictions more severe, and deliverance more sudden and striking than what a large portion of those who love the truth ever realize: I feel inclined to think that it is so. Many who prize the cause of their Master and the society of his people seem to think they have little or no experience, and show a backwardness to converse much on the subject, much less to publish any account of it. But is this right? ought we not rather to be satisfied with, and rejoice in such evidences as he has been pleased to give us? for if it is a work of grace at all, and according to the teaching of the Spirit of truth, it is right, and in accordance with the divine mind. I think on this subject that ministers have sometimes assumed unwarrantable ground; that while fashionable teachers of our day have explained christian experience nearly or quite all away; and made it to consist only in a change of conduct, they have undertaken to set up a standard which the word does not authorize. The sacred Volume has given us a brief relation of a few instances, but has laid down no particular standard, and when the preacher takes such a case as St. Paul's, and insists on the necessity of experience being like his, or that the individual be able to tell the time and circumstances of a sudden and unexpected deliverance from guilt and condemnation, I think the word will not bear him out in it. Such a course has a tendency to keep back those who need encouragement, and to cause them to look for and expect more and brighter evidences than it has pleased the Lord to give them. Is it not enough to know that they are taught of the Lord, and that he has led them by a way that they knew not, and into paths that they had not known?

It becomes a matter of the first importance to every individual to know for themselves whether they are the subjects of a work of grace or not; and as I have had difficulties of this nature to contend with myself, and as it is the weak that need encouragement and not the strong; I have thought proper to make the above remarks by way of introduction.

Having experienced but little myself, and having to be satisfied with that little, though it was contrary to my wishes and expectations, to the weak little ones of the flock, whoever and wherever you are, I will offer the following relation, and compare exercises with you, trusting that through the blessing of the Head of the church it may tend to our mutual edification and profit.

I was born of pious parents, and early received what is termed religious instruction. The lives and conversation of my parents were such as to inspire me with respect and love to the principles and doctrine of the christian religion. I loved the society of religious people, and listened with delight to their conversation, even from early childhood. But there was something in the profession of religion that was offensive; there was a cross in it that I did not relish nor feel disposed to take

up. A resolution was formed therefore to live a moral upright life, (or religious life shall I say?) but avoid public profession. Shortly after this, while attending divine worship, I heard the preacher mark out such a character as I had assumed for myself, and declare such belonged either to one side or the other, that there was no middle ground, and as a test, he directed us to go on in sin, to take our fill of iniquity; and if we could not do that, he said we were on the Lord's side. But as Bunyan has it, I was unwilling to do the first, and unable to do the second: or at least my own conscience reversed his decision; and placed me on the other side. Although this incident caused a deep and lasting impression upon my mind, yet I have thought since that my former resolution continued to influence my conduct. After some few years, though while I was yet a child, I was tempted to question the first principles and ground work of all religion, viz. The truth of divine revelation or the existence of a divine author. Every thing was involved in doubt, I scarcely knew whether I believed my own existence. From where these suggestions came I am unable to say, but they came upon me like an overwhelming flood: I was engulfed in them and carried away captive. At this time I did not know that any other person living had ever had such a thought, neither had I ever read a word of the kind in books. I felt afraid to open my mind to any person on the subject lest it should involve them in the same doubt and perplexity. I did not relish these ideas, and I am certain that I never sought them, yet they seemed to be forced upon me, and the suggestion would come, "If you cannot prove the existence of a Supreme Being, why then it is false; the scriptures are probably the work of some ecclesiastical council or other, and have been supported by superstition," and "separate from the scriptures, what evidence have you of the existence of such a Creator as they set forth, or of an immortal spirit in man that will never cease to exist?" I cannot tell whether I received such sentiments or no. I knew not what I believed or what I did not. But my mind was filled and overrun with such ideas, that it was all deception and delusion, and the work of designing men; and though I contended against them, and eagerly sought evidence against them, yet for a period of some years I was thus in the power of the enemy, my mind bewildered, and my peace destroyed without the least relief. No evidence that I could get hold of was of any avail; every resource failed me; all was worse than Egyptian darkness; and the privilege that the believer enjoys of going to the Strong for strength, and casting their care and their complaints upon him who careth for them, and who was tempted in all points like as we are, was denied. Suffice it to say for the present, that however it may be with others, these suggestions were distressing to me, but the time of release at length drew near; and if I cannot tell you the source of my temptations, I think I can tell you from whence came deliverance.

*To be continued.*

E. RITTENHOUSE.

For the Signs of the Times.

Fayette Co., Ten., May 3, 1848.

DEAR BROTHER BEEBE:—Having to remit, I feel inclined to say some things to you, and to the brethren and sisters scattered throughout the circulation of the "Signs and Monitor;" many of whom I doubt not are experiencing the reality of the prophet's prediction, when a famine should ensue, not a famine for the want of bread or water, but of hearing the word of the Lord; the church at Thessalonica was exhorted by the apostle to despise not prophesyings, prove all things, and hold fast that which is good. And as there have been false prophets perhaps in every age as well as true, then there was a time when a false prophet called Hananiah who prophesied that in a short time, perhaps two years, the Lord would restore the captives of Judah with the vessels of the Lord's house, that had been carried into captivity by Nebuchadnezzar king of Babylon, Jeremiah said Amen, the Lord do so, &c. Nevertheless Jeremiah did not believe him, and said. The prophet which prophesieth peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him.

Now, my brother, I claim not to be a prophet nor the son of a prophet, but, as one of old said, suffer me to show you mine opinion; and my opinion is, and has been for a series of years that the three unclean spirits like frogs, that John in the Isle of Patmos, said he saw come out of the mouth of the dragon, and out of the beast, and out of the false prophet, are being fulfilled before our eyes, in the union or agreement of all sects of religionists, (Old School Baptists excepted,) in the great scheme of evangelizing the world, by means of men and money. Their hirelings say they are carrying the gospel of Christ to the remote parts of the earth, a grosser libel cannot be uttered against the divine record; for Paul taught his brethren at Rome that the gospel of Christ was the power of God, saving the believer from the errors and delusions of wicked men and deceivers; and it is a fact, that the said hirelings have become so impudent that they do beg the people for their money of late, with as much or more assurance than a decent creditor will his debtor for his just due. I have digressed from what is before me. If I should be in error I would be thankful to be set right. The inspired writers said, They are the spirits of devils, working miracles, which go forth unto the kings of the earth, and the whole world, to gather them to the battle of that great day of God Almighty. Who that has but one eye cannot see the identity of the mission spirit with that mentioned in the above scripture declaration? For, has there ever been such an age of maraculous inventions of men? Surely never. Witness the improvement in navigation and implements of war, and lastly the conveyance of information by telegraph. Are not the waters of the great river Euphrates drying up, that the way of the kings of the east might be prepared? You know, my brother, the Savior said, to his disciples it was given to know the mystery of His kingdom. Then I

shall not be mistaken if the mission spirit, instead of carrying the gospel of Christ, has carried principles of revolution, and will and is contributing to bring about a universal revolt. And there were voices, and thunders, and lightnings, and a great earthquake, such as were not since men were upon the earth. Witness the commotions now in Europe and elsewhere; does not every thing bid fair to shake the nations of the earth to their centre. Well, when you hear of wars and rumors of war, pestilence, famines, &c., know that the end is nigh. "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Here is an admonition given, dear brethren, for us all to watch, for surely many of us have gone to sleep in Delilah's lap, and instead of being transformed into the image of our blessed Lord, we are being conformed to the world, and if these things should overtake us as a thief, we shall be found naked and our shame will appear.

But beloved, gird up the loins of your mind, and be sober and watch unto prayer; for the end of all things is at hand. Then whatsoever is pure, whatsoever is honest, whatsoever is just, whatsoever is lovely, whatsoever is of good report, if there be any virtue, or praise, think on these things.

Yours truly in christian bonds,

PETER CULP.

## CIRCULAR LETTER.

*The Elders and Brethren convened in Association with the Kingwood church on Friday and Saturday the 2d and 3d of June 1848, To the several churches (whose messengers they are) composing the Delaware River Association, send Greeting.*

BELOVED BRETHREN:—The custom of writing circulars on occasions like the present has been so long and so scrupulously observed, that it would seem to be acting the part of wisdom to be guarded against mere formality in it as much as possible. That it is proper and profitable for christians both individually and collectively—as brethren and as churches to write to each other, there can be no doubt. The scriptures and experience prove this. That the people of God have ever been a poor and an afflicted people is fully demonstrated by the same testimony, namely, the Bible and christian experience, and that this people trust in the name of the Lord is equally established from the same source. For their mutual edification and comfort, therefore, and for the encouragement of each other in their afflictions, they are privileged in the providence of God with opportunities of writing and speaking. In ancient times they spake often one to another, and it is hoped and believed that this good, though very ancient practice, has not become entirely obsolete. That there are those yet, who, notwithstanding the improvements in society, the refinements of the age, of a professedly religious character, (in all of which they have made little or no progress,) desire to be found speaking to one another in psalms and hymns and spiritual songs, making melody in their hearts unto the Lord. The Lord's people are poor literally, or in reference to worldly possessions, at least in a comparative sense; for though many of them possess a competency for a comfortable subsistence in the

world, and some of them something more, yet when compared with others they are poor; and a vast portion of them are in reality the poor of this world. *This people the Lord has chosen*, what an honor this, to be chosen of God of infinite wisdom! the favorites of heaven! who would not endure the inconvenience and disgrace of being poor in this world, for a few days or years, possessing an evidence of being chosen of God. True the saints are poor in spirit, and poor as to any thing of themselves, so that in fact they have nothing; and beside, they are ten thousand talents in debt. But what evil can betide, what harm can come of all this poverty and indebtedness, since God has chosen them? The simple fact of being chosen to some responsible station, to fill some important place, to sit at the banquet of him (the King) who chose, to ride in the second chariot, to be second only to the King, yea to be one with him, a partner, a joint heir &c., speaks volumes of itself; surely then, though this people are poor they are rich, though in themselves they have nothing, in Christ they possess all things. As Jesus became extremely poor, so that he had not where to lay his head, we should not repine though it be ours to pass through poverty's vale, but rather consider it among the *all things* that work together for our good, the things needful to keep us humble and mindful of our dependence, as also for the trial of our faith. And what though the people of God are afflicted, yea chosen in the very hot bed or furnace of affliction, will this do them any essential injury? can it deprive them of the enjoyment of their inheritance? will they not rather receive the accomplishment of the promise, *My grace is sufficient for thee*? yea, of all the promises in Christ to the full extent of them? If God chooses, though it be in the furnace, the elements are under his control, when the form of the fourth is there, no hurt can be done; but on the other hand much good, a burning off and breaking loose of his people's bonds. Though the bush be enveloped in flames, the angel is there, and it cannot be consumed.

Again, God has chosen his people in Christ; hence an everlasting bond, an eternal union, an indissoluble connection exists between him and them; consequently the scriptures speak of a oneness in their poverty and in their riches, in their joys and sorrows, in their afflictions and in their comforts; not a trial or temptation, of which his people are subjects, but Jesus has felt the same; in all their afflictions therefore he was afflicted. Being the High Priest of their profession, having an unchangeable Priesthood, and ever living to make intercession for them, he is able to save them to the uttermost. They are therefore *chosen to salvation* and not to condemnation; no, for there is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit; or as expressed by the Apostle again, they are not appointed unto wrath but to obtain *salvation* through our Lord Jesus Christ. They are not only *chosen in Christ to salvation*, but to obtain it *through him*, not through themselves, or their fellow men, or any creature agency whatever; but through the Lord Jesus Christ alone. Again they are chosen to *salvation through sanctification of the Spirit and belief of the truth*. Here are two ideas expressed touching their salvation, worthy of special consideration. As the term *sanctification* is used to denote a *setting apart*, as applicable to the people of God, so in this case, the work of the Spirit is judged to have reference to a preparation for the enjoyment of that which they are set apart for and to, namely, the inheritance of the saints in light, or the mansions in glory prepared for them. This preparation is the work, not of man, or the will

of man, or of the flesh, but of the Spirit only. Secondly, a belief of the truth is sure to accompany or follow the work of the Spirit in regeneration. In vain therefore do we talk of christianity or of being christians without a belief of the truth; and this belief being coupled with love will cause its professors to practice or walk in the truth, to endeavour to walk as Christ himself also walked, and thus give evidence of being his disciples.

Finally, we are taught that the people of God were *chosen in Christ before the foundation of the world*. The doctrine set forth in this sentence is ridiculed by the wise and prudent of this world, it is denied by arminians, it is disputed by very many professors of religion, it is spoken reproachfully of, by some who profess to believe it is a dangerous doctrine, a doctrine tending to licentiousness though they admit it is true. They say its influence or effect on society is bad, of a demoralizing character, and therefore it ought not to be publicly proclaimed; like its author, it is despised and rejected of men. But, brethren, let God be true and every man a liar, what he has done is done forever in righteousness and truth, what he has promised he will perform though earth and hell oppose. 'Tis a blessed eternal truth, that God has chosen his people thus, that they should be holy and without blame before him in love, chosen to salvation *through sanctification of the Spirit, &c.*, and though all others reject and disbelieve, this poor and afflicted people believe it; though it be proclaimed by no others, the ministers of Jesus will proclaim it; though all others hate it, the people of God love it; to them it is life and light, joy and consolation, meat and drink, food and raiment; in a word it is the sure foundation upon which they rest their all, for time and eternity. May we, dear brethren, as churches and as individuals, be enabled to receive the truth in the love of it; so preach it and believe it, that there may be a confirming of our hope in Christ, and renewing, from time to time, of the evidences of our interest in him, as chosen of God to salvation, and that our sins for Christ's sake are forgiven; and may we endeavor to present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service, and thus glorify him in our body and spirit which are his.

WM. CURTIS, Mod.

E. RITTENHOUSE, Clerk.

## CORRESPONDING LETTERS.

*The Delaware River Old School Baptist Association, To sister Associations, Corresponding meetings, and Brethren, with whom they correspond send greeting.*

Beloved in the Lord and companions in tribulation:—Being once more permitted through the providential kindness of Israel's God to meet in association, without any to molest or make us afraid, we feel bound with one accord to give thanks to the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, laid up in heaven for them that are kept by the power of God through faith unto salvation, and hath blessed us with all spiritual blessings in Christ Jesus.

Dear brethren, while it is our unspeakable privilege to recognize in each other one Lord, one faith, and one baptism, we cannot too highly prize that fellowship of the Spirit and christian intercourse whereby we may speak often to each other of the glory of Christ's kingdom, and talk of his power. And we can truly say the presence

of corresponding messengers and brethren at our present meeting has been refreshing, and we earnestly solicit a continuance of your correspondence. Our next meeting will be held, if the Lord will, with the 2d Hopewell church, Mercer county, N. J.

WM. CURTIS, Mod.

E. RITTENHOUSE, Clerk.

*The Baltimore Old School Baptist Association, in session with the church at Black Rock, May 18—20, 1848, to sister Associations, and Old School Meetings with whom she corresponds, sends christian salutation.*

DEAR BRETHREN:—Through the long suffering and goodness of God, we have been permitted once more to hold our associational meeting, at which we have been favored with the presence and preaching of a goodly number of your messengers; for which we feel thankful to God and to our brethren; to God for putting it into their hearts to visit us, and for bringing them on their way in safety, and for filling their earthen vessels with the treasures of the gospel of the grace of God, so that their preaching has been to us, as marrow and fatness. We are thankful to our brethren for their willingness to endure labor and deprivations to visit us, when they know, owing to our diminished state as to churches and ministers, of our inability to make corresponding returns. May the Lord in his goodness conduct them in safety to their homes, and continue to be their stay in all the trials that may await them on earth.

Of the business which has been before us, you will be informed by our accompanying minutes, and the way we have been led to dispose of it; what may be the result, as to our future peace, and as to sustaining the order of the gospel and the purity of the ministry, is known only to him who governs and overrules all things as Head over all things to his church. Oh! that correct order and discipline may be maintained in all our churches, and peace and brotherly love thereby be promoted among the saints. Whoever else may forsake us, we trust the Lord will not.

Our next Associational meeting is appointed to be held with the Harford Old School Baptist church, in Harford county, Md., to commence on Thursday before the third Sunday in May, 1849. We desire a continuance of correspondence, and hope still to be favored with the visits of our brethren.

S. TROTT, Mod.

J. G. DANCE, Clerk.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., JUNE 15, 1848.

BENEDICT'S HISTORY OF THE BAPTISTS.

"OLD SCHOOL, PRIMITIVE OR ANTI-MISSION BAPTISTS."

These people generally claim the first two of these appellations as descriptive of their peculiar views, in opposition to those of the friends of benevolent efforts; the last is applied to them by their opponents. Most of them disown the name; while D. Parker and a few others freely admit it as the proper cognomen of their party.

It is one thing to complain of the *modus operandi* in the collection of funds and the management of missionary affairs at home and abroad, and another to take a dead stand against what is properly denominated the effort system; which, as I understand the matter, is done by the great mass of our denomination who are implicated in these remarks.

It will be seen, by those who follow my narrations through the States where all these communities exist, that I make no distinction between them and what are called the effort baptists in my historical details. If I have been less full in my descriptions of their affairs, it is on account of the backwardness of the people, and because their history could not be obtained.

Again: I have in no case made any reference to the character of Associations, as to the subject of missions, &c., unless some facts in their history required it; and my aim, through all my narratives, has been to say as little as possible relative to the disputes in different sections of the country on this subject. My reasons for this course are as follows:

1. It is a family difficulty, about which cool observers at a distance feel very different from those who have been immediately identified with it; and I am fully satisfied, that my readers generally will derive no pleasure nor profit from any lengthy details respecting it.

2. It has been my settled opinion, for a long time past, that the cause of missions has had but little to do in this business, so very slender is its hold on the minds of the great mass of our community in most parts of the country, however they are distinguished. This is shown by their doings for benevolent objects. The fact is, that personal altercations, rivalships, and jealousies, and local contests for influence and control, have done much to set brethren at variance with each other. The mission question is the ostensible, rather than the real cause of the trouble, in many places. New men and new measures have run faster than the old travelers were accustomed to go, and they have been disturbed at being left behind. A long catalogue of things of this kind might be mentioned.

But doctrinal matters have been at the bottom of all troubles, and predestination has been the bone of contention. The anti-mission party, as near as I can learn, without any exception, are high or hyper-Calvinists, and are so tenacious of the old theory of *particular atonement*, and have so far run the system up to seed, as to persuade themselves that the efforts of modern times are wholly needless, and Arminianism is the bugbear which they profess to fear.

3. The anti-mission movement must, of necessity, be a short-lived one. It has within itself the elements of its dissolution; and before my stereotyped pages could reach the different parts of the country, to say nothing of remoter regions, it will be among the things that are past and forgotten. Whole churches and associational confederacies are either sinking into oblivion or coming over to the side of evangelical efforts.

4. I am mortified that any Baptists should assume an opposing attitude as to missionary operations and the kindred objects of benevolence; so much so, that the fact would not have been named in my work, had I not been compelled to do it, as a matter of historical veracity.

5. *Old School and Primitive Baptists* are appellations so entirely out of place, that I cannot, even as a matter of courtesy, use them without adding, *so called*, or some such expression. I have seen so much of the missionary spirit among the old Anabaptists, Waldenses and other ancient sects;—so vigorous and perpetual were the efforts of those christians, whom we claim as baptists, in the early, middle and later ages, to spread the gospel in all parts of the world, among all nations and languages where they could gain access, that it is plain that those who merely preach up predestination, and do nothing, have no claim to be called by their name."

**REMARKS.** By mistake of our compositor, a large portion of what we had designed to extract from Benedict's History of the Baptists, was omitted in the last number, we have supplied the deficiency in the above extract. The reader will discover that the present extract should have preceded that which was given in our last number, according to the order in which it is found in the History. These two extracts embrace about all that the Historian chose to tell succeeding generations of the existence, and peculiarities of Old School Baptists of the present age. But of the brevity of the notices taken of us we would not complain as he, being a religionist of a different and altogether dissimilar order from that of ourselves, we had no claim on him to notice us at all; but of the unfairness, misrepresentations and falsehood of the caricature he has given, we have a right to complain, and to repel the slander. If Mr. Benedict had been ignorant of the real character of the Old School Baptists, why did he essay to give their history until he should become acquainted with them, so as to know whereof he affirmed? The "Signs of the Times," have been regularly mailed to him, from the first number of the eleventh Volume to the present date, we have also forwarded to him by his special request, the Minutes of many Old School Baptist Associations every year, besides other documents, including the Address of the Old School Baptists assembled at Black Rock, Md., about 17 years ago; and he has also received all the Old School periodicals published in the United States. Can it be possible that with every means of information before his eyes, he has been so stupidly ignorant, or so blindly prejudiced that he has failed to learn our real character? If so, he is not to be relied on as an authentic historian in any other respect. In the above extract he betrays a sly design to identify the peculiar views of D. Parker with the Old School Baptists, and speaks of his admitting the cognomen of *Anti-Mission*, as the proper cognomen of the Old School Baptists. In the sense in which the appellation *Anti-Mission* has generally been used, to signify an opposition to the unscriptural amalgamation of church and world in what are called Mission Societies and mission operations, the Old School Baptists have never objected to its application to them; but the evident design of the extract was not to imply their opposition to *Mission Craft*, but rather to fasten upon them the odium of D. Parker's Two Seed heresy, which Mr. Benedict knew the Old School Baptists had disclaimed as unequivocally as they had the heresy of modern Missionism.

The next stroke of the historian's pen, in what we have copied above, informs us that "it is one thing to complain of the *modus operandi* in the collection of funds and the management of missionary affairs, &c., and another to take a dead stand against what is properly denominated the effort system." And this he says he understands "is done by the great mass of the *denomination* who are implicated in these remarks." But what are we to understand by the effort system? If he

means to represent that the Old School Baptists are at a dead stand against the efforts made, and by the authority of the New Testament, authorized to be made by the children of God, to observe and obey all things whatsoever Christ has commanded them, he misrepresents them grossly by the insinuation that they have taken any kind of a stand against such a system; for no one knows better than Mr. Benedict ought to know, that the very ground on which we have withdrawn our christian fellowship from what he calls the missionary Baptists, is that they have departed from that system, and are now, with himself, busily and indefatigably engaged in teaching for doctrines the commandments of men, and making void the laws of Jesus Christ, by their own traditions. It matters nothing to us by what modes of operation they carry on their opposition to the government of Christ, or how they collect their funds, so long as we know that their whole speculation is in open violation of the plainest commands of Jesus Christ. It is possible, if we could find divine authority for taking the business of saving sinners out of the hands of Christ, and for organizing societies, composed of cash paying men, women, and children without discrimination of character, with presidents, directors, treasurers, secretaries, boards, agents, &c., for evangelizing the world, we might still complain of some part of the *modus operandi* displayed in their imitation of their ancient type, who loved the wages of unrighteousness, and who was rebuked by his animal on which he assayed to perform his foreign mission operation. But the *modus* is not the bone of contention. True we find fault with the numerous wicked tricks, expertly played off in the collection of funds, but if this difficulty was not involved; if the Mission Board were now in possession of all the wealth of the universe, so as to require no more funds, that would not relieve the system of its unscriptural and consequently its anti-christian character. The thing itself is an insult to the majesty and wisdom of God, and treason against the king of heaven, and for this reason we take "a dead stand" against it. We protest against murder, theft, drunkenness, &c., not merely to the *modus operandi* by which these crimes are committed, for we know of no mode, by which they can be committed without involving a transgression of God's law; and by the same rule we protest against any and every system of humanly devised missionary operations in which men have undertaken to fill the mediatorial office of our exalted Prince and Savior, Jesus Christ.

Before we pass, we must notice the possessive case of the pronoun *our* in the connexion, "the great mass of *our* denomination," &c. By what right does Mr. Benedict claim the Old School Baptists as a part of the denomination with which he is connected? He knows that the connection which once nominally existed has been dissolved for more than fifteen years, yet he seems determined to use them by force or fraud to swell the number and respectability of his favorite denomination.



Mr. Benedict assigns seven reasons for avoiding a full account of the Old School Baptists, and for aiming to say as little as possible about the disputes on the subject of missionism, besides one or two implied, such as inability for want of information, and want of inclination, &c.; but after all we very much suspect that he has designedly concealed the real reason for the omission. If he had told his readers, that in giving a candid statement of the disputes among Baptists on the missionary subject, there was great reason to fear the "truth would out," and people would discover that there is no divine authority for the modern missionary machinery, he might have spared himself the labor of manufacturing the other seven reasons, but as he has chosen to conceal what we believe was the grand reason, we will examine his for fetched, and hard labored *seven reasons*.

1. He considers it a family difficulty, &c., in which there is little or no interest. If the O. S. Baptists and the New School or Arminian Baptists are but one family as he represents them to be, and which they must be, if the dispute on this subject is but a family broil, what can be thought of Mr. Benedict as a historian, in purposely concealing the fact that the family is a quarreling family, a house divided against itself, and therefore destined to fall? If his position be correct, his character is involved, in giving a garbled, unfair and partial account of them, spreading out on his "stereotyped pages" only the brighter spots of their history. It can only be justly regarded a *family difficulty*, in the sense, that those of Cain and Abel Isaac and Ishmael, and Jacob and Esau, were; for in a gospel sense, the whole new School fraternity have gone out from us, that it may be made manifest that they are not of the same family; that they are the strange children of whom David complained in the cxliv. Psalm.

2. The second reason given, is somewhat complicated, and embraces many counts, the first of which is the settled opinion of the historian that the ostensible, is not the real cause of the trouble; that doctrinal matters have been at the bottom of all the troubles, "and predestination has been the bone of contention," &c. That missionism involves doctrine we shall not deny; and the presumption with us is, that if the doctrine of predestination could be uprooted by Mr. Benedict and his party the Old Baptists would waive all opposition to the anti-predestinarian schemes of modern missionism, and the old theory of particular atonement, which Benedict, by way of ridicule, says has run the system up to seed, would fall of itself; for if God has predestinated nothing, he can have no definite purpose in any thing, and consequently there was nothing *particularly* designed or intended by the atonement. But because the Old Baptists believe in the universal government of God, as extending to all beings, all events and all worlds, and rejoice in the strong conviction of their hearts, that God in working all things after the counsel of His own will, has a purpose in all that he does or suffers to be done in heaven, earth, or hell, they are convinced that he had a special and particular design in bruising his Son, and in laying the iniquities of all his people on him, and that he had irrevocably ordained and decreed before all time, that by the stripes of Jesus, all his people should be healed; and by his one offering, he should perfect forever all that were originally sanctified by God the Father, preserved in Christ Jesus, and ultimately called; they cannot believe that the final success of Christ's mediatorial work, the ob-

ject of his death, and glory of his resurrection is made to depend upon the unscriptural devices of men; nor that the certain results of Christ's death shall give place to the God dishonoring, and heaven daring projects, and stock-jobbing speculations of mission societies, mission funds, or mission agencies. And because Benedict and his fellows can blasphemously ridicule and denounce the sovereignty of the Eternal God, as a system of hyper-Calvinism, or "thick skinned antinomianism," they can carry out their resistance to God, by undertaking to supercede the official work of Christ through their mission projects. Let the reader bear in mind the admission of Mr. Benedict, that to favor modern missionism is to reject predestination and particular atonement. But as arminianism is the opposite of predestination, Mr. Benedict lets us know that he and his brethren are not afraid of it; with him and them "it is only a bugbear," that's all. Mr. B. speaks figuratively when he calls the predestination of God a "bone of contention," and represents his heterogeneous family as a parcel of dogs quarrelling over a mere bone; a family difficulty involving the government of God, to be settled when the strongest dog shall carry off and demolish the bone. But we are inclined to believe that our historian has, in some things come nearer the truth than he intended, especially in admitting that new men and new measures have run faster than old travelers have been accustomed to go. They have indeed run greedily after the error of Balaam, and in the way of Core, at such a rate of speed as none of the old travelers of the Baptist order have ever been accustomed to go. But if Mr. Benedict or any of his clan can point out among the Old School any who have left the new order and united with us merely because of rivalships, and local contests for control, in which squabbles they have been unsuccessful, if he will lay his finger on them, we venture to guarantee they shall be sent back to their quarters with but little delay; for such would make very poor Old School Baptists. We have no inclination to detain any such with us one moment. But we must pass to consider his third reason.

[To be continued.]

## OBITUARY.

Graves Co., Ky., May 19, 1848.

BR. BEEBE:—Please publish the death of my aged Father, JESSE GOODWIN Sen. He departed this life in the 88th year of his age, on the 13th of March last.

He had been a man of strong constitution, and had passed through many dangerous scenes: yet it pleased the Lord to spare him, to see his children's children, and yet more—many of them united to the Lord Jesus by a living faith; and identified with the Old School Baptists. His last days were spent with his daughter in Weakly Co., Tennessee, where he was surrounded by many relatives, and brethren in Christ. He had belonged to the Baptist Church 65 years, and stood firm in the doctrine of sovereign grace until he bid this world a final farewell. He seemed to be sensible of his dissolution some time before he died; and that too, before he was confined to his bed.—He remarked that he wanted to go to meeting, hear one more sermon before he died; which he did. Eld. W. A. Bowden preached near where he was, a short time before his death, from these words, "The ransomed of the Lord shall return and come to Zion," &c. He was there, and rejoiced in that hope, that soon, with the angels above he should sing the song of salvation through all eternity.—And it was not long before he bid this world a final farewell, to receive that crown, which he had been fighting for so long—a crown that is undefiled and full of glory—that fadeth not away,

"When friends shall meet again,  
Who have loved—  
Their embraces will be sweet;  
At their dear Redeemer's feet,  
Where we meet to part no more."

JESSE GOODWIN.

Departed this life Feb. 16, SISTER SMITH consort of William Smith, of Russellville, Ohio, after a lingering illness which she bore with christian fortitude and resignation; her faith and hope became stronger and brighter as she neared her end. In her last moments she said she felt for her husband and children, that it might be better for them to tarry longer, but for her it was better to depart; she had no fears of making a happy exchange, death had no terrors, his sting was extracted, his power was lost, she could pass through the valley and shadow of death and her bodily suffering would be over; she would be freed from a body of sin and death, from the troubles and trials of this life, and enter into that rest which remains for the people of God; she ceased speaking, drew two or three breaths, and was gone.

She has left a kind and affectionate husband and several children to mourn their loss; I suppose she was nearly fifty years of age. She was an exemplary christian, devoted to the cause of her Lord, and her last end, was that of the righteous. Mr. S. who is one of our Dry Baptists, expresses resignation to the will of heaven; thankful that he was favored to live 29 years with one of the Lord's children.

Yours as ever in love of the truth,

GEORGE AMBROSE.

Mrs. SARAH POTTS relict of Deacon Jonathan Potts, made a profession of religion when she was twenty-one years of age. She was baptized by Dr. Samuel Jones, and united with the Pencypack Baptist Church in August 1784. Her membership continued with that church twenty-one years; she then removed it to Southampton Baptist Church, of which she remained a member until her decease, which took place December 19, 1847, being a period of about forty-one years. Some of the religious characteristics of our departed sister seemed to be, an ardent desire to be useful to the bodies and souls of those with whom she was associated, a peculiar love for those whose lives exhibited marks of piety, a willingness at all times to listen to and engage in religious conversation, a particular desire for the frequent worship of God, both private and public, and a deep solicitude to understand the plan, and feel the power of saving grace as revealed in the scriptures. Towards the close of her pilgrimage, she became more disengaged from worldly objects, and more resigned to the will of the Lord. She often spoke of dying with composure, and expressed herself as knowing in whom she had believed, and being persuaded that he was able to keep that which she had committed to his care. Shortly before her death, she seemed momentarily tossed as it were on the billows of Jordan, and prayed for the exercise of faith and dying strength. The Lord arose and rebuked the tempest, and there was a perfect calm, and she died without a struggle or a groan.

It is hoped that the following lines, written by one who intensely loved her for her ardent devotion to the cause of truth and practical piety, will be acceptable to her children, some of whom long before her death were made partakers of like precious faith with their venerable parent.

Sister, mother, hast thou left us?  
Are thy days of trial o'er?  
Ruthless death hath thus bereft us,  
And we see thy face no more.  
Happy sister;  
Thou hast left and gone before.  
Peacefully thy flesh shall slumber  
On its cold sepulchral bed,  
Till thou join the happy number,  
Thou shalt waken'd from the dead;  
Singing anthems  
While to heaven in triumph led.

Then we hope again to meet thee  
Where no parting hand is given,  
Rising from the tomb to greet thee,  
Joining in the flight to heaven;  
Shouting victory;  
Ah! the chains of death are riven.  
In our Savior's likeness raising,  
We shall see him face to face  
His dear name forever praising,  
In his presence find a place;  
Blood-washed sinners,  
Trophies of his wondrous grace.  
*Southampton, Pa., Mar 12, 1848.* A. E.

## POETRY.

For the Signs of the Times.

THE CHURCH BUILT UPON CHRIST.

"Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. xvi. 18.

Christ, the one foundation stone,  
Tried, precious and elect,  
God hath built his church upon,  
Though men this stones reject.  
Rock of ages! rightly named!  
Living stone in Zion placed!  
Believers shall not be ashamed,  
Nor shall they yet make haste.

Nothing can this stone remove,  
Against it nought prevail;  
Fix'd by everlasting love,  
In vain its foes assail.  
Here the house of God is placed,  
By our great Zerubbabel,  
And on the Rock of mercy based,  
Defies the the gates of hell.

Laid with pleasant stones we view,  
The superstructure rise;  
Polished stones of gorgeous hue,  
To feast our wondering eyes;  
Lively stones with colors fair,  
Sapphires of a price unknown;  
The lofty gates carbuncles are,  
The windows agate stone.

Prophets of the olden time,  
Apostles of the new;  
Men of every age and clime,  
The Gentile and the Jew;  
On the same foundation laid,  
Are a building fitly framed,  
For God a habitation made,  
His holy temple named.

*Southampton, Pa., May 12, 1848.* A. E.

From the New York Recorder.

## THE BLEST REBUKE.

My heart was sad within me. Time had been  
When I knew nought of sorrow; days, and months,  
And years had rolled away, and though my sky  
Had not been all unclouded, 't was serene.  
But now,—my spirit sank beneath the weight  
Of perished hopes. The sweet imaginings  
And yearnings of desire, that long had buoyed  
My once glad heart, had, like a brittle cord,  
Loosened their twining threads, and bitter floods  
And deep, rushing with mighty force.  
O'erflowed my sinking soul. My grief-filled eyes  
Looked dimly forth upon the outer world,  
And mildew saw, and canker everywhere.  
The sun no day-beam gave to gladden me,  
And my sad night had neither moon nor star.  
Then I went forth alone, to cherish in  
Some unknown solitude, my restless grief,  
My head bowed down, and my whole being crushed  
Well-nigh to earth. But stooping saved me—  
For as I passed along, my earth-bent eye  
Was strangely caught by a small blade of grass,  
Upheared above its fellows of the sod,  
And while it rested there, my mind recalled  
Those sweet and blessed words of Holy Writ,  
Once spoke on earth, by our now risen Lord,  
Wherein he chid the failing faith of his  
Loved followers, "If God so clothe  
The grass that lives to-day, to-morrow dies,  
Will He not care for you?"

The just reproof,  
(Now plainly spoke to me, as then to them)  
Was like a balmy rod, that smiting healed.  
Then I retraced the steps I had gone forth:  
And as a little child would gather up  
Beads, that had spilled from a too feeble string,  
So did I gather up my scattered joys,

(Earth-strung before, now on a thread from heaven).  
And though some still I missed, those that remained  
Looked, in my clearer vision, brighter now,  
Than in that earlier day,—and I blessed God,  
For I was strong again, to live, to hope,  
To love, and labor still.

EVA.

## ASSOCIATIONAL MEETINGS.

BROTHER BEEBE: I take this opportunity to inform you that the Association \* meets at South Dansville, Steuben co., on Saturday before the second Sunday in July.

Brethren from a distance are invited to call on brothers Thomas and Nathaniel Brayton. JOHN GRAVES.  
*Wellsville, April 27, 1848.*

\* We presume the Allegany Association is intended.—Ed.  
Will you please to notice that the Chemung Association will hold their meeting with the church in Columbia and Wells, at Elder Joseph Beeman's, Bradford county, Pa., on Wednesday and Thursday preceding the fourth Sunday in June.

HENRY ROWLAND,

Corresponding Secretary.

*Milan, Bradford Co., Pa., May 1, 1848.*

A general attendance of the Old School brethren is confidently expected at all the above meetings.

## REMOVAL OF OUR OFFICE.

Having changed our location from New Vernon to South Middletown, our correspondents are requested to address their communications hereafter to us at "SOUTH MIDDLETOWN, ORANGE CO., N. Y."

South Middletown is situated about six miles south-east of New Vernon, and immediately on the line of the New York and Erie Rail Road, where our facilities for correspondence by mail will be greatly improved, as the mails from all parts of the United States arrive and depart daily. We are still within a convenient distance to continue our relation with the New Vernon and Wallkill churches.

Our new arrangement will require us to resign the office of Post Master; and of course the franking privilege, which, to a limited extent, we have enjoyed, will be discontinued; all communications must therefore come to us POST PAID. Communications to William L. Beebe, for "FREEDOM'S GUARD" should also be addressed to South Middletown.

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NEW AGENT.—Neal Beavers, Fayette Co., Ga.

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., JULY 15, 1848.

NO. 14.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

**Gilbert Beebe, Editor,**

*To whom all communications must be addressed.*

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☞ All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

**BROTHER BEEBE:**—A brother in Ohio, some three or four months since, requested by letter that I should give through the Signs, my views of Heb. viii. 11, latter part, "For all shall know me from the least to the greatest."

This declaration is embraced in that *new covenant* which God said by the prophet Jeremiah, (Jer. xxxi. 31—34) he would make, in the *days which should come, with the house of Israel and with the house of Judah*; and which the Apostle quotes in the connexion as the *better covenant*, which was established upon better promises, and of which the man Christ Jesus, the Son, is Mediator, See Eph. vii. 28, and viii. 3, & 6—8, and 1 Tim. ii. 5. Hence from the Apostle's representing this covenant, as that of which Christ is Mediator, it is evident that the *days which should come*, are the days of the Messiah, or the gospel day, and therefore that the house of Israel and of Judah with which it should be made are the spiritual Israel and Judah. Christ with his people in him, being in national Israel and Judah as their substance and their Holy one, the affirmation that it should be made with them, terminates in him and in his people, as brought out from that type. The making this covenant with them spoken of, is the making it manifest as the distinct covenant or dispensation under which they stand, and through the provisions of which they approach unto God. It is a *new covenant*, in that it is new to them, when manifested, and is manifested only to the *new man*, or to them as born again. It is new, in that it is a new dispensation which was to be set up in the world.—Not new as established with Christ, nor as the *purpose and grace* or the substance of it were given to his people in him before the world began.

Among the provisions of this covenant, is this, "And they shall not teach every man his neighbor and every man his brother saying; Know the Lord, for all shall know me from the least to the

greatest;" Hence the knowledge of the Lord as possessed by spiritual Israel as such, shall not be that rational knowledge such as national Israel learned of their parents and teachers; but it shall be a knowledge not received of men nor obtained by any natural or fleshly powers of the mind; for "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them because they are spiritually discerned." 1 Cor. ii. 14. How then, say you, Do they know the Lord and the things of the Lord or of the Spirit of God? The answer is provided; "God hath revealed them unto us by his Spirit," 1 Cor. ii. 10. Or as our Lord referring unto the promise made unto Zion or the gospel church, Isa. liv. 13, says "They shall be all taught of God." John vi. 45. From what we have said, it is manifest that *the all* who shall know the Lord, are the all of spiritual Israel and Judah, and that all of them shall know him, without exception, from the least to the greatest, and that by God's teaching or revelation. Hence he who knows the Lord only as he has learned of men or by the force of his natural reason, has never been manifested as one of the Israel of God. Hence also, surprising as may be the remark, all that the child of grace knows of the Lord and of the things of the Lord, only as he has obtained it from men or by study, is of no spiritual benefit to him.

The enquiry arises whether this revelation is made to the natural reason or mind of man. Not so: for whatever we can comprehend by our natural reason, we can communicate to others of like rational faculties. Hence we could and should *teach every man his neighbor and every man his brother, saying know the Lord*, in contradiction to the express declaration of this new covenant. So the Apostle shows that as no man *knoweth the things of a man* (things peculiar to man) *save the spirit of man which is in him; even so the things of God knoweth no man but the spirit of God*. And adds, "Now we (*we believers*) have received, not the spirit of the world (*in our regeneration*) but the spirit which is of God, that we might know the things that are freely given to us of God." And these are things which *God hath revealed unto us by his Spirit*. See 1 Cor. ii. 11 and 12 compared with 9 and 10. Thus we see that in order to know the *things of God*, it is not only necessary that God should reveal them unto us by his Spirit; but that we should also first receive *the Spirit which is of God*, of God as its Father, and of God as he who alone communi-

cates it in regeneration. Thus God has purposed and provided that the spiritual Israel and Judah *shall know the Lord from the least to the greatest of them*. If we understand by the *least and greatest* here, those who are so naturally; the least shall know the Lord; for as human reason has no part either in the communication or reception of this knowledge, neither infancy, idiocy, nor derangement of mind can prevent them from being made to know the Lord. On the other hand, the greatest intellect with the most extensive knowledge of science, and the self-pride consequent thereto cannot prevent any of the elect Israel from being brought to know the Lord; for he will convert them to become as little children, as babes, and to enter the kingdom of God as such, and to account all their wisdom and learning as foolishness in this case. If by the *least and greatest* we are to understand such in a spiritual sense; the apostles who were the greatest among the saints and therefore most eminently their minister according to Mat. xx. 26, evidently knew and preached the doctrine of the Lord; whilst the least lamb in the flock could receive and judge of that doctrine—not by the written creeds, systems or expositions of men, but by the inward teachings of the Spirit of God; "He that is spiritual judgeth all things." 1 Cor. ii. 15.

Is it true that God hath said of his spiritual Israel, *They shall all know the Lord from the least to the greatest*? And is his *shall*, absolute, almighty, and irreversible? How presumptuous then is it, to set up Articles of Faith and other uninspired writings as standards of faith or truth, which Christians must come up to in their belief, as though the Holy Ghost would not be faithful to teach the truth to all the elect, or teach all the truth necessary for them; or as though we would bring the teachings of the Lord to our notions of systematic divinity. It may be said that these Articles of Faith and other standard books are such as we believe were written by persons who had been taught of the Lord; and that they seem necessary to test the pretensions of those who profess to be believers. The latter of these excuses for such standards would appear plausible, if God had not given us the Scriptures written by inspiration as a standard, and to his people the spirit of judgment in their own experience. As it is, the excuse is vain. The other, that they were written by men who had been taught of the Lord, is very fallacious. If we admit that in truth these writers were all subjects of grace, who does not know, or from reflection might not know

how universally prone we are to speculate on, and to bring every thing to the test of reason, which is presented to our minds even as religion, and to mix our own reflections and preconceived ideas with what has been revealed in us? How seldom do we ever hear a person relate his experience who does not mix some of his own thoughts or traditional notions with what the Lord has taught him, and which in themselves are of no avail in giving us an evidence that he is a subject of grace? How difficult it is truly and fully to become *fools that we may be wise*? What constitutes the difference between the writings of the Bible and the writings of uninspired men, as to infallibility, other than this, That the inspired writers wrote only as they were guided by the Holy Ghost to write, and therefore wrote only what he revealed to them or assured them was truth, and others, though they may write what the Lord has taught them and which therefore in itself is equally true with the Scriptures and supported by them, yet in writing mix more or less of their own thoughts, and conclusions from reason, and perhaps wild speculations with what they write? It is true the writings of christians may often be useful in counteracting the errors one of another and of others, and may be for edification and comfort as they show the dealings of God with his people, and as the Holy Ghost may thereby lead persons to an understanding of the Scriptures; but when he does this, he gives them a witness of its truth from the Scriptures and their own experience. But whenever we do not read human writings as the Bereans heard Paul preach, *searching the Scriptures whether those things are so*; whenever we read uninspired writings as true because they are so held by persons in whom we have confidence, or when we receive indiscriminately as true the opinions of any man or set of men, because they appear rational, and not because we have the witness from the Holy Spirit in the Scriptures or in our experience of their truth; if we get any truth we are sure to get error mixed with it, and our views become either contradictory, or erroneous in the whole. Hence the dissensions and divisions, I do not say among professors but among the saints and which we cannot expect to see healed, until they learn more fully not to put confidence in man as to any part of their salvation, as well as to what they believe, as to what they are to feel and do.

What the Lord teaches is true, and it is the same truth in all who are taught of him, and when the saints become satisfied to receive as truth only what he teaches them, then, and not till then, shall we have the satisfaction of seeing again the multitude of them that believe of one heart and of one soul.

S. TROTT.

Centreville, Fairfax Co., Va., June 23, 1848.

P. S. Brother Beebe, As Paul did not think the enquiry of the Athenians, "May we know what this new doctrine whereof thou speakest, is," unworthy of a reply, I presume we may take the same liberty in reference to certain strange things brought to our ears, or eyes, in the Signs. I will

therefore venture to propose some queries on two or three points for the consideration and reply of yourself or of some one of your correspondents.

1. In reference to the *believer's mind*. Paul says, Rom. viii. 7, "The carnal (or *fleshly*) mind is enmity against God: for it is not subject to the law of God, neither indeed can be." I ask, Was that mind which cannot be subject to the law of God, the same which he had reference to, when he said, (chap. vii. 25) "So then with the mind I myself serve the law of God"? If so, Is nature changed in regeneration, is the mind which by nature is earthly and fleshly changed to that which is heavenly and spiritual? If so, I ask, Can that which is heavenly and spiritual be involved in the cares of earth; and could the believer with only a heavenly mind engage himself in the business of the world? If the carnal mind is not changed, what becomes of it when the new birth is experienced, unless it remains as ever in its relation with the old man?

2. In reference to believers, sinning and being wretched. Was not David, though not living under the gospel dispensation, a child of God, a believer? and did he not in the case of Bathsheba and Uriah sin against the Lord, as he said he did, 2 Sam. xii. 13? and was there no mind in exercise no reasoning upon the subject in his desires first to deceive Uriah and then to kill him? So in the case of numbering Israel, was there no sin, no mind or reasoning powers involved in it? Did David feel no wretchedness or distress, when convicted through Nathan of his sin concerning Uriah, or when concerning numbering Israel he cried out, "Lo, I have sinned and I have done wickedly; but these sheep what have they done," &c.? In the case of Peter, was there no sin in his denying Christ, and in his cursing and swearing, no mind in it, no wretchedness when he went out and wept bitterly? Are not believers subjects of repentance? Does not that repentance produced by godly sorrow imply a sense of having sinned? and does not godly sorrow such as produced in the saints at Corinth, (2 Cor. vii. 9—11,) indignation, fear, vehement desire, zeal, revenge, &c., involve wretchedness or distress of mind?

3. Concerning believers, complaining of the depravity and wickedness of their hearts. Is not the spirit of God's Son in the believer a spirit of holiness, and therefore of opposition to sin? Is it not therefore consistent with a believer that he lothe sin, as much in himself as in others? Does not a sense from time to time of God's love and goodness to him make his own sinfulness and depravity appear more loathsome to him? can he when he speaks of himself, speak of any thing but of his poverty, wretchedness, and guilt? and may he not with propriety so speak of himself as an illustration of the riches and freeness of that grace which brings pardon to his guilty soul, as well as for the encouragement of others who know the plague of their own hearts? I will in addition propose one or two queries in reference to the vii. (not viii.) chap. of Romans. 1. Is it consistent to suppose that Paul in personating a per-

son as *under the law* would speak of himself, as distinct from sin dwelling in him, as though he had been delivered from his sense of accountability to the law; and of the inward man in distinction from the flesh as though he had been born again? 2. Is it supposable that Paul would declare his own experience under the law and his being slain by it, as in the past tense, as he does from verse 7 to 13 and then turn round and in the following verses represent himself in the present tense still as under the law? I hope the forthcoming exposition may clear up the point embraced in these two latter queries.

S. TROTT.

For the Signs of the Times.

BROTHER BEEBE:—This seems to be a day of great darkness with the church. When I say darkness I mean the cold state she appears to be in; almost collectively and individually concerning the matters of religion. It is true there is as strict an adherence to the doctrine of grace as in times of apparent ingatherings to the church. Yet a coldness and great sense of corruption seems to be almost the general complaint. But for some purpose it is so. It may be for the purging of the church of her dross, and to bring her entirely from the many false systems and plans invented by men to effect the conversion of the world. Those that know and feel the plague of their own hearts (if not bewitched) are bound to say that if saved at all, it must be by grace and not of works, lest any man should boast. But the Scriptures inform us that in the latter day there is to be a falling away and evil men are to wax worse and worse, deceiving and being deceived; and the people are to heap to themselves teachers having itching ears, and such teachers are to prophecy smooth things. Yea they are to prophecy deceits and also lies. But such are not to profit God's people; but are those that the church is commanded to beware of, and not bid them God speed, for they lie in wait to deceive and would deceive the very elect if it were possible. But that word of two letters *if* secures all. For the captives are delivered, and the prey is to be taken from the mighty.

But this is all the accomplishment of God's purposes. For the wicked shall do wickedly (not may) and evil men and seducers shall (not may) wax worse and worse. This is according to the purposes of God's providence which will be as certainly accomplished in my opinion as his purpose of grace. This may perhaps be going a little too far for some; well, be it so, and if wrong I can only ask forgiveness of those that have been enabled to see things better. I, believing in the predestination of all things as absolute, feel glad the word *shall* so often occurs in the scriptures especially as regards the salvation of the church. For in Mat. i. 21; we are told, "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins;" not make it possible for him to save them, but shall save them. Now all this was done that it might be fulfilled which was spoken of the Lord by the



prophet, saying, behold a virgin shall be with child and shall bring forth a son, and they shall call his name Emanuel, (not may) which being interpreted is God with us, (not them.) This people have I formed for myself and they shall shew forth my praise, (not may) I leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord, (not may.) The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call; (not may.) Blessed are they that mourn for they shall be comforted; (not may.) As I live, ye shall live also; (not may.) No *ifs* or uncertainties in all this. But it is all the word of God, spoken by the prophets and apostles, therefore it stands secure.

Perhaps you may think, brother Beebe, from what I have written, that I feel strong in the Lord. But, to the contrary, I feel that I am weakness itself, also enveloped in darkness; for I have nothing of my own; I am driven from every thing like redeeming qualities in man, believing that it requires the same power to keep us in the path of rectitude that it did to bring the children of grace to see that nothing short of the power of God could save them from impending ruin which they know they so justly merited. For it is by the power of God we are kept, and that through faith unto salvation. I think, brother Beebe, that I am glad that God is a sovereign and that he has done and will do all things well, yet I murmur if things do not meet my wishes; I cannot feel that gratitude of heart that I desire for blessings bestowed, which often causes me to enquire and say, can a christian have so much rebellion and darkness of mind as I have? O, wretched man that I am, shall I ever be delivered from the body of this death, and see the Savior as he is, and be like him, without a veil between? Yet I feel, brother Beebe, if it were the Lord's pleasure to take me, I am just as well prepared as I ever shall be; still I feel neither fit to live nor die. Thus you learn what a poor inconsistent creature I am. Do with this as you think best.

I remain your unworthy brother,

MOSES HEADINGTON.

Lexington, Ky., June 9, 1848.

For the Signs of the Times.

Kingwood, N. J., June 25, 1848.

ESTEEMED BROTHER IN CHRIST:—The appearance of my name in your columns in your last number, reminds me of my unfinished task, and consequently of my duty to you and your readers to endeavor to prosecute it. The individual whose history we then introduced, we left swallowed up in atheism and infidelity. And it was under such circumstances, and in such a state of mind, that he was soon called upon to take a last farewell of an affectionate father. And thus to witness, in the hour of dissolving nature, that composure and peace, yea that heavenly calm in the midst of the tempest, which none but a christian knows, and none but a christian's God can give. While nature is failing, and the earth, with every earthly tie, receding from the view; that faith by which he had long lived, and which is his

strength and support as life is about to close, now begins to triumph, and rising victorious above the terrors of death, he exclaims: "Glory, glory to God, through our Lord Jesus Christ!" But the scene forever closes, and he with whom we had so often knelt in family devotion, who had so early and faithfully stored the minds of his children with the precepts of divine truth; and now sealing his testimony by a death in accordance with his life, exemplifying and honoring that religion and that cause which he had espoused, has gone to "rest from his labors." All these things however proved of little avail with me. I have thought since that, at this time I must have been led captive by the enemy at his will. It does not seem that I was at liberty even to think for myself. I recollect however contrasting the unearthly peace and serenity which filled his mind, with what would be my own feelings were I placed in the same situation.

Those who are accustomed, in times of sore trial and afflictions to rest their care and their complaints with him who cares for them and sympathizes with them, can hardly appreciate the utter desolation of a soul in such a state as I have been describing. But he who is "A father to the fatherless, and a judge of the widows, in his holy habitation," remembered us in our afflictions. And in the trials and sufferings through which a widow with a family of children must necessarily pass, the kind interposition of an overruling providence was too manifest to be denied. It may be thought that I could see these things now as I could not before. But be that as it may, my doubts and unbelief fled away. They were dispersed and gone, like the darkness at the appearance of the morning sun; and I could neither doubt, nor deny, what it was my privilege to witness daily and continually. And from that time to the present I have been confirmed and fully established on that point; so that I do not think that any arguments or reasonings of men would have moved me. What I had once believed I now knew to be true.

As it had been previous, so also subsequent to this time, seasons of conviction for sin, or what was supposed to be sin, would follow each other at intervals, sometimes of a few weeks, and sometimes of only a few days; these were followed of course by an attempt at reformation, but before much advance could be made, it would invariably be forgotten: and again ere long conviction be renewed. The various vanities and follies of youth; among them, trifling away the day set apart for worship, would be charged upon me, and a strict reform attempted. But so it was, every attempt proved a failure every resolution was formed only to be broken, and not a single duty that I considered myself bound to perform, but would in a short time pass from my memory.

In the course of events a sweeping revival took place in the congregation with which I was accustomed to meet; such a revival I mean as is conducted and controlled wholly by an individual, the result of which was that the principal part of the

youth of the neighborhood were eventually put under the water. I attended through the whole of it, and I think felt anxious to be benefitted, if such could be the case. I listened attentively to all they had to say, and followed their directions as far as I could. To have gone farther would have been presumption in me. It might do for them to claim the promise in their favor, and to demand as of right the pardon and forgiveness of their sins, in their own way; to go on and serve the Lord (as they said) whether he saved them or not, but it would not do for me. I could find no promises in my favor, they were all against me. I had no lawful claims whatever to present; I had forfeited every claim and every right; and as to serving the Lord, as often as I had tried that I had failed. Moreover I had learned from the word, that whatever was not of faith was sin; and that faith I was conscious I was destitute of. What therefore remained for me more than the prayer of the publican? Let the event be what it may, I must withdraw from them, though I should become more hardened and impenitent than ever. For a time I would read and study much, in order to become acquainted with the way of life, and then sink into a longer and deeper apostasy. A consciousness of guilt and fear of the consequences remained with me more or less however for some years, but finally ceased to trouble me. I longed to taste the sweets of sin without restraint, to be removed from the presence of my Maker, and revel in iniquity to the utmost. That I could, after thus bearing testimony to the goodness of the Lord, so soon transgress against him with impunity and without remorse, may seem incredible, yet such was the case. This was not of long continuance however, before I was led to reflect on the course I was pursuing, on the mercies and long suffering of an offended God towards so rebellious a creature, which had been manifested to me at times, and in ways, of which I cannot now speak particularly; and on my own iniquitous career in return, and as might be expected I sunk despondently into deep and dark despair. The sentence of death now came upon me and I confessed it just. "Behold, my servants shall sing for joy of heart, and ye shall howl for vexation of spirit." "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." I felt conscious that I had sinned thus wilfully, that I had set at nought all his counsel, and would none of his reproof. What therefore remained for me, but that when my fear came as desolation, and my destruction as a whirlwind; to eat of the fruit of my own way, and be filled with my own devices. "They shall call upon me but I will not answer; they shall seek me early but they shall not find me." I had once earnestly sought him, and longed to obtain mercy at his hands; but now, how could I come before him, or dare to enter into his presence? On the contrary, I abandoned all idea or expectation of ever being saved, or of

seeking for mercy at all; and for weeks and months together, meditated on the nature and extent of that punishment to which I would be subjected as the wages of iniquity.

But He whose mercies are unsearchable, I trust had some better things in store for me.

*To be Continued.*

E. RITTENHOUSE.

For the Signs of the Times.

New Vernon, N. Y., June 1848.

DEAR BRETHREN AND SISTERS:—Many are the tribulations through which the children of God are called to pass, and many sorrows they must experience; for they are a poor and an afflicted people, hated and despised of all men for Jesus' sake. And "what shall we say to these things? If God be for us who can be against us?" "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" that we need? Ye redeemed saints of the Lord, ye are bought with a price; but not with such corruptible things as silver and gold; but with the precious blood of Christ. He bore your sins in his own body on the tree, to bring you strangers unto God, and make you partakers of his righteousness,

"Amazing grace, how sweet the sound!  
That saved a wretch like me."

I was a stranger to God, and a wanderer from the fold of Christ, when he stopped me in my mad career, and opened my blind eyes and unstopped my deaf ears, and made me see and feel all the evils of my heart. And when I saw the condition I was in, I cannot describe the anguish of soul I felt. I thought that I had been many years serving the Lord with my good works; such as attending meetings, reading the Bible, and doing every thing in my power that I thought was good; but when I come to see myself a sinner justly condemned before God, I found that all my fancied good works were of my own make, and I had only been serving the god of my own vain imagination. I had been a pharisee; but it pleased God, as I trust, to bring me out of the darkness I was in, and into his marvelous light. It is a wonder to me, that I was made to hear his voice and come out from those who worship the god of this world, and not the God of heaven. When I saw myself a poor, wretched, lost sinner, I thought I must forever perish. In this frame of mind I wandered about still trying to work myself into the favor of God; I tried to pray; but my very breath seemed to be polluted, and my prayers were all sinful. I tried to read the Bible, but condemnation was written there, and the holy law, poured its curses on my guilty head;

"At length I read and found it plain,  
The sinner must be born again  
Or sink in endless woe."

Sometimes I tried to pray the Lord to have mercy on me, but my prayers seemed to be abomination to the Lord. The thunders of Sinai seemed to roll with terror to my guilty soul; but still I could not relinquish the idea that there was something for me to do by which I might gain the fa-

vor of the Lord; but what that something was, I did not know. I had worked up all my stock, and was no better; but growing worse and worse. The words of the prodigal son came into my mind, "I will arise and go to my father and say unto him, Father, I have sinned against heaven; and in thy sight, &c.; make me as one of thy hired servants; but then again I found it was written, "Ye cannot serve God and mammon," and I was then made to cry, "What shall I do to be saved?" I was told by some, to seek the Lord, and I should find him. But I had sought him on every side for six months, and I could not find him. I mourned over my lost and ruined condition; for I thought that I must be forever miserable, and I knew that God would be just in sending me to hell. I was compelled to cast myself on his sovereign mercy, to do with me just as he pleased, under the impression that I should certainly be lost. I retired to bed, apprehensive that before morning, I should sink to the regions of the damned, there to receive the just reward of my sins. I had not been long in bed before these words came to me. "Let not your heart be troubled; ye believe in God, believe also in me." I arose from my bed, and my load of sin was gone, and I felt that my guilt was removed! I stepped to the window and looked out, and every thing seemed to be praising God. O, thought I, what does this mean? I took the Bible to read, and the first words I saw were those which had occurred to me, "Let not your heart be troubled, ye believe in God; believe also in me." I felt like a *new creature*, like one that was born again, born of the spirit. And although I tried to get my burden back, I could not. In reading, my Bible seemed to be a new book to me, for now instead of condemning me in every word as it had done, it brought life and immortality to light.

When first the Lord revealed his charms,  
"And changed my mournful state;  
My rapture seemed a pleasing dream,  
The joy appeared so great."

I then thought that I should never have any more trouble, nor any thing to mar my peace. But it was but a few days before doubts and fears began to break into my mind, and I became alarmed, for I was afraid that I had been deceived. In my despondency these words came with power to my mind, "Be not faithless but believing." "Believe on the Lord Jesus Christ, and thou shalt be saved." These words were so applied as to give me indescribable joy, I felt assured that God for Christ's sake had forgiven my sins. "Not unto me," I cried, "but unto thy name be the glory." I then felt a desire to unite with the church; but I did not know with what church to join. I had hated the Baptist doctrine. But these words came to my mind, "If ye love me, keep my commandments." I inquired, What commandments? when these words immediately followed, "Believe and be baptized." The application of these scriptures subdued my opposition to Baptist doctrine, and I viewed it differently from what I had before; it now appeared to be the doctrine of the cross which the apostles preached, exhibiting the only way in

which sinners can be saved. I continued on, sometimes rejoicing in hope, and sometimes doubting. My old carnal nature is not changed, I still find that it is the same that it has ever been; but I hope my heart is changed by grace; for if it is not changed by grace, it is not changed at all.—It was almost four years after I received this hope in Christ, before I went to the church; I had so many trials in reference to my being a child of God, or a fit subject for baptism. But these words followed me, "If ye love me keep my commandments;" and although I felt too unworthy to be a companion for the saints, I was constrained to go and relate to the church, my experience, and tell them what great things God had done for my soul. Accordingly I went to the church meeting on the 5th day of June, 1847, and was received; and on the 13th day of the same month I was baptized, and united with the New Vernon church. Since that time I have had many trials and difficulties, foes without and fears within, and precious seasons of rejoicing. I have this to comfort me, "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

Brother Beebe, I have once before attempted to write; but feeling my inability, I gave it up; and perhaps you will say, when you read this, that I might better not have written and exposed my ignorance now. But I leave it entirely at your disposal.

Your unworthy sister,

ANGELINE MOWRY.

P. S. Dear brother, will you give your views on the 137th Psalm?

For the Signs of the Times.

Warren Co., Mo., Nov. 25, 1847.

BROTHER BEEBE:—With much pleasure I received your kind and truly affectionate letter of July. It came in a time of need, and I will assure you its contents afforded me comfort and edification; it was consoling to my mind. I also received the bundle of Signs, and the heavy hours have passed sweetly by with me in perusing them. I have been greatly strengthened and refreshed in reading many of the communications of dear brethren and sisters whose faces I have never seen; but from their writings I feel that we are acquainted in spirit, and I hope we are members of one body; and although I never expect to see them while in this vale of tears, I feel united with them in the strongest bonds of love and fellowship. And I trust in the Lord that they may continue steadfast in the faith of God's elect. And O, may they continue to crowd the pages of the swift and untiring little messenger, the "Signs and Monitor," with rich supplies of food for the flock of Christ's fold. I think they have so far contained a sufficient variety for the flock. And notwithstanding the food handed out through them, is, by some, thought, *too hard, and old*, for the weak of the flock, I cannot see how it tends to destroy the peace or health of any of the flock, even if it were as old as eternity, provided it be

drawn immediately from the provision store of divine inspiration. But if some of the food is too hard to suit some of the lambs, I think there is a rich supply of the "sincere milk of the word" handed out to nourish them, which in great mercy I have often had the privilege of tasting, although I feel myself to be one of the poorest weaklings in the fold, (if I am in the fold.) The food handed out through the Signs, has never yet been too hard or too old for me; but I have feasted on it often, and it nourishes and strengthens me; for it sets well on my stomach, and the oftener I taste it the sweeter it is to me. The doctrine of Eternal Election, Eternal Union, and Eternal Grace appear to grow sweeter to me every day I live; they are the basis on which my hope rests for Eternal life and salvation. But I confess that, had I been left to the volition of my will, I never should have loved or believed the doctrine; for my nature was averse to it. The words *election*, and *predestination*, carried something awful in them to me; they seemed to be the cause of everlasting misery, and I hated them in my heart. The thought of being saved by discriminating grace alone, I could not bear, for I really thought there was something meritorious for me to do, and that I could do it.— But O, when it pleased the Lord to open the eyes of my understanding, how differently I saw things? Now I can truly and feelingly say with the poet,

"If I lip a song of praise,  
Each note shall echo Grace, Free Grace."

And I do not believe, my brother, that the belief of this doctrine was taught me by men; but I have a hope that I was drawn to love it by loving kindness; yes, by the sweet cords of everlasting love, which is the bond of eternal union, which will last between Christ and his heirs through the endless ages of eternity; for when the vision breaks on us, and faith yields to the full blaze of sight, and hope is swallowed up in fruition; then, O then, will love, indissoluble love remain; for it is like its Author, without beginning or end. O, my brother, why is this doctrine of eternal election and eternal union so offensive to many, and even to some that believe in sovereign grace? Why do they shun to declare it in this evil and idolatrous day? Why do they keep back part of the counsel of God, in this time of darkness and delusion? For surely error and arminianism are stalking abroad even at noon-day, in all their variety; some cloaked in disguise and some more daringly confront the Lord's host, and boldly assert that they are free agents, and can think, speak and act as they please. These contend that it is in the power of every sinner in the world to get religion, and if they are not saved it is because they do not exert their power. An effort Baptist preacher told his congregation that if they waited for God to commence the work of grace, prepare, and operate on their hearts, they would most assuredly sink down to hell. What shameful blasphemy, thus to give the lie to the scriptures of eternal truth, which declare that the preparation of the heart and the answer of the tongue are both of the Lord; and that it is not in the man that walk-

eth to direct his steps. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them; because they are spiritually discerned." "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." Jesus has decided that "This is the work of God, that ye believe on him whom he hath sent." And again, For of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption. And Paul says, "Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God." So, my brethren, human works are of no avail; and when they come, do they not come with a lie in their right hand? Creature works and means are all excluded in the plan of salvation, from having any thing to do with procuring salvation; for it is all of God, from first to last. All the combined powers of darkness with all their instruments, can neither diminish nor add to the number of God's elect; for Jesus has said, "No man can come unto me, except the Father which hath sent me draw him." And, "All that the Father giveth me; shall come unto me." Not all the works which were ever performed by men, could atone for our sins; nor all the tears which were ever shed, with all the prayers said over, or life-time spent in penance, not all the cattle of a thousand hills, nor ten thousand rivers of oil; and should we give our first-born in sacrifice, all would prove abortive and vain. Nothing short of the blood of the immaculate Lamb of God, could redeem from death and hell. But, dear brethren, are not vile sinful mortals now trying to disrobe God of his power, and would they not dethrone him and take the sceptre out of his hand, if they were able? Let these self-conceited arminians, who are trying to measure arms with Jehovah, tell us, if they can, whereupon the foundations of the earth are laid, and who laid the corner stone thereof? Was it God, or had they a hand in aiding him, either with their strength or counsel? Have they ever commanded the morning since their days? Or, can they now lift up their voice to the clouds and cover them with abundance of water? Did Jehovah need the assistance of men, when he stood and measured the earth; when he beheld and drove asunder the nations; when he scattered the everlasting mountains, and when the perpetual hills did bow? Or did the arminians assist him, when he measured the waters of the deep in the hollow of his hand, and when he meted out the heavens with a span, when he comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Or can they prove that they have ever directed the Spirit of the Lord, or being his counselor, taught him? In all these things they fail as the prophets of Baal did: when they commanded fire to come from their gods. I cannot believe that God needs or requires any more aid in quickening and regenerating souls, then he did in creating the world. All their offers of co-opera-

tion, are an abomination: for he saith, "Be still and know that I am God." "Look unto me, and be ye saved; all the ends of the earth; for I am God, and beside me there is no Savior." His glory he will not give to another nor his praise to graven images. His counsel shall stand and he will do all his pleasure. He has spoken it and he will bring it to pass. Now the Lord of Hosts has purposed, who shall disannul it? None in heaven nor on the earth; for the word that goeth out of his mouth, shall not return; it shall accomplish that which he pleaseth, and prosper in the things whereunto he sends it. His covenant he will not break, nor alter the thing that has gone out of his lips. He is God, and changes not. He hath spoken in righteousness; and he will save all his people with an everlasting salvation.

Dear brethren, although the present is a cold or lukewarm time with many of the churches, and but few accessions are made to their number, God's dear children need not despair, nor fear that "the glory is departed from Israel," nor be tempted to believe that God is tardy in performing his work; but be patient; though he tarry, wait for him.— He will assuredly come, for his work is before him, and he will accomplish it. His work is perfect, and shall be executed in truth; and when the set time comes to favor Zion, he will crown her with joy and gladness, more than when the corn and wine are increased; he will add unto her of his sons and daughters, such as shall be saved, and it shall be said of Zion, this and that man were born in her: and the Highest himself shall establish her. At his own appointed time he will enter the palace, and bind the strong and armed man of sin, and take possession of his goods; knock off the shackles, open the prison door, and let the captive soul go free. He has said, I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. "As an eagle stireth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them and beareth them on her wings," even so the Lord taketh his little chosen ones and beareth them on the wings of his love, and shields them from all harm, and quietly leads them on step by step, and from strength to strength.

But O, my brother, is not this the God, that presumptuous mortals blaspheme, saying that he can not save sinners without their aid? If they can entertain such thoughts of him, I think they are in the gall of bitterness and bonds of iniquity; the way of peace they have not known. They have made themselves crooked paths, and whoever goeth in them shall not know peace. It is certain that they know nothing of that peace that passeth understanding. Peace in believing in the Lord Jesus Christ, is not the peace of which they boast, when they cry peace, peace, when the Lord has spoken no peace; for there is no peace to the wicked saith our Lord,

Solid joy and lasting pleasure  
None but Zion's children know."

Though they may toil and labor, their webs shall

not become garments, neither shall they cover themselves with their works, for God has said, their works are works of iniquity, and the act of violence is in their hands." A dreadful wo is pronounced against them for contending with their Maker; Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that you have kindled, this shall ye have of mine hand, ye shall lie down in sorrow! Poor souls! they are stumbling at the word, they are enveloped in a mist of darkness and delusion, that rises from the bottomless pit. The cross of Christ is an offence to them, and will continue to be until they are arrested and saved by the grace of that God, whom now they desire to bring, not only to a level with themselves, but into subordination.

Now my brother, bear with me while in love I entreat you to continue steadfast, immovable, always abounding in the work of the Lord; forasmuch as you know that your labor is not in vain in the Lord. Court not the smiles nor fear the frowns of men. And when persecution presses you sorely and trials weight you down, think of what your Savior bore, and be strong in the Lord, and in the power of his might; for he has set you on the walls of Zion, as a watchman; therefore, hold not your peace, day nor night. Obey your General's order; blow the trumpet in Zion, and sound an alarm upon the holy mountain. This is a day of darkness and of gloominess; a day of clouds and thick darkness, so, my brother be vigilant; watch the movement of the enemy at every point, for they are very sly and insidious, and their uniform so counterfeits the livery of the soldiers of the cross, that it is sometimes difficult to detect them. But question them closely, and their speech will betray them. I know that faithfulness in the cause of God will subject you to persecution from the enemies of the truth; and indeed from some from whom you may have expected better things. But what is that, compared with a conscience void of offence before God? You will enjoy a peace in the consciousness that you have discharged your duty faithfully. Remember Christ has told you that, "In the world ye shall have tribulation;" but he will never suffer you to be tempted beyond what he will enable you to bear, and cause to result in his glory. Remember how he divided the sea to make a way for his ransomed to pass, and I hope and believe you will be brought off, more than conqueror, through him that has loved you. \* \* \*

My health is much improved this summer; but my way is often dark and rough, and if I were not supported by the strong arm of God I should sink; for nothing but his hand has supported me through the many trials I have waded through.

Now, my brother, may the Lord bless and sustain you, and may his presence go up with you in all your labors, so that you may "run and not be weary," until he shall give you a final discharge from the war and take you home to your eternal rest, is the sincere prayer of your very unworthy, but affectionate sister in Christ,

DELIA ANN COLLINS ASHBURN.

P. S. Some may, and I suppose do, think I prize Old School Baptist papers too highly, but I cannot think so; although I do prize them next to my bible; I cannot help loving them. I seldom can hear preaching, and when I read the communications of brethren and sisters, they enter so deeply into the very feelings of my soul, they lift me up above the cares and trials of this world.—I feel united in heart and soul with them. I feel that I can take them in the arms of my affection; for I love them in my heart. I was much delighted with Eld. S. Trott, on the "Prodigal Son," in Vol. 15., No. 20. Tears flowed from my eyes while reading it; it so fully expressed my feelings, when I was a stranger in a strange land, and when alienated from the commonwealth of Israel. O, how forcibly he brought to mind the famine I had passed through, and the sufferings I endured.

I was not offended at your publishing the part of my former letter; for it gave a statement of what I believe was the work of God, and I hope I shall never be ashamed of what he has done; and if you ever publish any more of my scribbling, I will thank you to make such correction as you think proper, and I will regard it as an expression of brotherly kindness.

D. A. C. A.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., JULY 15, 1848.

### REPLY TO BROTHER TROTT.

FIRST. Was that mind which is enmity to God, and which cannot be subject to the law of God, the same with which Paul served the law of God?

To our understanding this question fully carries the answer on its face; for that mind which is not subject to the law of God, neither can be, cannot be the same mind which is subject to the law and which constantly serves the law of God. A plain unequivocal negative to the question may be sufficient to satisfy brother Trott; but for the sake of others who have not thought so deeply on the subject, something more full and explicit may be required. As in the premises we take the position that the minds spoken of are not the same, it seems to devolve on us to give a reason for considering them different. The apostle has spoken to the church of a carnal, and of a spiritual mind. To be governed by the one is death, to be governed by the other is life and peace. If this were the same mind, they would need no such qualifying terms to distinguish them from each other, as carnal, and spiritual, which with others are used by those who wrote as they were inspired by the Holy Ghost. That they are not one, but two and that they are radically different as well as distinct from each other, will appear from the following considerations.—

1. The one is carnal, that is *fleshly*, and of course is common to all men in a natural or unregenerated state; the other is *spiritual*, and peculiar to such as are regenerated and born of God. Christ has informed us, that that which is born of the flesh is flesh; and that which is born of the Spirit

is spirit. Our natural birth presents not only our corporal substance, and animal life; but also a mind to be developed more fully at a riper age; this mind is identified with the fleshly nature of mankind, so that until nature itself shall be dissolved, and the flesh consigned to the element from which it was taken, that fleshly or carnal mind is inseparably connected with the flesh; and being born of the flesh, is flesh, and therefore properly called a carnal mind. It embraces the whole intellectual power of the man; however educated, polished, refined, modified or reformed, it does not, cannot rise above itself, or become anything else than a carnal or fleshly mind.

2. The carnal mind is enmity against God, while the spiritual mind, is love to God; differing not only in their origin, but in their nature.

3. The carnal mind is not subject, or in subjection, or obedience to the law of God, neither indeed can it be. The spiritual mind, being "the same mind which was in Christ," is the mind of God, communicated to and implanted in the saints by regeneration, and cannot sin, or cease to be in full subjection and constant service of the law of the spirit of life in Christ Jesus by which they are made free from the law of sin.

4. "To be carnally minded is death." Death is the opposite of life, and therefore however much rational religion, or intellectual science of divinity we may have, we are dead. "But to be spiritually minded, is life." To have a spiritual mind, is not merely an evidence of life; but it is life; and to be governed by a spiritual mind, is life displayed, manifested or developed.

5. The carnal mind is susceptible of no cure; it is intirely destitute of ability to serve the law of God. "It is not subject," "neither indeed can be." Train it, instruct it, bring all the power of motive, of argument and of art to bear on it, and it remains as it was a carnal mind with all its inability and cannot do that which is good. The spiritual mind is in all these respect the very opposite. It cannot sin, because it is born of God, it is the mind of Christ; it is of the Spirit and it is spirit.

6. The carnal mind is totally depraved. The spiritual mind is not susceptible of depravity or degeneracy.

7. The carnal mind is at war with God, with holiness and with truth. It is like the troubled sea that continually casts up mire and dirt. But to be spiritually minded is not only life, but it is also peace. It is the opposite of enmity, opposition and war. It is reconciled to God, and rejoiceth in his government.

8. The carnal mind, being enmity to God, is sin. The spiritual mind being an emanation from God, is holy.

9. The carnal mind is identified with the "old man." The spiritual mind is identified with the "new man, which, after God is created in righteousness and true holiness."

10. The carnal mind is in all its powers, adapted to the affairs of the flesh subject to be affected by the things of time and sense, to be changed and



modified in its developements but not in its nature or opposition to God and holiness; the spiritual mind is adapted to the things of the Spirit, the contemplation of things that are heavenly and divine, and shall remain unchanged in nature when time shall be no more.

We might multiply the number of reasons for deciding that the mind of Paul with which he served the law of God, was not the same which he testified was not, and could not be subject to that law; but the foregoing are deemed sufficient. With this expression of our view, it will hardly be necessary to say that we do not believe that the carnal mind is changed, or that the regeneration of the children of God, changes their carnal minds. Their carnal minds will remain in their nature, like the Canaanites in the walls, until the earthly house of their tabernacles shall be dissolved and fall. Such a carnal mind was detected by Paul, as existing in the saints at Corinth; and such a carnal mind is also found in all the children of God while on earth.

The second general inquiry of brother Trott, is in reference to believers' sinning, and being wretched, &c. David was a child of God and a believer; he had faith in God and looked for a Deliverer to come out of Zion to turn away ungodliness from Jacob, and David was justly charged with having sinned in the case of Bathsheba and Uriah. David demonstrated and exemplified the existence of a carnal mind in his policy to deceive Uriah and afterwards to slay him, as also in the case of numbering Israel; and for all this David was made to feel a deep conviction of his guilt, and a severe sense of wretchedness on account of it.

So also in the case of Peter. It was not with that mind with which he served the law of God, but with his fleshly or carnal mind that he denied the Lord, and he, although undoubtedly a child of God, an apostle of Jesus, and one that had followed his Lord in the regeneration, did feel wretched and wept bitterly on account of his sin and folly. Believers are subject to repentance, contrition and bitterness of spirit frequently on account of their departure from the precepts of their Lord Jesus Christ; otherwise we know nothing of the real exercise of christians, or the true import of the testimony of the scriptures on the subject.

In reply to the third general question, we answer; The Spirit of God's Son in believers, is a spirit of holiness, and is the same in all believers; for there is one body and one spirit, even as they are called in one hope of their calling: and that spirit of holiness is always opposed to sin, or it would not be what it is—a spirit of holiness. It is both consistent, and unavoidable that as believer should lothe sin in himself and in others; and as he feels more of it in himself than he can see in others, his distress is chiefly on account of what he feels within. The greater and clearer his views are of the goodness of God to him, the more fully and sensibly will he feel and mourn, and lothe his inbred depravity; for the goodness of God leadeth him to repentance. Whatever may be

the privilege of others, we have to confess that we cannot speak of ourselves, but to speak of our poverty, wretchedness and guilt. And we believe it is expedient to so speak of ourselves, in order to illustrate the sovereign efficacy of that

“Grace which saved a wretch so vile!”

as also for the encouragement of others who know the evil of their hearts.

In reply to the queries in reference to Romans, seventh. We do not think it consistent to believe that Paul, if personating one under the law, would speak of himself distinct from indwelling sin, or as having been delivered from the sense of accountability to the law.

We have thus replied to the inquiries of our brother, and perhaps anticipated what might have been more satisfactorily done by some correspondent. But as the interrogations seemed to have an eye to some *strange things presented in the Signs, to the eyes of our readers*; we have felt called on without delay, to meet with promptness the inquiries. We presume the *strange things*, alluded to are those implied and expressed in the communications of Eld. A. B. Goldsmith; and perhaps some remarks of ours in regard to what is frequently called *darkness* by the children of God. The *strange things* in the communication of Eld. G. were presented, as questions, stated through “brother Beebe, to all the brotherhood.” To these strange questions, we have not yet replied, not however because we were agreed with the sentiments the questions seemed to imply, nor because we were unwilling to meet them with all candor; but because we were not alone interrogated, and would therefore choose to give opportunity to others. We will however; if not providentially hindered, reply to Eld. Goldsmith in our next.

✂ Sister Mowry's request shall be attended to before long.

#### STATISTICS OF RELIGIOUS AND BENEVOLENT INSTITUTIONS.

[Collected from the last Annual Reports.]

**British and Foreign Bible Society.**—Established in 1804. Has circulated more than 20,000,000 copies of the Scriptures. The gross expenditure has exceeded 3,000,000*l.* Annual income, 115,000*l.*

**Church Missionary Society.**—Established in 1800. Has stations in East and West Africa, India, China, the Mediterranean, North West America, the West Indies, and New Zealand. Annual income, £116,000.

**Society for the Propagation of the Gospel in Foreign Parts.**—Incorporated in 1701. Has stations in the East and West Indies, the Canadas, Australia, New Zealand, Van Dieman's Land, Nova Scotia, New Brunswick, and Cape Town. Average income, £95,000.

**Society for Promoting Christian Knowledge.**—Established in 1698. Circulates about 4,000,000 a year of Bibles, Prayer-books, Tracts, and other approved works. Average annual income, 90,000*l.*

**Society for Building Enlarging, and repairing of Churches and Chapels.**—Established in 1818. Has expended £327,000 in grants, by which additional church room has been provided for 575,000 persons. Average annual income, £24,000.

**Church Pastoral Aid Society.**—Established in 1836. Contributes to the stipends of poor curates, and provides lay assistants. Average annual income, £45,000.

**British and Foreign School Society.**—Established in 1808. The Lancasterian system is pursued. Young persons of both sexes are trained in the central school, Borough road. Upwards of 30,000

admitted since the foundation. Average annual income, £15,000.

**Religious Tract Society.**—Established in 1799. Circulates about 25,000,000 cheap books and tracts every year. The sales produce generally £50,000, which with donations and subscriptions, give an average annual income of £57,000.

**Wesleyan Methodist Missionary Society.**—Commenced in 1786, but not organized till 1816. Has Missionary stations in Northern and Western Africa, North America, Australasia, China, British India, New Zealand, the Canadas, and some of the Continental States. Average annual income, £116,000.

**London Missionary Society.**—Established in 1794. Has nearly 500 stations in various parts of the world, and fifteen printing establishments. No peculiar formula is insisted upon. Average annual income, £75,000.

**Baptist Missionary Society.**—Established in 1792. Has Missionary stations in Asia, Africa, America, and in most of the European States. Has printed, in whole or in part, nearly 1,000,000 copies of the Scriptures. Average annual income, £28,000.

**London City Mission.**—Established in 1836. Circulates the Scriptures and visits the poor in London of every religious denomination. Average annual income, £14,000.

**Methodist New Connexion Mission.**—Operations confined strictly to Ireland and the Canadas. Has 54 Missionaries. Average annual income, £3,000.

**Newfoundland School Society.**—Established in 1822. Average annual income, £4,000.

**London Society for promoting Christianity amongst the Jews.**—Established in 1808. Average annual income, £28,000.

**British Society for propagation of the Gospel amongst the Jews.**—Established in 1842. Has 16 Missionaries. Has founded a Missionary Jewish College, where eight young converts are in training. Average annual income, £2,300.

**Colonial Church Society.**—Established in 1832. Has 48 Missionaries in the West Indies, Malta, France, Spain, Western Australia, Nova Scotia, Cape of Good Hope, New Brunswick, Prince Edward's Island, the Canadas, and New Zealand. Average annual income, £4,000.

**Foreign Aid Society.**—Established in 1841, in aid of the Societies Evangeliques of France and Geneva. Average annual income, £5,250.

**Home Missionary Society.**—Employs 48 missionaries, and has 125 stations in England and Wales. Average annual income, £8,000.

**Irish Evangelical Society.**—Established in 1834. Average annual income, £2,500.

**Naval and Military Bible Society.**—Established in 1780. Circulates authorized versions of the Scriptures amongst soldiers, sailors, and canal boatmen. Has issued 500,000 Bibles and Testaments since its formation. Average annual income, 2,500*l.*

**Colonial Missionary Society.**—Has stations in Canada and Australia. Average annual income, 2,500*l.*

**Christian Instruction Society.**—Established in 1825. Average annual income, 600*l.*

**Indigent Blind Visiting Society.**—Established in 1834. Average annual income, 650*l.*

**Protestant Association.**—Established in 1835. Average annual income, 1,500*l.*

**Sunday School Union.**—Established in 1803. Average annual income, 1,600*l.*

**Adult Deaf and Dumb Institution.**—Established in 1841. Average annual income, 900*l.*

**British and Foreign Sailors' Society.**—Established in 1818. Employs 15 agents in the port of London. Average annual income, 1,200*l.*

**British and Foreign Anti-Slavery Society.**—Established in 1839. Average annual income, 1,850*l*.

**Orphan Working School.**—Established in 1758.—There are at present 180 orphans of both sexes in the school. Average annual income, 12,500*l*.

**New Infant Orphan Asylum.**—There are 70 children on the foundation. Average annual income, 2,800*l*.

**Clergy Orphan Corporation.**—Established in 1725. Upwards of 200 children of both sexes are on the foundation, where they are fed, clothed, and educated until of an age to be apprenticed. Average annual income, 4,500*l*.

**Friends of Foreigners in distress.**—Established in 1828. Relieves poor foreigners of all nations. Average annual income, 2,500*l*.

**Trinitarian Bible Society.**—Established in 1831. Average annual income, 1,500*l*.

**Cheltenham Training School.**—Established in 1845, for the instruction of masters and mistresses upon principles conformable with the liturgy of the Church of England. The Association has received 6,500*l*, including a grant of 3,000*l*. from the Educational Committee of Council; but 2,500*l*. more is required for the erection of the proposed school.

[Note.—The respective incomes are calculated, upon an average of the last three years. During the years 1847-8, the receipts of nearly all the Societies show a decrease as compared with the preceding year—a circumstance attributed to the monetary pressure.]—*London Patriot*.

## OBITUARY.

For the Signs of the Times.

It has become my duty to inform you of the death of our venerable brother MOSES SLAWSON. He died in December, 1847, while on a visit with some of his children, with a complaint he had long suffered under. He was about 67 years of age, about 44 of which he had enjoyed a good hope through grace. It is but a few years since he moved into the town of Chemung and united with the brethren there. In his daily walk and conversation it was clearly seen that he had been with Jesus and learned of him. Never did we know one more engaged and interested in those sublime truths that vindicate the sovereignty, the choice, and the effectual revelation of that grace which saves poor sinners, than was manifest in him. Grace clothed him with a meek and quiet spirit, and he was content with his lot. He enjoyed much the company of the brethren and was highly esteemed by them all for that excellent spirit which was manifest in him. In his last struggle which was very severe, he was resigned; he said it was better to die than to live; and although the Lord should slay him he would yet trust in him.

Yours, &c., HENRY ROWLAND.

Near Mifflintown, Pa., July 7, 1848.

Brother LEWIS HORNING died at his residence in Lost Creek valley, Juniata co., Pa., June 10, 1848, in the eightieth year of his age.

Brother Horning was a member of the Old School Baptist church of Tuscarora for upwards of twenty-five years. He always manifested great love for the truth of the gospel, earnestly contending for the faith as revealed in the Scriptures of truth.

He was afflicted for some four or five years with a cancer in the breast; but his last illness (which lasted for five months) was a debility of the whole system, the body gradually wearing away until it pleased our Heavenly Father to gather him home. He was strong in the faith of God's elect until the end, and gave the clearest evidence that he was an heir of glory.

JOHN P. SHITZ.

DIED, near Hardiston, N. J., on Monday the 3d inst., Mr. LEWIS HAVENS, aged 73 years.

The deceased was for many years a member of the Baptist church at Pepper Cotton, and enjoyed the esteem and fellowship of the Regular Baptists of his acquaintance.

After the decease of Eld. Levi Hall, pastor of that church before her apostasy, she became enamored with the preachers of the missionary craft, which led to some difficulties in which brother Havens took a conspicuous part in opposing innovations, which resulted in his final separation from the communion of that church. For many years he has attended worship with the Old School Baptist church of Hardiston, but, so far as we are informed, never became a member.

## ASSOCIATIONAL MEETINGS.

The Old School Corresponding Meeting will meet, if the Lord will, with the Elk Run Church, Fauquier Co., Va., commencing on Thursday before the Second Sunday in August next.

The Ketocot Association, will meet with the Salem Church, Frederick County, Va., on Thursday before the third Sunday in August next.

The Rappahannock (Old School) Association will meet with the Thornton's Gap Church, Rappahannock County, Va., on Thursday before the fourth Sunday in August next.

The Tygart's Valley River Association will meet with the Mount Olive Church, Barbour County, Va., on Friday before the last Sunday in August next.

Ministers and other brethren generally are affectionately invited to attend all the above meetings.

## REMOVAL OF OUR OFFICE.

Having changed our location from New Vernon to South Middletown, our correspondents are requested to address their communications hereafter to us at "SOUTH MIDDLETOWN, ORANGE CO., N. Y."

South Middletown is situated about six miles south-east of New Vernon, and immediately on the line of the New York and Erie Rail Road, where our facilities for correspondence by mail will be greatly improved, as the mails from all parts of the United States arrive and depart daily. We are still within a convenient distance to continue our relation with the New Vernon and Wallkill churches.

Our new arrangement will require us to resign the office of Post Master; and of course the franking privilege, which, to a limited extent, we have enjoyed, will be discontinued; all communications must therefore come to us POST PAID. Communications to William L. Beebe, for "FREEDOM'S GUARD" should also be addressed to South Middletown.

## RECEIPTS.

NEW YORK.—George McNish, \$1; J. S. McNish, 1; A. W. Green, 2 50; Mrs. Jane Knapp 1; Eld. R. Burritt 1; Mrs. Kitty Sifferth, 1.	7 50
ALABAMA.—Reuben Bennett 5; Jas. Todd 1.	6 00
ILLINOIS.—Geo. S. Cadwell 1; J. Brandenburg 1.	2 00
MAINE.—Wm. Turner 1; Joseph Denslow 1; I. Libby, 2 50.	4 50
OHIO.—E. Richards 1; Jacob Osborn 1; J. Heaton, 1.	3 00
NEW JERSEY.—Jno. Chamberlain 1; Wm. H. Johnson 5; Jonas Lake, 4.	10 00
KENTUCKY.—B. T. Cox 1; Mrs. C. Walker, 4.	5 00
VIRGINIA.—H. Klette of Ky. for P. Spillman 1; Philip McInturf, 5.	6 00
PENNSYLVANIA.—P. Hobensack 1; J. P. Shitz, 5.	6 00
E. Moreland, Ten. 5; A. Buckley, Mi 5; Andrew Jackson, Ga. 1; Wm. Hitch, Del. 3; Jas. Skidmore, Mich. 1; Eld. Felix Redding, Mo. 5.	20 00
Total.	\$69 00
Eld. James Bicknell, N. Y., for Mrs. Jewett, \$5.	
NEW AGENT.—Julius C. Beeman, Clinton county, O.	

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

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### CIRCULAR LETTER.

*The Elders and Messengers of the Warwick Baptist Association, convened with the church at Wallkill, N. Y., June 7 and 8, 1848, to the churches of which she is composed, greeting.*

BRETHREN BELOVED FOR THE TRUTH'S SAKE:—Another year has been added to the centuries of the past since we had the privilege of addressing you upon those subjects which are ever of importance to all who love our Lord Jesus Christ in sincerity and in truth; a year fruitful in events interesting not only to the children of God but to the world of mankind at large. While the purposes of His grace who worketh all things after the counsel of His own will, have been developed in such a manner as to animate the hearts of His people with emotions of gratitude, the nations of the earth have been agitated and convulsed to an unusual and remarkable degree. Some have been desolated with wars and have witnessed the hand of man raised in mortal strife against his fellow man, crimsoning the ground with human gore; others have suffered from famine and disease which have consigned their thousands to the tomb; others still have been distracted with intestine dissensions, governments have been revolutionized and kings, hastily abandoning their tottering and falling thrones, have fled for safety to foreign lands, or have retained a precarious tenure of their sceptres by granting important concessions to the demands of their subjects. In the midst of all this confusion and tumult, the children of God are abundantly blessed in being the subjects of a King whose throne is established and sure, and whose kingdom is unchangeable and everlasting,

"A kingdom which can ne'er decay—  
While time sweeps earthly thrones away:  
The state which power and truth sustain,  
Unmoved forever must remain."

This kingdom in the Scriptures of Truth is denominated, "The Kingdom of God."

Holy men of old who spake as they were moved by the Holy Ghost, predicted the rise of this kingdom and described both it and its Sovereign with so much accuracy that it may with propriety be said that its history was written centuries before it existed as a visible kingdom. The Psalmist David viewing with prophetic eye the rise of this kingdom and the opposition which should be arrayed against it, exclaimed, "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the

rulers take counsel against the Lord and against his Anointed, saying, Let us break their bands asunder and cast their cords away from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak to them in his wrath and vex them in his sore displeasure. *Yet have I set my King upon my holy hill of Zion.*"

The prophet Isaiah, who beheld the glory of of Zion's King and the blessings which should result from the establishment of his kingdom, declared that the Spirit of the Lord should rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of fear of the Lord. That the government should be upon his shoulder, and his name should be called Wonderful, Counselor, The mighty God, The Everlasting Father, The Prince of Peace. That of the increase of his government and peace there should be no end, upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from henceforth forever and forever.

The prophet Jeremiah foresaw that "the Lord should raise unto David a righteous Branch and a King, who should reign and prosper; and who should execute judgement and justice in the earth. In whose days Judah should be saved and Israel dwell safely, and whose name should be called The Lord our Righteousness." To Daniel it was revealed as a kingdom which the God of heaven should set up, which should never be destroyed, nor left to other people, but should break in pieces all other kingdoms, and should stand forever."

The remaining prophecies contain many declarations relative to the kingdom of God, all of which have had or must have their fulfilment.

In the fulness of time it was "set up," and the birth of its King proclaimed by an angelic host and heralded by the "star in the east," and other prodigies which agitated and alarmed the minds of men and carried consternation even into the palaces of kings, troubling Herod the king of Judea, and all Jerusalem with him. Matt. ii. 3.

The messenger of the Lord also, of whom it had been foretold that he should go before him to "Prepare the way of the Lord and make his paths straight," made proclamation of the near approach of this kingdom saying "Repent, for the kingdom of God is at hand," and soon after pointed out its King to those who were with him as "the Lamb of God who taketh away the sin of the world."

It is evident however from the "record which God has given us of his Son" that although these miraculous events caused great excitement among all ranks of men, yet very few were aware of the nature of his kingdom, for while some regarded him as an earthly monarch "who should restore Israel," and exalt the nation of the Jews to its former power and glory, the majority of men viewed him as an impostor and blasphemer, whom they arrested and took before the judgment seat of Pilate where, although pronounced "a just man," yet so embittered were his ene-

mies against him that they caused him to be crucified, thus performing "whatsoever the hand and the counsel of God determined before to be done." Acts iv. 28.

But he could not be holden of death. Its bonds were broken, he burst the tomb, and rose a mighty conqueror over death, hell, and the grave.—Ascending on high he led captivity captive, received gifts for men, and taking his seat on the throne of his glory, seated on their thrones the twelve judges whom he declared should judge the twelve tribes of Israel. Matt. xix. 28.

Brethren, we have briefly alluded to some of the prophecies, made of old, relative to the King of Zion, and to their fulfilment in his person when upon earth. His kingdom, he declared, was not of this world, and that "Except a man be born again he cannot see the kingdom of God." John iii. 3. These are mysteries which the natural mind never has been able to comprehend, and while some in wonder and astonishment have asked, "How can these things be?" thousands of others even among professors of religion have boldly asserted that "these things are not so," pronouncing them "hard sayings," unworthy of credit or belief, and, pointing to the great religious movements and efforts which characterize the age in which we live, and which they can see and understand and rejoice in, although but the works of their own hands, they cry, "Behold the kingdom of God, which we by human means, might, and power are engaged in building up;" but God has said "Not by might nor by power, but by my Spirit," and his kingdom which is spiritual is seen by comparatively very few, and those only to whom it is given to know its mysteries; [Matt. xiii. 11:] who are "born not of blood nor of the will of the flesh, nor of the will of man but of God." John i. 13.

Had man proved successful in what his will has prompted him to do in relation to the kingdom of God it never would have been established, its King would have remained in the tomb, and not one of the human family ever would have beheld or participated in its blessings. But God who hath declared that "His counsel shall stand and that he will do all His pleasure," has been pleased to reserve unto himself in every age a people whom he has constituted his subjects by "the washing of regeneration, and the renewing of the Holy Ghost," and "because they are sons he hath sent into their hearts the Spirit of his Son crying Abba Father," Gal. iv. 6. "They are not natural but spiritual, and receive of the things of the Spirit of God which the natural man cannot receive for they are foolishness unto him, neither can he know them, for they are spiritually discerned." 1 Cor. ii. 4. This is the reason why the subjects of the kingdom of God, have been always regarded as a strange and peculiar people. They were anciently described by one who was their enemy, as a "people whose laws were diverse from all people." Esther iii. 8. A prophet of God calls them "an afflicted and poor people." Zeph. iii. 12. They were afterwards pronounced "a sect that were everywhere spoken against."



Acts xxviii. 22. And an inspired Apostle addresses them as "strangers scattered" among the nations of the earth. 1 Peter i. 1. These have been their characteristics in all ages, and are fully applicable to them at the present day. Their King was not known or recognized as a Sovereign by any of the "princes of this world." 1 Cor. ii. 28. Neither are they known or regarded by the professedly religious world as the people of God, but as the "Master of the house was called Beelzebub," so are they called who are of his household. Matt. x. 25. The doctrine of salvation by grace, which they believe, teach, and rejoice in, is pronounced a dangerous doctrine, calculated to subvert the institutions of society; to promote licentiousness, to encourage men to pursue vicious courses, and to discourage them from seeking the paths of rectitude. Their sentiments (plainly taught in the Scriptures) have been publicly denounced as false and pernicious, and they, from the pulpit, have been held up to the scorn and contempt of their fellow men. But their King has dealt fairly and honorably with them. He has informed them, that as he was persecuted so they also should be persecuted and reviled and even put to death, and the whole history of his kingdom verifies the truth of his declarations; and the relation of their sufferings, given in the 11th of Hebrews, is but a description of their treatment in nearly every subsequent age. Yet it has pleased the Lord from time to time to stay the storm of persecution and give his people rest.—But his word assures us "That all who will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. We have reason therefore to believe, not only from his word, but from events which are transpiring around us, that the flood-gates of persecution will ere long be again opened and the subjects of the kingdom of God be required to seal their testimony to the truth as it is in Jesus with their blood.

But, brethren, although the Lord may not count us worthy to suffer thus openly for his name's sake, our faith will be tried in such manner as to teach us our entire dependence upon him, and so as to redound to the glory of his great and holy name. His word abounds with admonition and instruction relative to our deportment and conduct as his subjects and followers. We are directed "to walk worthy of the vocation wherewith we are called,"—with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace, and if we "have heard Christ, and have been taught by him as the truth is in Jesus, to put off the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of our minds, and that we put on the new man which after God is created in righteousness and true holiness; to let no corrupt communication proceed out of our mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." These, dear brethren, are but a very few among the many admonitions which the Prince of Peace has left upon record for the observance of his subjects, and he has enjoined us if we love him to keep his commandments, assuring us that his commandments are not grievous but joyous.

Brethren when we behold the mystery of iniquity which doth already work and contemplate "that wicked whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved," and view the multitudes of our fellow creatures who have embraced the errors and delusions of those "who believe not the truth but have pleas-

ure in unrighteousness," we realize the imperative necessity of strictly adhering to the word of God and endeavoring by our obedience to its precepts, and commandments, to manifest our love for our gracious Sovereign, and our respect for the laws which he has ordained for the government of his kingdom; and we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ. "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or by the epistles" (of his disciples) "and our Lord Jesus Christ himself; and God, even our Father, which hath loved us and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work."

S. D. HORTON, *Mod.*,  
WM. L. BENEDICT, *Clerk.*

## COMMUNICATIONS.

For the Signs of the Times.

Putnamville, Ia., March 1, 1848.

BROTHER BEEBE:—I believe it is the duty of your patrons to contribute matter for your paper, and as I have been a constant reader of the *Signs*, from the seventh volume, I would cheerfully contribute my part, if it were not that I see constantly, more interesting matter in it, and even from the sisters, than I am able to furnish. But while I witness around me so much error spreading abroad, I have been glad, from my heart, that there was yet a Beebe, and Trott, a Barton, a Clark, a Thompson, a young Benedict, a Williams, a Lenox, and others, to contend for the truth as it is in Jesus.

I will offer a few thoughts on the subject of faith; "Now faith is the substance of things hoped for, the evidence of things not seen." Sad mistakes are frequently made on the subject of faith, by representing *faith* and *belief* as synonymous terms. This is unwarrantable in many instances, as I will try in a few words, to show. A mere belief of a thing may lead to rash presumption; but the faith of God's elect will lead to an humble reliance on God. Witness the case of the children of Israel, passing through the Red Sea dry shod; which the Egyptians assaying to do, were drowned. The Egyptians certainly believed that they could succeed, or why did they try; but the children of Israel had the promise of God to rely upon, and therefore went by faith; while the Egyptians, without that promise, with bold and heaven daring presumption, rushed forward, for which God displayed his wrath, and for an example, overwhelmed them in the sea, and they were all drowned. There is an inseparable connexion between genuine faith and success. Abraham, by faith offered up his son; for God had commanded it; and his faith was counted for righteousness. If I should offer my son, it would be bold presumption, and a heaven daring sin, and I would be a murderer. When Elijah told the worshippers of Baal, to "Cry louder; peradventure their god was asleep, or in a

journey; the poor creatures were truly in good earnest—I recall the expression; they were in *bad* earnest; they leaped on their altar, and cried, O, Baal, Hear us. They cut themselves with lancets, &c.; but they had no instruction from the God of heaven for their worship; so, notwithstanding their belief, which was so strong that they could risk their lives upon it; their devotion and zeal was but rash presumption and abominable wickedness. But Elijah's faith was crowned with success. When Moses came down from the Mount, he heard a great shout; not of victory in war, nor was it the cry of those who were overcome; and when he came to see what they were worshipping, behold it was a calf! No faith was there, it was presumption. Again, when Peter walked on the water his faith rested on the word of permission spoken to him by Jesus; but let me attempt to walk on the deep sea without the command of Christ, and it will be but presumption. I could swell my letter upon this point, and advert to Abel, who offered in faith; and Cain in presumption; both were believers. By faith Noah built the Ark, and Abraham sojourned in a strange land. By faith Isaac blessed Jacob and Esau; and by faith Jacob, when he was dying blessed the sons of Joseph; by faith Joseph gave commandment concerning his bones. By faith Moses, was hid by his parents; and by faith when he was of age, he refused to be called the son of Pharaoh's daughter. Jericho fell, Rahab perished not, Gideon, Barak, Sampson, Jephthae, David, Samuel, and from him to Malachi, all the prophets, and after them the apostles, acted by, and upon faith, according to the commands of God. But for us to believe it to be right to perform actions, for which we have no "Thus saith the Lord," our believing it to be right, will by no means make it right. If it would, then to fall before Juggernaut, and suffer themselves to be crushed by the wheels of his car, would be right; for none believe more sincerely than do those who sacrifice themselves in that horrid way. But oh, what presumption!

Your unworthy brother,

BENJAMIN PARKS.

For the Signs of the Times.

Camp Grove, Il., March 31, 1848.

BROTHER BEEBE:—Your paper is a welcome messenger to me; it affords me inexpressible pleasure to read the rich communications that it contains, and I sometimes feel as though I were in spirit acquainted with many of your correspondents, whom I never expect to see in the flesh; but I humbly hope to meet them in a better world than this. I also read with much pleasure much of your editorial matter; but I must confess that I cannot see the propriety of the distinction you make in *righteousness*; but I will admit that it may be weakness in me. Dear brother, I feel incompetent to call in question your views on this, or on any other point of doctrine. But I cannot consistently subscribe to any point of doctrine that I cannot comprehend, however plain it may appear to others. Believing, dear brother, as I do,



that you will not be offended if I, though weak and unworthy, point out some of the unreconcilable questions which your notion of a *wrought out* righteousness presents to my mind, I will venture to name some of them.

You say the wrought out righteousness placed the elect in the same situation Adam stood in before he sinned—as pure, upright, harmless and free from sin, as Adam was before he fell. My brother, could Adam have died in that state? Is not death uncommissioned only by sin? Could the stupendous plan of redemption ever have reached man, if he had continued in his primeval rectitude? The words *wrought out righteousness*, I have not found in the Bible; but it is plain to me that Jesus Christ, our blessed Savior, is of God made to his elect, Wisdom, Righteousness, Sanctification, and Redemption. The apostle says, they, the elect, are by nature children of wrath, even as others; by which I understand, their unrenewed state, in which they are under the law; and whatsoever the law saith it saith to them, that every mouth may be stopped, and the whole world become guilty before God. I think Paul in writing to the believers at Rome, sustains this view, when he says that, when they were servants of sin, they were free from righteousness. Although they, as the elect, are redeemed by the precious blood of Christ, it is nevertheless absolutely necessary that they should be made spiritually alive in order that they may enjoy spiritual blessings; but if they were not dead in sin, they could not be made alive; if they were servants of sin, then were they free from righteousness, but now being made free from sin, and become servants of God, they have their fruit unto holiness, and the end everlasting life.

Yours in the best of bonds,

C. WRIGHT.

For the Signs of the Times.

Campbell co., Ga., June 5, 1848.

DEAR BROTHER BEEBE:—May grace, mercy, and truth be multiplied unto you and all the Israel of God, whom I trust I love in the truth.—Blessed be the God and Father of our Lord Jesus Christ, who has begotten us to a lively hope by the resurrection of Christ from the dead, through whose merits we are made acceptable before God; therefore we live by faith upon the Son of God, and have access into his grace; and we are exhorted to stand fast in the faith, which faith is the gift of God through our Lord Jesus Christ. I trust, my brother, that the Spirit of him who worketh all things after the counsel of his own will, will direct you and abundantly bless your efforts for the circulation of sound doctrine and gospel principles through the *Signs of the Times*, and that God will aid my beloved brethren, whose communications I so often see in your paper, to keep up their communications, that the poor of God's people may be fed and comforted, for they are an afflicted and poor people, yet they trust in the name of the Lord. The Old School folks in this country, are in a cold and barren state, and the New

School have considerable confusion in their ranks; some have commenced kicking and have kicked out and left the motley gang, and united with the Old Folks; but I will not say much about the institution folks, for I learned when a boy that if I wrestled with a black chunk I always got a smut whether I fell at bottom or on top. I pay but little attention to them and have nothing to do with them only as citizens and neighbors.

Yours truly in the best of bonds,

JOSIAH GRESHAM.

For the Signs of the Times.

Thornville, Feb. 26, 1848.

BROTHER BEEBE:—As the business part of my letter does not occupy the whole sheet, I will write a few lines, which you are at liberty to publish if you can do so without excluding matter of more importance.—Fatigued with the labors of the day my mind is led to contemplate the great plan of redemption. I call it *great* because of the vast disparity between the Author, and the subjects of it. I am filled with wonder and amazement when I look at man in his fallen condition—a rebel against the government of the God of heaven! His throat is an open sepulchre, with his tongue he has used deceit; the poison of asps is under his lips; his mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes. How astonishing that, while man was in this dreadful condition, when there was no eye to pity, or arm to save, the God of heaven, against whom they had sinned, should have entertained thoughts of mercy towards them, that his eye looked in pity, and his almighty arm brought salvation. Yet notwithstanding all that God has done, until the poor creature is quickened by the Holy Spirit, he cannot realize his condition, nor appreciate the goodness and long-suffering of God. Such is his depravity and blindness, he will still fight against God with all his might; and when the doctrine of God our Savior is mentioned in his hearing, instead of rejoicing in it, he will charge God with injustice, and, like some of whom Paul testified, say, Let us do evil, that good may come; whose damnation, the apostle says, is just. But when such a rebel is brought to see himself as he really is; a poor lost guilty and helpless sinner, and in the light of the truth has a discovery of the plan of redemption, through the blood and righteousness of our Lord Jesus Christ, he concludes that no other plan could be of any avail to him. This adorable plan, which he has reviled, he now sees is every way suited to his case; and I do verily believe that all the children of God are taught alike. Certainly the Spirit of God does not teach one that salvation is by works, or on conditions to be performed by men, and another that it is all by grace. God has said, "And all thy children shall be taught of the Lord, and great shall be the peace of thy children," and Christ has established the inference, "Every one therefore, that has

heard and learned of the Father cometh unto me." Truly the children of God have great peace in believing that Christ has done all things well, and that, in him they stand fully, freely, and everlastingly justified from all things, from which they could not be justified by the law of Moses. I might speak of that faith through which they receive an experimental knowledge of their justification, but I will forbear; as a word to the family of God is sufficient, but let me say, it is through faith, by the power of God, the saints are kept unto salvation, ready to be revealed in the last time. Those who have this faith desire to follow their Lord in all things; but they find a great deal of fault with themselves; yet they cannot think of finding fault with God, or his plan of salvation. No, they are troubled because they cannot do the things they would; and often cry out like Paul, "Who shall deliver me from the body of this death."

S. C. SMITH.

For the Signs of the Times.

Near Waveland, Ia., Feb. 6, 1848.

BROTHER BEEBE:—Having some remittance to make I will accompany it with the following remarks. I was born in the year 1797, (and am now rising of fifty years, or half a century of age,) in the county of Woodford, and state of Kentucky, and there I joined what was denominated the United Baptists, in the year 1817, on the fourth Saturday in December. A part of the Regular and a part of the Separate Baptists having agreed to drop their respective names and adopt the name United Baptists. The church of which I was a member was originally of the Regular order. The circumstance of this union, I believe was the means of leading a number of God's dear children into *Mystery Babylon*. But as I do not design now to say much on the subject of that unlawful affinity and unholy compromise of truth with error, I will say that I have long since found myself mistaken in two things, in which I flattered myself shortly after I professed a hope in Christ. First, that I never should sin any more; and second, that I should see no more trouble in this life. I expected uninterrupted peace and joy in the consolations of the religion of Jesus Christ. I had been for about fifteen years under the influence of the arminian notion of using means to "get religion;" and once I thought I had succeeded. I had my stated hours of prayer, and the closer I walked to the rule I had laid down for my guide, the better I felt. But at the end of this fifteen years, I was brought to see myself a poor wretched sinner, and was made to cry, in anguish of heart, "God be merciful to me, a sinner!" For some twelve or eighteen months, I viewed myself a sinner, in a different light to what I formerly had. Previously I had only considered myself a sinner, in a practical point of view, and that a practical amendment of my course, as a condition of salvation, was all that was necessary; but now I found a principle in my nature averse to holiness; and myself a condemned sinner. Nothing now dis-

tressed me so much as these indwelling corruptions. From the soles of my feet, even to the head, there was no soundness in me; nothing but bruises, and wounds, and putrefying sores. I believed that God was a good, holy and divine being, against whom I had offended. My guilt was manifest, and I thought there was no mercy for me. And now, my dear brother, my desire was, if not deceived, that if I must suffer what was due me for my sins, I might be placed where I might sin no more, and where I should no more hear the name of God blasphemed. Every thing around me, together with my best performance, seemed to expose my guilt. Often did I attempt to pray, but no relief could I find, until at a certain time, never as yet forgotten by me, while on my knees, these words came into my mind, "Arise, go in peace; thy sins which are many, are forgiven thee." Immediately my distress was gone; but I concluded that these were only my thoughts, and that to take this deliverance for religion, I should be a poor deceived creature. On the same day, at dinner, it seemed to me that I could see the goodness of God so abundantly manifested, in providing for me the blessings designed to sustain life, and my unworthiness of them, I arose from the table and retired to a place where I was alone. I concluded that I was a poor deceived creature. I tried to pray that I might feel more pungent conviction than I had felt, and realize more sensibly the weight of it; for it seemed to me that I had not been as deeply convicted for my sins, as I ought to have been; but in my trying to pray, I would strangely lead off in something like this; "Thank the Lord! Thank the Lord!! This being the case for two or three times, I returned to the house just before preaching commenced. I was sitting on my seat, when this text of scripture seemed to break into my soul with heavenly sensations, "We love him," (God,) "because he first loved us." 1 John iv. 19. After having returned to my father's house, the sun arose with unusual brightness, and every thing appeared to be praising God. "Praise the Lord, O my soul, and let all within me bless his holy name," appeared to be the common anthem. I asked a sister that was afterwards baptized on the same day that I was, to join me in singing this song,

"The glorious light of Zion, is spreading far and wide,  
And sinners are a coming, upon the gospel tide," &c.

And when we come to these words,

"Some souls exposed to ruin, redeeming grace have found,  
And of that happy number, I hope that I am one,  
For Jesus will accomplish the work he has begun;  
He'll cut it short in righteousness, and I'll forever be,  
A monument of mercy, to all eternity."

Or ever I was aware, my soul made me like the chariots of minadab. Then it was that I thought that I should never again sin; neither could I then believe that I should ever have any more trouble or trials in this life. But it was not long before I found, that "In me, that is, in my flesh, dwelleth no good thing."

I have given you a short sketch of my experience; leaving out many circumstances that I

might relate if time and space would admit. You may dispose of it as you think best.

Yours in the bonds of love,

JOHN W. THOMAS.

For the Signs of the Times.

Cass co., Ill., June 4, 1848.

BROTHER BEEBE:—I have been a reader of the *Signs of the Times* for a good while, and have been greatly delighted in reading communications from the brethren and sisters of your correspondence, and wait anxiously from time to time to see your welcome messenger.

For some time I have been thinking on a remark or two of yours in replying to brother Hatfield, in No. 8, page 62, of the present volume. The first remark is this, "That many have had serious trials of mind about preaching who, as events have proved, were not called to the work, there can be no doubt." What I wish to know is this; first, do you believe the children of God have those serious trials of mind to which you allude? if so, from what source do they come? and what is the cause of the same? \*

Now, my brother, do not think that I disbelieve what you have said on the subject, I only want to hear you a little further. Second, you observe a few lines below, "We are confident that those whom he calls to preach will have to preach; there is no retreat." In this particular it is not likely we should differ, so I will give you a few of my weak ideas on the subject. First, I believe that God calls and qualifies men to preach his gospel, and when he has thus done he does not leave them without a knowledge of the same; therefore by the mighty power of his Spirit working in them both to will and to do of his own good pleasure the scripture is fulfilled in them, that *thy people* shall be willing in the day of thy power; here my brother, I believe they are made willing to become fools or any thing for the sake of Jesus their Master. And notwithstanding all their sensation of unworthiness, weakness, and inability, and complaining as one did anciently that they are men who are slow of speech and of a stammering tongue, yet they are made to feel the scripture, *Wo is me if I preach not the gospel!* and when they have been cast, as it were, overboard, and the waves of sorrow and trouble roll over their heads like mountains, and have been delivered from this situation and cast out upon dry land and hear the language of their Master saying, *Go preach the preaching that I bid thee, that then they will go; and will in a good degree preach the preaching that God commands them, though some may err in small points. As I am a stranger to you in the flesh, and you know not much about me, if any thing, it is likely you begin to conclude that I am bothering you where I have no business, so I will submit these few scribbling lines though imperfect they be, to your consideration.*

Yours, &c.,

JOHN FANSHIER.

P. S.—If it would not be asking too much I would like to read your views of 2 Cor. ii. 15 and 16.

J. F.

\* Reply on this subject in our next.—Ed.

For the Signs of the Times.

Mount Pleasant, June 7, 1848.

DEAR BR. BEEBE:—Having to write you on business, I take the opportunity of saying a few things in addition to the business matter, and you may dispose of it as best serves the cause.

In looking over the 10th number of the present Vol. of "Signs of the Times" I was particularly struck with the remarks of Br. Trott, speaking of "a darkness that can be felt." In truth there is a darkness, and that I know right well; and it is a lesson that the children of God have need to learn, for no other will teach them, or cause them to realize the truth of our dear Master's word to his disciples, "Without me ye can do nothing," though we often read the passage, and believe it is so, yet we do not know fully, how comprehensive the words are, until we, by experience, are made acquainted with our extreme poverty, our blind and helpless condition, that we can do nothing right without the light and influence of the Spirit of the Lord Jesus Christ. We cannot preach, pray, sing, or meditate aright, nor hear; and when that gross darkness covers the mind, the poor soul can as easily cause the sun to shine at midnight, as to produce that light, which gives the light of the knowledge of the glory of God in the face of Jesus Christ, by any power, or art that he possesses; for that light must be produced by the same God that commandeth the light to shine out of darkness. Our dear Br. Trott has illustrated my experience by telling his trials and darkness in preaching some times when he has no light; I think I have experienced even a little farther than he has; he says he could keep on; but I was entirely stopped. I have been trying to preach for nearly thirty six years; I thought if I did not feel the light and comfort of the Spirit of the Lord Jesus; that, from long practice I could say something in a preaching way mechanically; but now, in my seventy first year of age, I have to learn a lesson exemplifying that truth "without me ye can do nothing."

Dear Br. Beebe, I was a short time ago attending the church at Zion, where I had been trying to preach for thirty years. I had under consideration, 2 Tim. iii. 16, 17. All scripture is given by inspiration &c., and as Br. Trott said, my text seemed plain, I had it arranged; I first spoke of the scripture, then of its having been given by the inspiration of God. Then of its great importance as the standard of truth, "That the man of God may be perfect," &c., then of doctrine, all seemed quite clear, when suddenly a darkness that was evidently felt overshadowed my mind, and I had no more light on the subject than if I had never seen light. I stopped suddenly and told the congregation I could not preach—and to preach, is the most delightful employment when the Lord is with us; and it is the hardest work that can be, to be left in the dark. I received instruction from the circumstance; I am now convinced that without Jesus I can do nothing. And when we want ministers we must pray to the Lord of the harvest to send us faithful servants. O, Lord

who is sufficient for these things? Who is among you that feareth the Lord, that obeyeth the voice of his servant, and that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God. Isa. l. 10.

Yours, &c.

THOMAS BUCK.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., JULY 1, 1848.

### WROUGHT RIGHTEOUSNESS & BROUGHT RIGHTEOUSNESS.

We had indulged a fond, but ill founded hope that our views on the distinction between the righteousness of God, as an inherent and eternal perfection of Jehovah, and the righteousness of Christ's active and passive obedience to the law of God, in doing and suffering what the law required of him as the Head and legal representative of his people, were finally understood by our readers, but such is not the case. The letter of brother Wright, an another page of this paper, is written in a kind and christian spirit, and deserves at our hands another effort to be more explicit and intelligible. In all candor we must acknowledge ourselves, as much puzzled to comprehend wherein our brethren differ from us on the subject, as they seem to be in regard to what we have said of Wrought and Brought righteousness. It seems to be regarded by some of our brethren, (for we have received many letters on the subject,) as a new theory originated by us, to show off how profoundly deep we could be in matters, hidden from ordinary minds. Nothing was farther from our intention than the starting of a new theme of debate, when on our visit in Kentucky last fall, we incidentally alluded to a very common expression, viz., that Christ had by his obedience to the law of God wrought out and brought in righteousness for his people &c. In remarking on the subject at Versailles, Ky., we attempted to make a distinction between the righteousness brought in, by Christ, and the righteousness of what he had done and suffered while here in the flesh. The former we considered as inherently and eternally identified with his divine nature as the Son of God and Head of the church, and that by which the church is made the righteousness of God in him, the latter consisting in his perfect and complete obedience to that law which he was made under when he was made of a woman, to redeem them that were under the law. Our remarks were without premeditation, perfectly incidental in our discourse. When brother J. W. Dudley wrote us on the subject we supposed that he had perhaps misapprehended our meaning, and attempted to explain; but our effort to explain only seemed to mantle our views in still greater obscurity.

The remarks which we made on the subject in a former number, to which brother Wright alludes, viz., that the wrought righteousness of our Redeemer, cleared his people from the condemnation of the law, and, in that respect, placed them where

they stood in Adam before the fall, we, in a subsequent number qualified, as bearing only in point of legal condemnation, we were as free from the condemnation and curse of the law, by the wrought righteousness of Christ, as though we had not sinned; but not like Adam liable to fall from that state of justification; because Christ had by one offering perfected forever them that are sanctified; but still a deliverance from the condemnation of the law, and contamination of sin, could not prepare us for heaven or spiritual things. It was in illustration of this point we alluded to our state in Adam before the fall, for his standing free from guilt and consequently from condemnation did not make him a spiritual man. Brother Wright in this agrees with us; for he says, that the redeemed, must be made alive before they can receive the things of the Spirit. Now if our brother will go one step farther, and say that in being so made alive, the life of God is imparted to us, that which is born of the Spirit is spirit, and that the spirit that quickens, dead sinners is God, he will fully admit all that we do or have ever thought of contending for on this subject, and his irresolvable questions will cease to perplex.

But let us examine these questions. The first of them is thought to oppose the idea that the obedience and sacrifice of Christ has so far delivered from guilt, as to make the people of God as pure, upright, harmless, and free from sin as Adam was before he fell. The question in brother Wright's mind is, Could Adam have died in that state? We reply, we think he could not. Neither do we believe that God's redeemed people, brought into that state of purity can die. But we wish it understood that the redemption of Christ has not purified the carnal nature of his children, so as to deliver from that corporal death which is to dissolve our connection with carnal nature, but these bodies of the saints which are made temples of the Holy Ghost, shall, by that Spirit which dwells in them, be raised up from the dead, and then shall they be as pure as though they never had been defiled with sin, and in that state they can no more die than Adam could without sin.

The second question arising with our brother is, could the stupendous plan of redemption have reached man, if he had continued in primeval rectitude? We have no idea that God had provided any second or third way of saving his people. Had the way which he ordained to bring them to glory have failed, we cannot estimate what must have been the consequence. But we feel abundantly convinced that the whole history and condition of man was fully known to God, before he gave to him his being. But if man had not sinned, we do not see how he could have stood in need of redemption. Truly he could not die, but in his native innocence there was nothing to be redeemed from: in that state he could enjoy all that Adam did enjoy, but no more. That state would not capacitate him for spiritual enjoyments.

Brother Wright has not found the terms, wrought out righteousness, in the bible. This is a good

and sufficient reason for doubting the propriety of using them; but he will recollect, we did not coin them; and it was our objection to the manner in which they are some times used that has led to all this discussion. The terms wrought righteousness, and to bring in everlasting righteousness, are in the bible; the former in Heb. xi. 23; and the latter in Daniel ix. 24.

The passage in Hebrews, speaks of those who through faith subdued kingdoms and wrought righteousness; and it gives us a clear and distinct idea of what constitutes wrought, or worked righteousness, inasmuch as it is said in reference to what was performed by the children of God. So when we hear our brethren prefix the qualifying term, wrought to the righteousness of Christ, we understand them to restrict their meaning to the righteousness of what he did and suffered when here in the flesh. We do believe that he has wrought a righteousness for his people, by which he has delivered them from wrath; but we cannot consent to the theory that his wrought righteousness is all that belongs to him. The angel Gabriel told Daniel, "Seventy weeks are determined upon thy people, and upon the holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." That Gabriel spake of the advent and mediatorial work of Christ, we think none will dispute; and that he has finished transgression, made an end of sin, and made reconciliation for iniquity by his active and passive obedience is equally clear and indisputable; what remains then is to determine whether he brought in, or only worked out an everlasting righteousness. Will those who take the position that all the righteousness that he is said to have brought in, was only that legal righteousness which the law required as a just equivalent for the sins of his people, tell us in what sense it is said that she has received of the Lord's hand double for all her sins? We understand the terms as used by the angel Gabriel, to mean the same as where the accomplishment of the saying of Gabriel is recorded in these words, "who hath abolished death, and brought life and immortality to light. What he wrought, abolished death; "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead."

Death was not abolished until Jesus had wrought his obedience to the precepts and suffered the penalty of the law, then in his triumphant resurrection he brought life and immortality to light; but, through his obedience and death he abolished death, and destroyed him that had the power of death &c., yet his resurrection did not originate life and immortality; it only brought them to light, made them manifest; for both life and immortality did exist with Christ in God, and were given us in Christ before the world began. When we read "This is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS &c., we understand this to be his name, not merely the name of

what he had done; and when it is said in the passage quoted by brother Wright, He is of God made unto us Wisdom, and Righteousness, &c., it cannot mean that he is, of his active and passive obedience, or by what he has done and suffered in incarnation, made thus to us; for he is of God made all things to us. But when it is expressly said that He hath made him to be sin for us, who knew no sin, that we might be made the *righteousness of God* in him," we think that there can be no doubt that the righteousness of God is intended.

After all, the point may be settled thus. Had or has Christ any inherent, eternal righteousness as God, or as the mediatorial Head of his church, except that which the law and justice required and he rendered by his obedience and death? Or did he possess a righteousness with the Father before all worlds? If so, was that eternal righteousness included in the gift, when God gave him to be Head over all things to the church which is his body, the fulness of him that filleth all in all? And if it was, did he bring it with him, or leave it behind him, when he came in the flesh, and when we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth; and do we receive of it when of his fulness all we receive and grace for grace? We say to brother Wright and to all our brethren, examine this subject—try it by the unerring standard of truth, and if it will not bear that test away with it; but if it be sustained by the scriptures, and what the Spirit teaches, hold it fast. It is worthy of consideration.—May the Lord deliver us from all corruption and error and lead us into all truth, for his name's sake.

[Continued from page 95.]

#### BENEDICT'S HISTORY OF THE BAPTISTS.

3. "The anti-mission movement must of necessity be a short lived one." Now this is rather stale, Mr. Benedict. It has been rung in our ears incessantly for many years, and still we live! All your mushroom mission societies, and funds, and agents, and slang, and falsehoods, and ridicule cannot kill us. We do not wonder that you think our skins are thick, and hard to make an impression on, for you and your party have labored long and hard to rob us of them; but the God of predestination whom we revere and adore, and whom ye despise and blaspheme, has hitherto defeated your murderous projects, and because our exalted Redeemer lives we also live. Yes, Mr. Benedict, your stereotyped pages will have ample time to scatter far and wide your misrepresentations of the Old School Baptists, before the anti-mission movement will be arrested and your stereotype plates will perish before the Old School Baptists can become extinct. But we pass to the fourth reason assigned.

4. Mortification that any Baptists should oppose the missionary operations, and their kindred objects of benevolence—Mortified that all who are called Baptists have not apostatized, and gone after the beast—Mortified that God has reserved a

remnant according to the election of grace, from bowing to this modern Baal. But to a more dreadful consternation God has predestined all who have pleasure in unrighteousness, and believe not the truth.

5. In the statement of the fifth reason assigned by Mr. Benedict for saying as little as possible about these disputes among the Baptists &c., his conscience has become very sensitive, and he cannot, even as a matter of courtesy apply the terms Old School or Primitive Baptists, to us, without adding, *so called*, or some such expression. This is somewhat strange, from two considerations; first, from the fact that the name *Old School* was first applied to us by the advocates of missionism, with whom Mr. Benedict is identified; and second, from the fact that he has himself in the 2d item of this very tirade of slang against us, recorded, on his veracity as a historian, that the cause of the division was that "New men and new measures have run faster than the old travelers were accustomed to go, and they have been disturbed at being left behind." Can it be hard to perceive in the division of the missionary and anti missionary Baptists, which party have run so fast into *new measures*, with *new men*, &c., and who are left behind? In his closing remarks, on the history of the Baptists of New York, (Page 580,) he says.

"We must bear in mind that all were then, (The early history of the Baptists, of New York,) set down as Arminians, who did not come up to the highest point of hyper-Calvinism. Our old ministers in this region half a century since, would have denounced as unsound in the faith, the great mass of our community of the present day, both in Europe and America, Fuller and Hall among the rest."

Fifty years ago, the old preachers of the Baptists order were such as had occupied the field fifty years prior to that time, covering at least a period of one whole century, and these are all put down as *hyper-Calvinistic*, the very appellation which Benedict gives the Old School Baptists of the present day; and from his own account of them they differed nothing from the Old School Baptists. If it be said they did not oppose mission societies; we reply, it was for the very good reason, there were none to oppose. The *new men*, of whom Benedict speaks, were not then born, their *new measures* were not at that time invented consequently neither had commenced their pedestrian pranks, of running away from the old travelers.

To us there seems a direct providence of God in restraining the wrath of our enemies, whenever they have attempted to misrepresent us on the pages of history. With all their care and craft, they have incautiously leaked out some truth which in succeeding generations betrayed them. Mr. Benedict cannot wrong his conscience so much as to allow that we are the Old Baptists, we look so unlike them to him; and yet he himself bears testimony that the Baptists of fifty, or one hundred years ago were precisely what he now calls the Old School Baptists, *hyper Calvinists*, having no fellowship for Fullerism or Hallism and to clinch

the nail; he avers, that the great mass of the *new men* and *new measure* kind of Baptists, would have been denounced as unsound in the faith, and as arminian, by the Old Baptists of fifty years ago. Well, verily, if all his reasons had been as weighty as this fifth, he would not have required as many as he has manufactured. But he says he has seen so much of the *missionary spirit* in the old Anabaptists, Waldenses and other ancient sects, &c., in the early, middle, and latter ages, &c. What a discernor of spirits, to see so much of the missionary spirit, where in practice there was nothing to indicate its existence. They were engaged in publishing the gospel abroad wherever God sent them; the same is true of the Old School Baptists of the present day, and without any disposition to boast, we challenge Mr. Benedict and all his fraternity to produce in all their ranks, any who travel more, preach more, or labor more for the propagation of the gospel of Christ, without relying at all upon humanly contrived mission-boards, and mission funds, than do the Old School Baptists of the present age. And yet he represents us falsely as preaching up predestination, and doing nothing. That the Old School Baptists preach up the bible doctrine of predestination is equally as true as it is that the New School Baptists hate and revile that doctrine; but if they do nothing, why do the New School find so much fault with them? And why does Benedict contradict his own statement. He charges them with preaching, and in the same sentence, with doing nothing. If it is *doing nothing* to preach, why do the New School exact so high wages for preaching, as to require mission societies, and mission funds, to pay them for doing that kind of nothing? Or is it so much harder to preach arminianism than truth, that the preaching of one is labor requiring pay, and the preaching of the other is *nothing*. Will Mr. Benedict tell us wherein the Old School Baptists differ either in doctrine, or practice from those Old Baptists of fifty and a hundred years ago, whom he sneeringly calls *hyper-Calvinists*, or *thick skinned Antinomians*.

The farther he goes down into the regions of antiquity the more fully, he says, he finds the character of all whom he calls *our* (new school,) sentimental brethren developed. Will he tell us of the existence of a missionary society comprising president, directors, secretaries, executive boards, and members admitted for a stipulated sum of money among the Baptists of one hundred years ago? Will he find any thing of the kind in the primitive or apostolic age? If he will give us the example of the apostles and the primitive church, we will ask him to go no farther into the remote regions of antiquity. Their example shall be our rule, and when that shall be forthcoming our objection to missionary speculation shall cease.

6. In this item, he makes a bold declaration, of what we know to be without the slightest foundation in truth, viz.:—He says, "I have ascertained, for a certainty, that in most of the asso-



ciational communities which are ranked on the anti-mission side, there are members, not a few who are entirely dissatisfied with the restrictions which are imposed upon them by a few of their zealous leaders. Their sympathies are with their effort brethren, they would be glad to have matters otherwise in the churches in which they are located, and from which they are not prepared to separate, and are sorry that so much is said and written about a difficulty which time only can heal." We will make no farther remarks on the above extract at this time, than to pronounce it unqualifiedly false, and challenge D. Benedict or any other man living to prove that it is not false in every particular.

7. To give to his flourish as many heads, as belong to the beast, to which in other respects it bears a striking resemblance, Mr. Benedict has added a *seventhly* to his catalogue, and, but for the gravity of the subject, the reader would smile to read the charge, of illiberality, anti-republicanism, and anti baptism, hurled at the Old School Baptists of the United States. Coming as it does from a people, so liberal that they will neither preach or pray for the people without pay—So republican that they are constantly praying the legislatures of the several States, and of the general government to grant them exclusive chartered rights, and forming themselves into mammoth monied monopolies under various pretensions; and in their assumption of power, meeting in national convocation to assess the people, and send forth their decrees, commanding their satellites to levy and collect, in such quantity and for such purposes as they dictate. These pinks of republicanism can charge the Old Baptists, who have never asked favors from human governments, whose forms of government in all are perfectly equal and republican, with being anti-republican, &c. If our course be, as he charges *frightfully oppressive*, we ask, who besides the missionists have been frightened at our course? And what have we done to terrify the mission folks so much? Reader can you guess? why, we are so *frightfully oppressive* and anti-republican, that we have refused, absolutely refused to leave the apostolic order of the church of God, to go into the missionary operations of the day with the New School, and so desperately oppressive, that we will contribute nothing to pay others for doing what we cannot conscientiously do ourselves. And what is regarded as still worse than all, we cannot fellowship those who depart from the faith and give heed to seducing spirits and doctrines of devils. In short we have no fellowship with the beast, nor his image, nor his mark, nor with the number of his name. Is this not enough to provoke the wrath, and call down on us the bitterest denunciations of all the wire workers and poppet dancers of Modern Missionism?

For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2. Cor. ii, 15 & 16.

In reply to the inquiry of brother Fanshier, we will submit the following remarks. Whatever might have been the estimation in which the apostles were held by the world, or by their brethren, it was consoling to them to know, how they were regarded by their God. Paul had, in his first epistle informed them that their preaching was unto the Jews, a stumbling block, and to the Greeks foolishness, and he had also remind-

ed his brethren of the divisions among them, of which he had been advised by those of the household of Chloe; their several preferences for Paul, and for Apollos, for Cephas, and for Christ, and that these preferences and prejudices arose from carnal principles yet remaining in the members of the church, he also told them how they were regarded in the estimation of God; *as workers together*, under God; that while the church was God's building, the apostles were *workers together* under the supervision, direction and control of God, who was the real builder; and that their labor could not be in vain in the Lord. In the immediate connexion of the text under consideration, the apostle expresses gratitude to God, for causing the apostles always, under all circumstances, however trying, to triumph in Christ; and for thereby manifesting the savor of his knowledge by them in every place. For, says he, "we are unto God a sweet savor of Christ." Like what was perfumed by the sweet savor of the incense offered under the old priesthood, so the savor of what was effected by the priesthood of Christ, through its effects as manifested in the success attending the official labors of the apostles, in which they were always made to triumph, they were to God a sweet savor of Christ, that is, well pleasing to God. And they were thus unto God, not only in regard to the effect of their labors in them that are saved, in edifying and comforting the saints; but were equally triumphant, in effecting what God designed to accomplish through them, in reference to the effect their ministry should have on them that perish. To the one, that is to them that perish, they are a savor of death unto death, and to the other of life unto life. Their ministry, had no life in it to them that perish; as he had before said, it was to the Jews a stumbling block and to the Greeks foolishness. But as this was the very effect which God had designed that the preaching of his gospel should produce on them, it was a sweet savor of Christ in them, effecting his purpose in them, for he has hidden these things from the wise and prudent and revealed them unto babes, for the sufficient reason, because so it seemed good in his sight. Hence when the apostles preached Christ, and him crucified, and the Jews stumbled, and could not understand it, there was no defeat, no disappointment, no cause for regret, for so it seemed good in God's sight; and therefore, however disagreeable this might be to men, it was a result, corroborating the purpose and designs of God, and therefore a sweet savor to God; and the apostle, having the mind of Christ could with him rejoice in spirit and thank God that it was so. And so far as we have the mind of Christ, we shall also rejoice and thank God, that the natural, or unregenerated man receiveth not the things of the Spirit of God. Instead of studying to modify, simplify, or otherwise to accommodate the gospel ministry to the comprehension of dead sinners, rejoice to know, when they stumble at the word, it is that whereunto they were appointed. Whenever and wherever the gospel is preached as the apostles preached it, it will be death to them who having no spiritual life, are dead, which is the case of all who perish. They are dead, and to them there is no vitality in the gospel; because they cannot know the things of the Spirit; hence it is death unto death.

But while the preaching of the gospel is a stumbling block, foolishness, and death to them that are dead, it is life to them who being quickened by the Holy Ghost, are alive; unto them God has given, to know the things of the kingdom which are proclaimed in the preached gospel, and which have spirit and life in them to the living; and this while it demonstrates the sovereignty, wisdom, and purpose of God, also affords a discrimina-

ting testimony by which we know the living from dead. If, when the gospel is preached in truth the natural man could understand it, and derive life and comfort from it, how could we distinguish between the living and the dead. Now, the authorized test is this, "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned." The gospel of the kingdom is to be preached for a witness to all nations, and this is the testimony which it gives. The living receive vital comfort from the gospel preached to them, but the dead receive no life, or comfort from it; but revile, deride, and blaspheme, and hence the saints shall be able to judge the world while they themselves are judged of no man. And who is sufficient for these things? evidently no collegiate training, no excellency of speech which the wisdom of men can teach, can qualify a man for this work. None are of themselves, nor by all that they can acquire from the wisdom of this world sufficient for these things; but as God has a purpose in the work which none can know but by revelation, so none but God can qualify men for the ministry and make them sufficient for these things. Hence their sufficiency is of God, and they are not as many who corrupt the word.

"THE JESUITS have been driven from almost every Papal country in Europe, as the enemies of man and of human freedom. Yet the legislature of New York recently granted \$3000 toward sustaining a Jesuit College near New York City."

We have copied the above from the "American Messenger," the organ of the American Tract Society. Whether the statement be true or false, we know the Legislature of New York has made large appropriations at sundry times to sustain sectarian literary institutions; and if the Jesuits of our country are taxed in common with other citizens, to sustain protestant colleges, we see no good reason why Jesuits should not receive their share of legislative patronage. If it be true that the Jesuits are enemies of human freedom, and of its truth we have no doubt, it is also true that every religious sect on earth, that will consent to receive appropriations plundered from the people by legislatures, are also enemies of human freedom. The appropriation of \$3000, by our legislature, to any religious community is an outrageous assault upon human freedom: for human beings should be left free to support whatever religious institution they may choose, and not be taxed by the legislature for the support of any particular sect. The American Tract Society however, should be the last to complain of the outrage, at least until she can give some good reason why the Jesuits are not as justly entitled to a share of the plunder as themselves. Will the "Messenger" have the candor to inform the people what amounts have been appropriated by our legislature to sustain the numerous Jesuitical protestant institutions which it has patronized for the last thirty years, in defiance of our constitution? "Do tell!"

#### FREEDOM'S GUARD.

In answer to inquiries from various quarters concerning the Guard, we will say the second number will be issued on or about the 7th day of July; and semi-monthly thereafter. Those who have to write us on business relating to the Signs, may forward orders and remittances to us for the Guard which is published at our office by William L. Beebe, if more convenient than to send them to the editor. We have no agency whatever in any other periodical published in this town.

Ed. Signs of the Times.

## POETRY.

[From the New York Evangelist.]

Mr. Editor:—I send you an extract from Arthur Cleaveland Cox's *Dreamland*, for the sake of a spirited rejoinder to some portions of it. A lady of my acquaintance was quite roused up at the baptismal portions of *Dreamland*—and being herself a child of the wave, a christian Anadyomane, she thus pours cold water on the sprinkling vision. Some of your readers may have seen it in print in a Western paper; but the lady, who is a resident of Brooklyn, is ignorant of its existence probably—writing and forgetting it almost in the same hour.

## DREAMLAND.

3. In Dreamland once I saw a church;  
Amid the trees it stood,  
And reared its little steeple cross  
Above the sweet greenwood;  
And then I heard a Dreamland chime  
Peal out from Dreamland tower,  
And saw how Dreamland-Christian-folk  
Can keep the matin hour.
- \* \* \* \*
7. I saw the Dreamland minister  
In snowy vestments pray:  
He seemed to think 'twas natural  
That prayer should ope the day:  
And Dreamland folk responded loud  
To blessings in God's name,  
And in the praises of the Lord  
They had no sense of shame!
- \* \* \* \*
10. I saw a dreamland babe baptized,  
With all the church to see,  
And strange as it was—the blessed sight,  
'Twas beautiful to me!  
For many a voice cried loud Amen,  
When o'er its streaming brow  
The pearly cross was characterized,  
To seal its Christian vow.
- \* \* \* \*
11. I learned that Dreamland children all,  
As bowing sponsors swear,  
To bishop's hands are duly brought,  
To Eucharist and prayer:  
And Dreamland maids wear snow-white veils  
At confirmation hour:  
For such—an old apostle wrote—  
Should clothe their heads with power.

## ZION.

1. It was no Dreamland church I saw—  
No Dreamland street I trod;  
I marked her bulwarks well—and knew  
The 'City of our God.'  
No Gothic arch, no lofty spire,  
No heavy vaulted aisles,  
Nor gaudy pane 't obscure the light,  
Where this fair city smiles.
2. Oh! deep are her foundations laid  
On Christ, the living stone;  
And high as heaven her hopes aspire,  
Through his dear name alone.  
And through her streets a river flows,  
Peaceful and clear and sweet;  
A cordial to the simple souls  
Who on its margin meet.
3. No Dreamland baptism, I ween,  
Was that you here might view;  
An earnest, solemn, truthful scene  
No dreamland ever knew.  
No little innocent was brought  
In mockery to vow;  
No Popish finger gravely traced  
The cross upon its brow.
4. But coming like fair Zion's king,  
Obedient to his word,  
Men claimed in face of heaven and men  
A burial with their Lord.  
The wave received their yielding forms—  
The wave restored again—  
And hallelujahs to the Lord  
Re-echoed o'er the plain.
5. Then bowed they round their Master's board,  
In meek simplicity;

Obedient to his dying word,  
Eat—and remember me.  
Be this the city of my choice,  
And these my friends, I cried;  
Their only law God's written word,  
Their hope, that Christ has died.

## ASSOCIATIONAL MEETINGS.

The Old School Corresponding Meeting will meet, if the Lord will, with the Elk Run Church, Fauquier Co., Va., commencing on Thursday before the Second Sunday in August next.

The Ketocton Association, will meet with the Salem Church, Frederick County, Va., on Thursday before the third Sunday in August next.

The Rappahannock (Old School) Association will meet with the Thornton's Gap Church, Rappahannock County, Va., on Thursday before the fourth Sunday in August next.

The Tygart's Valley River Association will meet with the Mount Olive Church, Barbour County, Va., on Friday before the last Sunday in August next.

Ministers and other brethren generally are affectionately invited to attend all the above meetings.

BROTHER BEEBE: I take this opportunity to inform you that the Association \* meets at South Dansville, Steuben co., on Saturday before the second Sunday in July.

Brethren from a distance are invited to call on brothers Thomas and Nathaniel Brayton. JOHN GRAVES.  
Wellsville, April 27, 1848.

\* We presume the Allegany Association is intended.—Ed.

## REMOVAL OF OUR OFFICE.

Having changed our location from New Vernon to South Middletown, our correspondents are requested to address their communications hereafter to us at "SOUTH MIDDLETOWN, ORANGE CO., N. Y."

South Middletown is situated about six miles south-east of New Vernon, and immediately on the line of the New York and Erie Rail Road, where our facilities for correspondence by mail will be greatly improved, as the mails from all parts of the United States arrive and depart daily. We are still within a convenient distance to continue our relation with the New Vernon and Walkkill churches.

Our new arrangement will require us to resign the office of Post Master; and of course the franking privilege, which, to a limited extent, we have enjoyed, will be discontinued; all communications must therefore come to us POST PAID. Communications to William L. Beebe, for "FREEDOM'S GUARD" should also be addressed to South Middletown.

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Total		\$43 00

TO NEW SUBSCRIBERS.—Our 3d and 4th numbers of the current volume are exhausted: those who desire it can still be supplied with the back numbers, except those.

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

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**Gilbert Beebe, Editor,**

To whom all communications must be addressed.

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☞ All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

Richmond, Me., June, 1848.

**BROTHER BEEBE:**—Through the mercies of our covenant keeping God I am spared and permitted to address you, and through the Signs, the household of faith, to whom I will attempt to give a reason of the hope that is in me, with meekness and fear. I was born into this natural world in the year 1799, and grew up a natural religionist, or in other words, an arminian. I thought I saw, and therefore my blindness remained. I really believed I knew how to be a christian, and what constituted one, which consisted in working with means, and laying my plans, how and when to escape punishment and hell, and get to heaven after death and be happy.

In 1817 the Lord visited his Zion in a special manner, poured out his spirit upon her, and quickened dead sinners, of the number of which I hope I was one. The first words which I ever heard spiritually, were a portion of the words read by the minister at a meeting for his text, which are recorded. Deut. xxxii. 10. "He found him in a waste howling wilderness." I saw and felt that I was in that waste and desert land of sin, without God and without hope. I found myself in a flood of tears, but I could not tell what was the matter with me. I tried to hide them, and thought that I was a fool. I hung down my head, and felt as though every eye in the house, and what was more alarming, the eye of God which I could not evade, was upon me. As I retired from meeting I heard some one mention my name, but I hastened away lest they should ask me some questions. The next day, feeling burdened with sin, I thought it was time for me to break off from my iniquities and become justified by the deeds of the law. I thought that three days would be time enough to accomplish this, and to become a christian. But to my surprise at the end of the three days I found that I had not broken off from my sins, and I was not half so good as I considered

myself when I commenced. In those days, there were no *anxious benches*, or *hot beds* as I sometimes call them, to help me along in my self righteousness, and I found myself in great perplexity. The world became gloomy, all that had once given me joy now seemed clothed in sackcloth and ashes; passages of scripture would come to mind, this one in particular. "My spirit shall not always strive with man;" and I felt that I was one that the Lord had left to hardness of heart and blindness of mind, that I might believe a lie and be damned. I felt very anxious to know whether my sexercise of mind were of the Lord or of myself, but I always concluded that they were not of God. I thought that when the Lord led a people, he taught them to keep his law and to do good things, and not be hypocrites. I found I was the opposite of this, and although I *would* repent and do those things, how to perform, I found not. Great fear was upon me because I thought that all my sighs, tears and prayers were hypocritically performed, and that they were abominable in the sight of God. I often resolved to pray no more, but before I was aware I was seeking some solitary place where no mortal eye could see me, to prostrate myself before the Lord and cry, "God be merciful to me a sinner." I continued in this way about three months, sometimes pressed down with awful forebodings. Time seemed short, and death was near at hand. At other times I was worried to think I was so careless and unconcerned. One day when in the field at work, God's law appeared so holy, just and beautiful, and yet condemned me, that I stood amazed. I saw a toad hopping on the ground, and I thought if all the world were mine I would freely have given it to change conditions with that toad. I thought, my dear brother, that I experienced this scripture, "For our God is a consuming fire." The commandment came, sin revived and I died. My former hopes and expectations were in some degree cut off, and from this time I began to see that salvation must be of God, and not of works; but alas! I feared that salvation was not for me. I must now pass on some ten or fifteen years of my life, during which I often went into the vanities of the world, such as playing at cards, attending dancing school, and sometimes even went so far as swearing, but oftentimes felt the worm that never dies, and wept for the follies I had done. In this time I became settled in life, was married to an agreeable and amiable companion, had one child, which as a first born I doted on, but there was something working, I trust, like leaven that should leaven the whole lump.

In the year 1835 my former gloominess and sense of guilt returned to me with redoubled weight. I thought the summer of my days was about ended, and I near my grave, and my soul was not saved. In reading the Bible I could find nothing for me but condemnation.

On one evening, my wife being absent, I was much impressed to fall upon my knees and ask for mercy, but these passages came to my mind, that God is angry with the wicked.—The sacrifices of the wicked are abomination, &c., and how should I dare to mock so holy and just a God with my hypocrisy. I sank back in my chair and groaned and wept. I thought it proper and right for christians to pray, but for me to attempt it, I should sink down with all my sins to my final doom. My case was awful beyond description: to advance was certain destruction, to remain where I was, no mercy could reach me. Thus I spent five hours of one evening; at last the case of queen Esther came to my mind. "If I perish, I perish!" I arose, but my trembling limbs would scarcely bear me; I kneeled down, and uttered these words, Lord have mercy! Lord have mercy on me! I arose, but had no evidence that mercy would be granted to me. This was three or four months before I entertained a hope in Christ, but I never had so severe a struggle in bowing my knees before the Lord afterwards. But other trials awaited me. I thought that fate had decreed that I should be a hypocrite, and that there was not another so great a one on earth. Returning home one day, I cried out, O Lord! I do not want to be a hypocrite. I thought there was some one near, that would go and tell that I was under concern of mind, and that would add greatly to the deception, and deceive others as well as myself. I turned round to beg them not to tell, and to my great astonishment there was no one in sight. I wished to keep all my troubles to myself, for I concluded they were all wrong, I could not open my mouth to any one on the subject. Sometimes I went a distance from my house, through the snow to a retired place to try to pray, and was careful to step in the same track returning, for fear I should make a path, and thereby be discovered. Sometimes I would forget myself and pray for God's dear people, and for his ministers, and also for others that I thought were sinners, and then it would be such a mystery to me I knew not what to make of it. At other times I felt like the man at the pool, and when the waters were troubled others stepped in and were healed, but I was helpless. O, how I longed for some one

to put me in, that I might be cleansed of my leprosy and my Ethiopian skin. I had now no fear of hell as I once had, nor did I mourn for outward acts; but my disease was deep within. No earthly physician or means could do me any good; I desired to be holy for God was holy: but it seemed to me that that could never be. I did not doubt that God was able; but his speaking to me roughly, as Joseph spake to his brethren when he called them spies, made me fear and quake exceedingly. I went frequently to meeting, but seldom ever heard any of my feelings spoken of; the greater part of all I heard was, "Do your duty, and get the blessing." Miserable comforters, were they all to me, and physicians, of no value. The preaching I sat under for two or three years, was of the new order of Baptists of course; but I knew it not at that time, as they all claimed to be Baptists. There were three distinct orders of those who claimed to be Baptists. The Old School who understand what Paul meant when he said, "Let no man therefore judge you in meats, or in drinks, or in respect to a holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come; but the body is of Christ." The second order is the Old Fashioned Baptists, who seem to be very near sighted in many things, such as keeping the sabbath day holy, substituting human goodness for the fruit of the spirit: dare not—and I may say know not how to use the sword of the spirit, for fear of being called hard names.

The third order are the New School Baptists. These are most numerous, most blinded, most superstitious, most priest-ridden, and most given to cry *Do*, and to do nothing but evil, of any people that I have any acquaintance with.

But, to return. My wife discovered that I was in trouble, and was alarmed, and begged me to tell her what was the matter, supposing my troubles to be of some temporal kind. I was brought into a narrow place, for I had resolved that no one should know of my state of mind. I told her that I did not know. The next day while I was passing through the room, she asked me what I was signing about? I felt at that moment that I could not refrain from tears; but I passed out of the door and then gave vent to my feelings. At another time I overheard a man who was at work at my house, say to my wife, "What a pity it is that your husband goes with them d—d Baptists." His words struck my mind with an awful sense of the depravity of the human heart, and the retribution of the great day when men shall be judged according to the deeds done in the body. On the night of that day after retiring to rest, the gloomy state of my mind caused me to tremble to that degree, that I shook the bed on which I lay. My wife earnestly entreated me to tell her the cause. After some time, I replied, that time was short with me, and living and dying in my sins, it would be ill with me. She replied that she had no such fear; relying on the sandy foundation, of universal salvation, in which she had long confided. Time passed on, I had not yet come to my greatest extremity. Something new overwhelmed me

with astonishment. Before this I could weep, mourn, sigh, and try to beg of God for mercy; but the scene was now changed; I compared myself to a dried stump, without feeling, seeing, thoughts, or power; I could no longer say,

"Here Lord I give myself away,  
'Tis all that I can do,"

nor smite upon my breast and say, "God be merciful unto me, a sinner." I expected soon to leave the world, and in this helpless condition; unable even to ask God to have mercy on me. This state of mind lasted two or three days. In the month of May, 1836, while trying to work in my garden, I thought there was just time enough for me to retire and ask the Lord to have mercy, (although I dared not hope that the petition would be granted,) and then I must immediately appear before him as the sovereign Judge, to hear my awful sentence; I did so, but realized no change; but when I returned, the first I knew I was looking up at a clear and cloudless sky. It was a beautiful day, about nine o'clock A. M., when suddenly there appeared a substance like a white cloud, which seemed to be about half a mile in circumference, and moved, and lengthened out in shape like a tunnel—reaching from the sky to me. I fell upon my wheel-barrow, and these words, as if spoken by some invisible being came to me. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit." My mouth was opened in unknown praises to my Redeemer, and peace like a mighty river filled my soul to overflowing. All my doubts vanished, and I could say, I knew that my Redeemer lived. Thus ended the first night and morning of my pilgrimage. Brother Beebe, if I could write fit for publication, and so as to edify the dear people of God, I would at some future time, give a sketch of my twelve years experience. I once thought that I should grow to be a great christian, but I find my growth in grace and in knowledge of Jesus Christ, is by subtraction, not by addition. It has stripped me of many things, such as missionism, Sunday schools, tracts, &c.; and to sum up all in a word, it has stripped me of priest craft, in a great measure, and cast my name out, and rendered me obnoxious to the persecution of the religious world.

JOSEPH DENSLOW.

For the Signs of the Times.

Warrenton, Va., June 26, 1848.

BRETHREN AND SISTERS:—Although I am a stranger to a great many of you, I know that the Lord's people are one. I have been much opposed to religious newspapers, and it was some time before I could make up my mind to become a subscriber to one; but seeing the Signs occasionally, I became delighted with them and rejoiced that there was a way opened in which the Lord's people could hold correspondence and communion with each other.

It is now upwards of twenty years since my mind became exercised on the subject of religion,

when I was made to feel myself a condemned sinner. I was raised strictly in the order of the Episcopal Church, and often solicited to join them; but always replied, that I could not, because I knew that I had no religion. I had been accustomed to read the bible; but can truly say that I did not understand it. I was dreadfully afraid of dying, and felt conscious that I must sooner or later stand before the Lord to be judged; and the question was often suggested, How shall I appear before God? While I was thus agitated I heard a sermon preached by a Baptist, from this text, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing."—This made so great an impression on my mind that I could not rest. I felt the force of the inquiry. How should I feel if the Lord should then descend in clouds of glory to judge the world? Where should I go? Justly condemned, I should sink down to hell. I wanted to retire from all society and know nothing but the goodness and mercy of God in not cutting me off. I felt truly wretched, and sometimes would take my bible and retire and read; but every thing seemed to condemn me. I read of the Lord's people being a separate people; but feared that I could never be one of their number. I knew nothing of christian experience, having scarcely ever heard any Baptist preaching. Many passages of scripture came into my mind, but I was afraid to take hold of them, as applicable to me. I desired above all things to become a christian. I was occasionally in company with those whom I sincerely hoped were christians, and was delighted to hear them talk; but I said nothing. I thought if I could be a christian and let no one know it, I would be happy. After continuing several months in this state of mind, and trying to pray the Lord to teach me the right way, I was brought so low that I could scarcely say, God be merciful to me a sinner; for it appeared to me that God must be just, as well as merciful. I read that the Lord's children were a persecuted and afflicted people; but I thought I could endure any thing for the Lord's sake. I felt a love for every thing that he had done, and I loved to talk on the subject with such of my friends as talked to suit my mind, and desired to be all the time talking of, and praising the Lord; but greatly feared that I should never be worthy to make a profession of his holy religion. I kept trying to get better; but found that I grew worse. All I could do seemed to be abominable in the sight of a holy God. I found that I could do nothing to commend me to his favor, and if I ever was saved, it must be through the mercy and grace of God. I became very fond of hearing the Baptists preach, and in truth I could listen to no other; but still I did not think I should ever join them. I had been very much opposed to their doctrine; but the Lord's ways are not as our ways. He made me willing, for I am sure that no other power could do it, to cast myself on the Lord Jesus Christ, as the only Savior of sinners.



I was satisfied that he had died for his people, and that not a drop of his precious blood could have been shed in vain. But the trying point with me was, whether I was one of his redeemed? I longed for brighter evidences; the words of a psalm often gave me comfort,

"The Lord my shepherd is,  
I shall be well supplied;  
Since he is mine and I am his,  
What can I want beside.  
He leads me to the place  
Where heavenly pasture grows,  
Where living waters gently pass  
And full salvation flows."

I felt a strong desire to unite myself to the people of God; but I thought I never could make a public profession of religion. Being one morning at Broad Run, where I heard a sermon that was comforting, I spoke to the church and was received, and baptized on the 18th of October, 1829. I can never forget the feelings I had when baptized, after having been opposed as I was; what a glorious privilege to be permitted to tread in the footsteps of my Lord and Master. I have had many afflictions, but I can truly say they have all been for my good. After the division which took place in the church, I did not feel satisfied; I wanted to be numbered with those who were trusting in the Lord alone, without the help of man. I have now left what is called the New School, and followed my people; the Lord has made me willing to follow them through evil and through good report. I could write a volume, but fear that I shall tire your patience. If the Lord has a people on earth I believe they are found among the Old School Baptists. What a comfort it is to know that the Lord is able to keep his people, and that he will do it. They are all just as safe as though they were in heaven; none can pluck them out of his hands. I have often felt such happiness, as almost to disqualify me for earthly business, and I have felt a willingness to resign my breath when it should be the pleasure of God to call me to himself. Such a hope the Lord must have given me; the more trouble I experience, the more firmly my confidence is established in God, my blessed Deliverer, for I know that he only can do all things for me. It is a pleasure to express feelings to the Lord's people, and I am always delighted to read the Signs; because what they contain agrees with the feelings and experience of my heart.

Your sister in the Lord,  
ANN E. FRANKLIN.

For the Signs of the Times.

BROTHER BEEBE:—I avail myself of your paper to express to brother Campbell, the satisfaction, his letter on practical godliness afforded me. It is a consolation to those who mourn in, and for Zion, to learn that brethren have similar views and feelings, encouraging the hope that they have been taught by the same Spirit, and as I have suffered much, from the kind of preaching referred to by brother Campbell and have seen the same and perhaps worse results from it, I feel a privilege to sustain as far as in me lies, his just observations.

The doctrine of Christ does indeed embrace the practice as well as the faith of believers, but I am constrained to say with brother Campbell, it is not the way I have generally heard it set forth, but on the contrary, as if a soul born of the spirit were as powerless to obey the commandments of his Lord, as a dead sinner. I have all my life heard much of election and predestination—but not predestination to be conformed to the image of Jesus—much of salvation by grace, but not the grace that teaches us to deny ungodliness and worldly lusts, living soberly, and righteously, and godly, in this present evil world—much of faith, but not the faith that works by love and purifies the heart—much of an Advocate at the right hand of God, not for the weeping child whose godly sorrow worketh repentance not to be repented of, but for thoughtless, unrepentant backsliders, plastering such with untempered mortar and making sad the hearts of God's people. This is what I have heard and what seems to me the cause of the coldness and sickness of the churches where the discipline of the gospel seems to have been laid aside, and we are taking the motes from the eyes of others with beams in our own. This is why Old School Baptists, are occupying themselves with the world and the things of the world, using carnal weapons, why they are addressing political meetings, and in legislative halls, endeavouring to excite dissatisfaction with government, not afraid to bring railing accusations, nor to speak evil of dignities, though the great archangel durst not do it to Satan himself. And this is why the way of truth is evil spoken of, because it is not recognized as having to do with our daily actions, much less as searching the thoughts and intents of the heart, this is why the stars are falling from heaven and the gold becoming dim, and the fine gold changed, and not the burden of the Lord as some would say. Therefore I rejoiced in spirit, to see brother Campbell's communication as a cloud of promise in the midst of drought, and I trust the Lord has indeed called him forth, to show to the house of Israel their sins and to Judah their transgressions. It is my happiness to hear at present the gospel in its purity, the love of God in Christ Jesus saving his people not *in*, but *from* their sins.

AN OLD SCHOOL BAPTIST.

For the Signs of the Times.

Lee county, Ga., June 12, 1848.

BROTHER BEEBE:—I have been a reader of your paper for more than twelve months, during which time I have been greatly refreshed in reading the communications of so many of my brethren and sisters whom I have never seen in the flesh. It has given me much encouragement to find that their trials and difficulties corresponded so nearly with my own. I have often thought that I was one alone; but I find by their communications, they are led in the same way, and they all speak the same language; and I conclude they were taught by the same Spirit. They all have to encounter the same enemies, and they all have the same Almighty Deliverer to support and deliver

them. It is consoling to know that their Deliverer is their elder brother. I was particularly delighted with an editorial article, in the twenty first number of the fifteenth volume, on the "Union of Christ and his church," by which they are constituted sons of God, and heirs of immortality.—On this doctrine my soul has lived, if indeed I have any spiritual life, ever since I first enjoyed a hope in the Lord Jesus Christ.

I did not design to write for publication; but my mind has been led to make the forgoing statements, which I submit to you, if you think them worthy of a place in the Signs, you may publish them, but not to the exclusion of better matter; if you throw it aside all will be well.

I will remark, in conclusion. If I knew that a brief relation of my trials would be as interesting to any of the children of God, as their's have been to me, I would try at some future time to inform them how I hope the Lord found me in a waste howling wilderness, and how he has led me about and instructed me, and how he has led me forth by a right way to a city of habitation; but I have spun out this letter to a greater length than I had intended.

Yours in the best of bonds,

ANDREW JACKSON.

For the Signs of the Times.

BROTHER BEEBE:—I am very glad you have noticed my queries, though you may dissent from some implied idea or construction which might be attached to them. I specially desire remarks on the queries which I present; I do not always intend them as a statement of my own mind, and when I do, I have no objection to a thorough sifting; I am not *infallible*. I wish to make one or two inquiries brother, and then to another subject.

Is it certain that *natural* and *carnal* are synonymous terms as used in the scripture?

Is it certain that *natural man* and *old man* are the same in meaning as used in the Scripture?

An answer to these would perhaps be of use to the whole family. But my mind has been called to another matter within a few days by looking over a statement in the "American Almanac" published in Boston, and containing among many valuable matters a list of names of the Arch Bishops and Bishops of England, the name of each Diocese; the number of benefices attached to it; and the amount of its gross income. The number of Dioceses is twenty seven; two of which are the Arch Episcopal sees of Canterbury and York; the remaining twenty five are Bishopricks, containing no less than 10,239 *benefices*, or parishes which these *Right-Reverend Fathers in God* farm out for their own benefit—the gross income is \$15,772,800 per annum!!! wrung from the backs, the stomachs, and the hands, of the miserable, wretched, starving laborers of England. And at a meeting of those lords spiritual and some of their rectors and curates, the question was gravely discussed as to what was the best method to stay the alarming increase of infidelity! But not to be tedious we sincerely invite the attention of

our brethren in all parts of the country to the present state of affairs in Europe generally, and in England particularly, because the people of the latter are in a more abject state of suffering than those on the continent, while they have paid more to support king and priest, to hire themselves governed and christianized than any nation in Europe, and are in fact, the most grossly sensual and immoral of any. This hierarchy was not set up in a day; no, by slow and stealthy movements, by flattery, by deception, by lying, by fraud, by force, by corruption, by secret art and open violence; his majesty and his reverence hand in hand, have in the name of the Lord of hosts, smitten down the liberties, plundered the earnings, palsied the energies, and crushed out the very hearts of the people of England, and although many persons in this country will write and speak against the wickedness of the secular rulers of great Britain, yet the men are scarce indeed who ever utter a syllable or write one, to expose the tenfold greater wickedness of her ecclesiastical hierarchy. This fear of giving utterance to what we know of spiritual wickedness in high places, gives it confidence and it assumes to be the vicegerent of God on earth, and

"In holy phrase transacts villanies,  
That common sinners dare not meddle with."

Let us therefore beware of this false modesty, this shamefacedness before the clergy, and not flatter ourselves that our rights and liberties are beyond their reach, for at this moment they are making a simultaneous move throughout this country to get the education of the rising generation into their hands, the Sabbath school and its libraries is one of their most potent agencies; it takes the child when it is most susceptible of impressions, and through its ten thousands of teachers each with a Bible in his hand, it points out the inspired apostles approved of God, as there recorded and then points out their living representative in the pulpit before them. This image of apostolic authority all solemnly robed in black, with black gloves and white cambric handkerchief, makes an impression which nothing but divine power can remove, then the child is sent home with a book varying in size to suit the age of the reader, and filled from frontispiece to finish with stories of clerical excellency how some Sunday scholar was remarkably attentive to his or her teacher, and minister, and how such child was taken sick, and during the sickness what gratitude because she had been a Sunday scholar, how the minister attended at the bedside, how peaceful the death, and what a wonderful sermon was preached at the funeral, with a certificate of entrance to heaven. Showing the path to be direct from Sunday school to eternal bliss, and the minister has charge of the whole matter. Think ye that such will not grow up with suitable reverence for the clergy? and will not such when they make their wills make large bequests to those institutions of which the clergy have the exclusive control? and by the way can you tell us brother Beebe, any thing near the amount now treasured up in the various insti-

tutions called religious, how many millions of dollars have the different sects remaining in, or passing through their hands, and where and for what purpose are such sums hoarded up? There is danger even in this country unless the people are vigilant; we have some further disclosures to make hereafter.

Yours in the truth,

A. B. GOLDSMITH.

Guilford, July 21, 1848.

For the Signs of the Times.

Bellfair Mills, Va., May 31, 1848.

DEAR BROTHER BEEBE:—Although I have but little space, and still less time, yet I cannot let the opportunity pass without publishing my utter and entire dissent from the revelations recently made in the Signs by Eld. Goldsmith. His views published in the No. of the 15th of April, upon what I may call the "old man," sound strange to my ears, and altogether appear very unsavory to me. And what is shadowed forth in the next communication is of the same character, with the promise of something more. It was easy to see that the blows of brother Trott, aimed at your reply to Eld. G. struck some where else.

Is this uprooting christian experience of the working of inbred corruption, the old man which is corrupt according to the deceitful lusts, a part and parcel of the theory, that "*these vile bodies*" are not to be changed, or raised again?

I should like to be informed upon this subject.

JOHN CLARK.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., AUGUST 1, 1848.

REPLY TO THE QUESTIONS PROPOSED BY

ELDER A. B. GOLDSMITH.

If it were as easy to give correct and satisfactory answers in all cases as to ask knotty and perplexing questions, we could better afford to devote our time and paper to the elucidation of every query that our readers were pleased to propound, but as it is not, our numerous querists have the advantage ground. Children may ask questions which men may find it difficult to answer.

The questions of brother Goldsmith, to which we have promised to reply, were stated in his letter published in the Signs, for May 15. They are four in number, viz.

1. "Is it possible for a man to serve God with his spirit, and serve sin with his flesh?"

Answer. Yes, Paul says, Rom. vii. 25. "So then, with the mind I myself serve the law of God, but with the flesh the law of sin." This text is to the point, covers the whole ground, and settles the question to all intents and purposes. If we were to write a volume on the subject we could not strengthen the testimony. And although we believe that all the children of God who rightly understand the subject, can, from their own experience corroborate this testimony we choose to rest on this one witness for the correctness of our reply.

Question 2. "According as men understand the terms flesh and spirit, can sin attach to the flesh."

Answer. It is easier to prove by the scriptures that sin has attached to the flesh, than to define how men understand Bible terms. We readily acknowledge our incompetency to canvass the understanding or misunderstanding of men on the subject? for although a man may understand the things of a man, by the spirit of man, that is in him, yet the things of the Spirit of God, knoweth no man, but the Spirit of God. 1 Cor. ii. 11. As the understanding of man is too vague and indefinite to aid us, we will turn to the word and testimony of the good book. Jesus has said, "That which is born of the flesh is flesh, and that which is born of the spirit is Spirit." John iii. 9. From which we learn that all that is in an unregenerated state, is flesh, in a scriptural sense of the term. Adam was of the earth, earthly, and as such he stands the seminal head of all his offspring, and all who by natural generation are born of the flesh as the children of Adam, are flesh. Not merely the particles of matter or maternal substance which compose our corporal bodies, but all that we are, as intellectual beings in soul, body or spirit, so far as our relationship to Adam extends, we are flesh. And with all the culture of refined education, the polish of human improvement, or reformation, it remains true, and forever must so remain, that "except a man be born again, he cannot see the kingdom of God." In the absence of a new and spiritual birth, he is, and must remain a natural man, unable to know or discern the things of the spirit of God. As flesh and blood doth not inherit the kingdom, neither doth corruption inherit incorruption, so man in his natural state being in the flesh, or existing only in his fleshly nature is a stranger to all that is spiritual and holy. Need we ask if sin attaches to the flesh, thus defined? An inspired apostle of the Lamb of God, shuts out all room for inquiry, and gives himself as an example. "In me, that is, in my flesh dwelleth no good thing." And this was no vain speculation, for Paul assures us that he knew it to be so. In the absence of all good, can sin attach to the flesh? Sin is a transgression of the law. Men in their fleshly nature were created in Adam, under law to God; that law they have transgressed; sin has therefore by transgression entered, and death by sin, and so death has passed upon all men because all have sinned. The sting of death is sin, and the strength of sin is the law, and as the wages of sin is death, and death has passed upon all men, so that "all flesh is grass, fading, withering, dying as a consequence of sin, it cannot be doubted that sin attaches to the flesh.

Perhaps our brother intended to inquire whether the flesh of men, without its connection with the natural spirit, or life which animates it can sin. If this had been the question we should have replied in the negative, for James has told us that the flesh or body without the spirit is just as dead as faith is without works.

It is supposed by some that in regeneration, the

old natural spirit of man is renewed, reformed, purged and made subject to the law of God, and that the carnal or fleshly mind is new modded in some way, and that this constitutes the new birth; but such is not our understanding of the subject. We do not dispute the full concurrence of the spirit of the flesh in all the lusts and abominations charged to the flesh in the scriptures. We regard the natural mind and spirit of man as included by Paul when he speaks of the flesh.

That spirit with which Paul himself served the law of God, was that in him which was born of the Spirit: not born of Adam; but born of God, and it was that which constituted him a child of God, and an heir of glory. This spirit, this life, was given to Paul, and to all the election, in Christ Jesus their Spiritual Head and progenitor, before the world began, and was communicated to them in and by regeneration. The inevitable conclusion is that that which is born of the flesh is earthly, sensual, devilish, carnal, vile, sinful, and at war with God and holiness; that it is not changed when God's children are born of the Spirit, but, although it may be subjected, crushed down, laid in chains, to some extent, yet its nature and propensity to serve sin remains, and shall remain until the sentence of the law shall be executed upon it, and it shall be sown in dishonor, in weakness and in corruption. But that which is born of the Spirit, is the *new man*, (not made of the old man,) but entirely new, is after God, created in righteousness and true holiness, and sin cannot attach to it, for it is born of God; the seed remaineth; it is not under the law of sin, but is Christ in them, the hope of glory.

*Question 3.* Was not Paul, (when groaning for deliverance, as in Rom. vii. 23) personifying in himself that state of mind, (of a quickened sinner before he is made to understand the gospel?)

*Answer.* No. There is nothing in all the connection that will admit of such a construction of his words. What ever Dr. Adam Clark or John Wesley may have said to the contrary, we are fully convinced that Paul by relating his actual experience as a subject of regeneration gave an example of the real state and experience of every heaven born soul. If brother Goldsmith has so far triumphed over the flesh as to be no longer annoyed by the corruptions and vanities of it, he has out-traveled Paul; for although Paul has now reached the portals of unsullied day, and left all the corruptions of his flesh behind him; he did not attain to that state until he put off his mortal tabernacle. There was indeed one time, and but one in all of Paul's pilgrimage, that he came so near to that state, of deliverance that he could not tell whether he was in the body or out of the body. We conclude he must have realized a short respite from the annoyance of the flesh, or he probably would have known whether he was in or out of the body. In this one remarkable moment of Paul's life he was caught up to the third heaven, &c. But when he returned to the common trials incidental to the christian pilgrim, he was soon reminded that there was still some trouble in his

flesh; and again he began to groan in good earnest, and three times he besought the Lord to deliver him from the thorn which was in his flesh. Brother Goldsmith will not contend that in what Paul relates as succeeding his exaltation to the third heaven, he was personifying the state of a quickened soul that did not understand the gospel. Ah, he learned that the power of Christ was to rest upon him, and he could therefore most gladly glory in his infirmities. But why should it be thought that he was describing the state of a quickened, but not fully delivered soul? He was writing to a church composed of delivered souls who understood the gospel—and who also understood the language of Paul—and however applicable the language used may have been to quickened souls before their deliverance, it was no less applicable to them whenever brought to feel and combat the corruptions of the flesh, throughout their pilgrimage.

*Question 4.* "Can a man be wretched under the gospel?"

*Answer.* The gospel does not make the subject of it wretched; but we must remember that the flesh is not a partaker of the gospel; either of its comfort or spirituality. The flesh is not born of the spirit, and therefore cannot inherit the kingdom or partake of the things of the spirit. Paul found no more than all the saints have found, a law, (or ruling power,) in his members, or flesh, warring against the law of his mind, and bringing him into bondage at times. But it is important to consider that the christian, like the Shulamite, presents, as it were the company of two armies. While the mind with which they serve the law of God, delights in it, and lives by faith on Christ, the *old man*, the flesh, pursues the course of the flesh, in all the lusts and vanities peculiar to the flesh; and while the fruits of the Spirit are love, joy, peace, long-suffering, goodness, gentleness, faith, &c., the works of the flesh are also manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revilings and such like. These are not only the works of the flesh in those who know not God, but these are the works of the flesh, in all who are born of the flesh; and hence the admonition of the apostles to the saints to lay aside all malice, guile, hypocrisies, envies and evil speaking. Peter did not teach them to look for these things as coming from the new man; but they were to resist them as corruptions of the old man. Nor were such admonitions addressed to young christians only, as 1 Pet. ii. 1. But the like admonitions were dealt liberally to all the saints. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. If christians are so entirely delivered from all these corruptions of the flesh, why were they thus admonished? Although the gospel supports, comforts, feeds and encourages the saints of God, the grace of God that bringeth salvation teaches them that denying

ungodliness and worldly lust, they should live soberly, righteously and godly in this present world. And it is no uncommon or strange thing to hear those who have received the gospel, and who know its blessedness, complain, and cry out in bitterness of soul, when conflicting with, and crucifying the old man with his lusts, and to hear them use even as strong language as that of the apostle, "O wretched man that I am, who shall deliver me from the body of this death?"

*Question, 5.* "Was not the apostle contrasting law and grace?"

*Answer.* Undoubtedly he was. But this contrast is displayed in the experience of the saints. We have shown that the sentence of the law is yet to be executed upon the flesh; it is not yet delivered from the law. The sentence "Dust thou art, and unto dust thou shalt return," will pursue our flesh to the sepulchres of our fathers; and close upon it the bars of death and the grave.—Until the execution of that dread sentence, the carnal mind will continue to be enmity against God; and all the depraved powers of heart and flesh shall continue their warfare against the law of the Spirit of life in Christ Jesus. But a glorious prospect opens to our faith. The Lamb appears upon Mount Zion. Once he suffered the just for the unjust, to bring us to God. Though he was dead, behold he is alive forevermore, and holds the keys of hell and death. In the desperate struggle of the christian soldier, when the flesh momentarily triumphs, the desponding warrior in extremity cries out, O, wretch man! Who shall deliver me? But, quick as the vivid lightning's flash, light breaks in, the radiant beam from heaven illumines his faith, and rising, swelling gratitude utters the shout that shakes the massy battlements of death, removes the chilling damps of the grave—"I thank God, through Jesus Christ our Lord."—So then with his mind he serves the law of God, but with his flesh the law of sin. A glorious resurrection, a blessed immortality, shall result to every one who can in spirit and in truth adopt the language of this apostle, in that deliverance, which they shall realize through our Lord Jesus Christ for "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you."

This flesh, now so full of depravity and opposition to the spirit of holiness, shall then be quickened with a holier life. Not merely resuscitated, but it shall be the subject of a heavenly, a spiritual birth, the life of God in Christ shall possess them.—In his image they shall rise and meet him in the air and so shall be forever with the Lord.

"Arrayed in glorious life  
Shall these vile bodies shine."

We have, briefly as the nature of the subject would admit, replied to the several inquiries of brother Goldsmith, as contained in his letter published in our 11th number of the current volume, and here we would dismiss the subject for the present; but we have two additional queries stated from the same correspondent, in his letter in this number.

1. Is it always certain that *natural* and *carnal* are synonymous terms as used in the scriptures?

2. Is it certain that *natural man* and *old man* are the same in meaning; as used in the scriptures?

To the first question we answer, according to the most approved lexicons of our language, IT IS. If therefore they were not so used in the scriptures our translation must be at fault.

To the second, we reply, We have always understood the *old man* which Paul contrasts with the spiritual life, or *new man*, in christians, to be that old Adamic nature which Paul says was first, consequently, to us, eldest, and which he farther says was not spiritual, but natural.

#### "AN OLD SCHOOL BAPTIST."

On another page will be found a communication anonymously signed "An Old School Baptist," charging the order, with holding and preaching the truth in unrighteousness and practicing accordingly, and to this cause he attributes the low estate of Zion and the sickly condition of her members, &c. Justice to the accused party requires us to say, that although we have been connected with the Baptist church nearly forty years, and identified with the Old School ever since the division, we have no knowledge of the existence of such disorders among us. We know no ministers of our order who preach in the manner described; and if we did, we should withdraw our fellowship and connection from them. We were not aware that Zion was in a sickly state; but had relied on the promise of God, that no evil should come nigh her dwelling, and that he would save her from the noisome pestilence that walketh in darkness, and from the arrow that flieth by day. If any of his children become disorderly he will apply the rod; for he will be their God, and they shall be his people. God has dignified them above all the honors of earth; he has made them kings and priests unto God, and they shall reign with Christ forever. Let an "Old School Baptist," and all others beware how they bring railing accusations against those whom God has dignified.

#### CIRCULAR LETTER.

*The Delaware Baptist Association to the churches of which she is composed sendeth christian salutation.*

**BELoved BRETHREN:**—As fellow citizens with you, and companions in tribulation, we would as usual at our associational meetings call to your remembrance a subject which seems to have employed the minds, and filled the hearts of all the people of God, in every age and clime where the gospel of his grace has been proclaimed, viz:—

#### THE LORD JESUS CHRIST, AND HIS KINGDOM.

From the earliest records of holy men who spake and wrote as they were moved by the Holy Ghost, we find they were enabled by a true and living faith to look forward to the setting up, and to the glorious majesty of that Kingdom; yea they rejoiced in anticipation of that great and

glorious event, and their souls were filled with joy and gladness. They staggered not at the promise of God through unbelief, but were strong in faith giving glory to God. Hence the certainty of the accomplishment is written by the prophet Isaiah, in the present tense, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." The Lord is not slack concerning his promise. Centuries roll round, the appointed time in God's decree arrives, The Prince of Peace is born of a virgin; Heaven's melody bursts on the astonished ears of the shepherds; the anthem is, Glory to God in the highest, on earth peace, and good will towards men; tyrants tremble and rage; they seek his life to destroy it; but their hour and power of darkness according to the decree of our God, has not arrived. He goes down into Egypt that the scriptures may be fulfilled; He returns and in the temple the chief of worldly wisdom falls before the wisdom which is from above; He is baptized of the Baptist in Jordan, enters on his public ministry, calls his subjects into his kingdom. He is opposed by men and devils, a man of sorrows and acquainted with grief; he was finally delivered into the hands of wicked men according to the determinate counsel and foreknowledge of God; suffered the ignominious and painful death of the cross; bore the sins of his own people on the tree; gave himself for the church; and although the powers of darkness seemed to enjoy a temporary triumph, he arose a triumphant conqueror having obtained eternal redemption for all his children. He commissions his servants to preach the gospel of his kingdom—that glorious gospel which is ultimately destined to break in pieces every human system that is arrayed against it. He is the Rock, his work is perfect, and the gates of hell shall not prevail against it.

Blessed be his holy name, the *stability and perpetuity of his kingdom* was settled in the counsels of old; earthly kingdoms and dynasties fall, when God's purpose is fulfilled concerning them; the sceptre must fall from their hand when God has numbered their kingdom and finished it; what powerful kingdoms are now only known to us by the sacred records—by history—or by the monuments they erected to perpetuate their fame. But Christ's kingdom shall never be destroyed; his kingdom is an everlasting kingdom, and his dominion endureth throughout all generations; what numerous and powerful enemies this holy nation has had to contend with; many a time have they afflicted her, yet have they not prevailed against her. When we recall to mind the persecutions not of the pagans only, but the whole host of Anti-Christ encamped against her, using all their efforts for her subversion and overthrow, and see that she has been enabled to overcome them by the blood of the Lamb, and by the word of her testimony, we are constrained to say, It is the Lord's doings and it is marvelous in our eyes. Even at this present time also, what numbers of cunning, crafty, malicious, double hearted enemies, has this kingdom to contend earnestly with: wealth, learning, and popular opinion are the levers brought to bear against every law and ordinance our Priest has commanded.

The glory of this kingdom ought to be remembered; Christ her King is her glory; her wisdom, strength and righteousness. All the glory

of the Father is his. All power is given unto him in heaven and in earth; this Prince has the interest and everlasting welfare of all his subjects at heart; their petitions he hears always, which he will grant to them, so far as it shall be for their good and his glory; he is all-wise to guide them, and all-powerful to protect them, and he loves them to the end. Sometimes he manifests himself unto them by his gracious presence, and in his banqueting house his banner over them is love; thus he strengthens them for the fiery trials they have to endure in passing through this world; comforting their hearts by applying his word with power, establishing them in his laws and ordinances by his grace, so that they choose to suffer affliction with his despised little ones, rather than enjoy the pleasures of sin with his enemies for a season.

The laws and ordinances of this kingdom are immutable, Christ being King and Lawgiver his kingdom shall not be given to other people, for them to reign as successors, or by their abolishing, amending, altering, adding, or taking away from the laws he has established in his word. No, his laws are good, pure and perfect thoroughly furnishing all his people to every good work. The sceptre of his kingdom is a right sceptre, loving righteousness and hating iniquity; he considers them as rebels to his divine government who would impiously dare to set up their worldly wisdom, innovations, and inventions, side by side with that gospel of which he is the author. Eighteen centuries have passed and Zion's sacred archives show the veto, "In vain do they worship me, teaching for doctrines the commandments of men."

But Beloved, in the same records we learn the characters of those who were delivered from the power of darkness, and translated into the kingdom of God's dear Son. Once they were darkness, having the understanding darkened, their mind enmity against God, their hearts deceitful above all things and desperately wicked, their thoughts only evil, and that continually, no fear of God before their eyes, no understanding in them; but God, who is rich in mercy, for his great love wherewith he loved them, even when they were dead in sins hath quickened them together with Christ, (by grace they are saved,) and according to his sovereign will and pleasure they are brought to see their exceeding sinfulness, that all their fancied righteousness, was the very scum of delusion; that there is no Savior but Christ Jesus; they are led to cast themselves at his feet, to receive mercy as a free unmerited gift, and to count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. Boasting is entirely excluded in the day of their espousals, their prince wears the crown. In him they boast all the day long, he forgiveth all their iniquities, healeth all their diseases, redeemeth their life from destruction, and crowns them with loving kindness and tender mercies; his eternal, free, distinguishing and discriminating love, is the song that is sung by all new born souls.

Let those refuse the theme  
Who never knew our God,  
But sinners saved by sovereign grace,  
Shall speak their joys abroad.

In conclusion, Brethren, we would say, seeing we have received a kingdom which cannot be moved, let us have grace whereby we may serve the King of Zion acceptably, with reverence and godly fear. In writing this circular letter we trust we have no motive in view but the good of Zion; it is our reasonable service to encourage each other in this good way of the Lord; we exercise no dominion over your faith; we seek no pre-eminence. One is our Master even Christ, and all we are brethren, may we live in love and unity until



we meet in glory. We therefore commend you to God, and the word of his grace, which is able to build you up and to give you an inheritance among all them who are sanctified.

PETER MEREDITH, *Mod.*

JOSEPH HUGHES, *Clerk.*

## CORRESPONDING LETTERS.

*The Warwick Old School Baptist Association, in session with the church at Wallkill, Orange county, N. Y., June 7 and 8, 1848, to sister Associations, Corresponding Meetings, churches, and brethren of the same faith and order, with whom she corresponds, sends christian salutation.*

BELOVED BRETHREN:—God in infinite mercy has spared our lives, and permitted us once more to meet in our annual Association for worship and christian correspondence. He hath mercifully watched over us the past year; and although our numbers have not been greatly increased, yet we have abundant cause for gratitude to him, that peace and harmony have prevailed among us; our union has been strengthened, and brotherly love has continued; so that at this time we meet as children of one family, whose interest and hope are one. We are not discouraged on account of the roughness of our path; nor does the feebleness of our band dishearten us; for he that has called us to be soldiers, hath in his word, informed us that this is the path, and that the flock is to be small; and for our comfort and encouragement he hath also said, *Lo! I am with you always.* It is enough.

"With Christ in the vessel, we smile at the storm."

We are aware, that we are surrounded by enemies, and that many snares are laid for our feet; yet "none of these things move us;" For "the Lord God is a Sun and Shield: the Lord will give grace and glory." In view of the afflictions, as well as the consolations of the church, knowing that she is but one body and that God hath fitly tempered this body together, we are constrained to highly prize christian correspondence. It is a great privilege for the children of God to meet together and speak one to another, as also to hear from kindred spirits. We have often been led to consider the force and fitness of the words of Solomon, "Iron sharpeneth iron; so man sharpeneth the countenance of his friend."

The tie that binds Old School Baptists is strong; even everlasting love and eternal truth. The fiery trials through which we have been called to pass, together with the reproaches that have been heaped upon us, have served to cement our hearts the more closely in love; so that we feel the deepest interest in the welfare of Zion, and are enabled to say we prefer Jerusalem above our chief joy. "God is in the midst of her, she shall not be moved." "God shall help her right early."

We have been comforted by the coming of your messengers, and by the reading of your letters; and we earnestly desire a continuance of friendly correspondence with you; and with all who have obtained like precious faith. For further particulars respecting the state of the churches and the doings of this meeting, which has been interesting and we trust edifying to us, we refer you to the minutes.

Our next annual meeting will be held with our sister church at Hardistan, N. J., on Wednesday and Thursday before the second Sunday in June, 1849, to commence at 10 o'clock, A. M., on Wednesday.

SILAS D. HORTON, *Mod.*

WM. L. BENEDICT, *Clerk.*

*The Delaware Baptist Association in session with the church at Welch Tract, Del., May 27, 1848, to sister associations in correspondence with us, and to all who are of the household of faith—grace, mercy, and peace be multiplied.*

BELOVED BRETHREN:—We have reason to record the goodness and mercy of God towards us, and with unfeigned love and thanksgiving acknowledge that it is because "He changes not that we are not consumed." His goodness is displayed in all the works of his hands, but more fully realized by us, in the provisions and administration of his sovereign, discriminating, and almighty grace, which was given his people in Christ Jesus their Lord before the world began. As the humble recipients of this grace, we are enabled to unite in the theme of the inspired Psalmist, and "Sing of his mercies forever, and with our mouth make known his faithfulness." As the lily among the thorns, we are encompassed about by the armies of the aliens, and in the world we have tribulation, but in Christ we have peace. We feel that we are a poor and an afflicted people, but we trust in the name of the Lord, and think we can say in truth, we have no confidence in the flesh.

Our present meeting has been pleasant, and we hope profitable; the coming of your messengers, their testimony, and the reading of your epistles of love, have been refreshing to our spirits. We desire that the same friendly correspondence may be continued.

Our next meeting will be held with our sister church at London Tract, Chester Co., Pa., to commence on the Saturday before the fourth Sunday in May, 1849, at 11 o'clock A. M., at which time and place we hope again to be favored with the attendance of your messengers.

PETER MEREDITH, *Mod.*

JOSEPH HUGHES, *Clerk.*

Milan, June 23, 1848.

DEAR BR. BEEBE:—The Chemung Association has closed its session, there are four ministers that belong to her, three of them you know, and one who was ordained a few years since by the name of Moyer, who gives evidence of being one of the Lord's choice. Harmony and brotherly love were never more manifest, nor do I ever expect to see it more so in time.—The following is a copy of the corresponding letter to be printed in the *Signs* by and with your consent.

*To the several Associations and meetings with whom we correspond—May grace, mercy, and peace, in believing be your lot to enjoy in this vale of tears.*

DEARLY BELOVED:—A remnant of the Chemung Association is yet in the land of the living and permitted again to be assembled to worship God in the beauty of holiness. Oh! how good and pleasant it is for brethren to meet and worship together in unity of the Spirit. Truly the Lord was in our midst. Brethren we heartily rejoice in your steadfastness in the faith, the evidence we have of your walking in the truth and in the light of God's countenance abound in your epistles. Oh! Brethren, what a mercy it is the Lord has given us to know him and the power of his resurrection, and the fellowship of his sufferings, and bro't us to discern the workers of iniquity abroad in the land and to have no fellowship with the unfruitful works of darkness. Praise, everlasting praise to our God for such a revelation of his grace that still causes us to hope to be made acceptable in the Beloved. May the blessed

Savior still sustain us and keep us as that peculiar people to offer up spiritual sacrifice well pleasing and acceptable to God through Jesus Christ our Lord.

Brethren, we desire that our correspondence may be continued yet a little while ere we shall be gathered to our fathers. We desire to be thankful to God and our brethren for your epistles of love hoping they may be continued and accompanied with some of the messengers of the churches at our future meetings. The brethren will receive this as a token of our love through the "Signs of the Times."

Our next meeting will be held at Brother Rowland's near Tioga Point or Athens Village in Bradford Co., Pa., on Saturday before the fourth Lord's day in June 1849.

JOSEPH BEEMAN, *Mod.*

H. ROWLAND *Cor. Sec.*

A writer in the Christian Observer has been laboring assiduously to free Calvin from the odium of participating in the burning of Servetus. One may well exclaim,—"Save us from such friends;" for we had deemed him less worthy of censure than we believe him to be, admitting to the full extent the statements of his apologist.—At the time of his apprehension, Servetus was a guest, not a resident of Geneva. A young Protestant of Geneva turned informer against him, and the authorities of Vienna, where he then resided, arrested, and delivered him over to the inquisition. He escaped and fled to Geneva, then a Protestant and free city. In about four weeks after his arrival, just as he was about to sail for Zurich, he was arrested by the Sheriff in the name of the Council of Geneva, at the instance, as appears from other statements, of Calvin himself.

"Nicholas de la Fontaine," says the writer in the Observer, "one of Calvin's students, acted as his accuser. Thirty-eight articles of charges were drawn up; relating to his views of Trinity, &c.—In the second hearing, Calvin was present; the attendance of the clergy having been requested by the civil authorities. After many hearings, the case was at last submitted by the Council to the Swiss churches; [for which churches Calvin was at that time the acknowledged head.] They decided that he ought to be punished."

The majority of the Council decided that Servetus should be burnt. "When Calvin heard of the decision of the Council, he was sorry, and with all the city clergy, petitioned for a milder punishment."

It was only to the mode of punishment that Calvin objected; for when censured for his agency in the affair by a friend, he affirmed that he deserved death, and justified the act. The only palliation for the act is, that intolerance was the vice of the age. Having so recently left the papal church they had not freed themselves from its persecuting spirit. Rome burned Protestants; and Lutherans, Calvinists, and the English Episcopalians burned Baptists and Anabaptists. The Puritans of New England banished and whipped the Baptists and Quakers. Toleration, in its full and free extent, is a hard lesson to learn, and most national churches have not yet learnt it. To the end of time the death of Servetus will be a dark stain on the memory of John Calvin.—*Religious Herald.*

SERMONS FOR YOUNG CLERGYMEN.—The *Sunday Despatch* says that a book seller in John street advertises for sale "six hundred volumes of the most famous sermons in the language, any one of which is sufficient to establish a first rate reputation for a young clergyman." These sermons will be speedily disposed of.

## OBITUARY.

For the Signs of the Times.

Carrollton, Ky., June 28, 1848.

**BROTHER BEEBE** :—It has become my painful duty to record the death of my brother, in the flesh, **ANDREW COX**. He bade a last farewell to earth and earthly things, at his late residence in McDonough county, Illinois, on the 11th day of March last. He died of a disease of the head and face, supposed to be Erysipelas. We have learned from those who witnessed the ravages of the king of terrors on him, that he bore his afflictions with great resignation, and christian fortitude. He was in the 51st year of his age. At an early period of life he united with the Baptist church on a profession of his faith in the merits of the crucified Redeemer, in which he remained unshaken to the hour of his departure. It was the theme of his conversation when in health, and we learn that it was his comfort, hope, and solace in time of disease and death.

The brethren of Conn's Creek Association, of which he was for several years the clerk, will, we doubt not, condole with us our loss; but we can say to them that he died in full assurance, that, though his earthly tabernacle was being taken down, he had a building of God, eternal in the heavens; hence we are persuaded that our loss is his gain. He has left a widow and four children, with many friends and relatives, to mourn his departure. But—

"Why do we mourn departing friends,  
Or shake at death's alarms?  
'Tis but the voice that Jesus sends  
To call us to his arms."  
Farewell.

H. COX.

Lebanon, O., June 22, 1848.

**BROTHER BEEBE** :—By request, I send you the following, for publication in the Signs.

Departed this life, at his late residence in Butler county, O., on the 7th day of May last, **WILLIAM THOMPSON**, in the 80th year of his age. Brother Thompson settled in this country in the year 1808. I believe he was formerly from the state of New Jersey. He has been a worthy and consistent member of the Regular Baptist church of Muddy Creek, 36 years, 35 of which he held the office of Deacon much to the satisfaction of the church. He was a reader of the "Signs of the Times," from their first introduction into the state of Ohio, until the close of his life. The little church at Muddy Creek, feel their loss; but they sorrow not as those who have no hope; for they have an evidence that their loss is his gain. "Blessed are the dead that die in the Lord."

SAMUEL WILLIAMS.

**DIED**, Near Lexington, Ky., on the 25th day of June last, **MRS. DUDLEY**, wife of our beloved brother, Elder Thomas P. Dudley.

**DIED**, in the city of New York, on the 20th ult. **BENARD P. GILBERT**, aged 4 years and 8 months.

We mourn—how vain—yet can the heart  
Avert the pangs that rend its core  
Or grief, when those it loved depart,  
Seal up its fountain gushing o'er?  
Life wears a gloom for all who die  
And leave a name endeared behind,  
As earth, when down the evening sky,  
The sun in glory has declined.

**DIED**, at his late residence in this village, on Thursday night, the 27th ult., after a short illness of about three days, **MR. WALTER EVERETT**, aged 76 years. Mr. Everett was one of our oldest inhabitants and was highly esteemed and respected generally. For many years he professed a hope in Christ as the author and finisher of his salvation. On Monday before his exit, he talked with us on the subject of his hope, and although then in unusual health and spirits, signified that he felt a presentiment that the time of his departure was at hand.

## ASSOCIATIONAL MEETINGS.

The Old School Corresponding Meeting will meet, if the Lord will, with the Elk Run Church, Fauquier Co., Va., commencing on Thursday before the Second Sunday in August 1848.

The Ketocton Association, will meet with the Salem Church, Frederick County, Va., on Thursday before the third Sunday in August 1848.

The Rappahannock (Old School) Association will meet with the Thornton's Gap Church, Rappahannock County, Va., on Thursday before the fourth Sunday in August 1848.

The Tygart's Valley River Association will meet with the Mount Olive Church, Barbour County, Va., on Friday before the last Sunday in August 1848.

Ministers and other brethren generally are affectionately invited to attend all the above meetings.

The Mount Pleasant Association will convene with the church at Four Mile, Carroll county Kentucky on Friday before the first Saturday in September next. Brethren and sisters of the Old School Baptist order are affectionately invited to attend.

The meeting house stands on the bank of the Ohio River—four miles above the mouth of the Kentucky River.

H. COX.

## YEARLY MEETING.

New Castle, Del., July 18, 1848.

**BROTHER BEEBE** :—Please publish in the Signs, that the Yearly Meeting of Bethel church, near this place will be held as usual on the second Sunday in September, and that brethren Suydam, Housell, and Conklin are affectionately requested to "come and help us." And all other Old School Baptist Ministers and brethren who can do so are also affectionately invited to attend.

In behalf of the church,

T. SMITH, Clerk.

## REMOVAL OF OUR OFFICE.

Having changed our location from New Vernon to South Middletown, our correspondents are requested to address their communications hereafter to us at "SOUTH MIDDLETOWN, ORANGE CO., N. Y."

Our new arrangement will require us to resign the office of Post Master; and of course the franking privilege, which, to a limited extent, we have enjoyed, will be discontinued; all communications must therefore come to us **POST PAID**. Communications to William L. Beebe, for "FREEDOM'S GUARD" should also be addressed to South Middletown.

## RECEIPTS.

W. Wakeman,	N. Y.,	\$1 00
John McEwen,	"	1 00
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David Mullock,	"	1 00
Jacob Chilcote,	Iowa,	3 00
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Eld. R. Jones,	"	1 00
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Eld. J. P. Howell,	Mich.,	1 00
Total,		\$39 00

**TO NEW SUBSCRIBERS**.—Our 3d and 4th numbers of the current volume are exhausted: those who desire it can still be supplied with the back numbers, except those.

**NEW AGENTS**.—Eld. R. Jones, Pulaski county, Mo.

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., AUGUST 15, 1848.

NO. 16.

THE SIGNS OF THE TIMES, DOCTRINAL ADVOCATE AND MONITOR, devoted to the *Old School Baptist cause*, is published on or about the first and fifteenth of each month, by

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For the Signs of the Times.

IS LOVE THE BOND OF UNION?

BROTHER BEEBE:—As we sometimes hear some of our ablest preachers say that love is the bond of union between Christ and his church and people; I have presented the above query hoping that some who thus assert, will show us by good authority and argument that it is so; or failing become convinced that they have been asserting for revelation, a traditional or self invented notion. But in proposing the query for the consideration of others, I presume I may be allowed to accompany it with a statement of some of my objections to the idea. It is true, the advocates of the idea that love is the bond of union, sometimes say in proof of it that love constitutes the union of husband and wife. But the proof fails from its own falsity. Love may unite a couple in affection, but it is not that which unites them as husband and wife, neither legally nor scripturally. Not legally; for many couples have loved each other who have never legally become man and wife; whilst other couples, it is apprehended are legally united as one flesh who never loved each other. Scripturally, it is a becoming one flesh that constitutes the relation of husband and wife. Hence Paul after exhorting *husbands to love their wives as Christ loved the church* goes on to say "So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh." Eph. v. 59. In the case of Adam and Eve, in which is the true representation of the union of man and wife, and a true figure of union of Christ and his church, the ground of their union as assigned by Adam was that she was *bone of his bone and flesh of his flesh*. Gen. ii. 23, 24.

One more remark I will make before assigning my objections, viz. That the life in which Christ and his people are one, is love, it is the spirit of the law, it is love to God, and therefore the union in this defined sense I admit is one of love.—If

brethren in speaking of love as the bond of union were thus to explain and define their meaning as characterizing the holy nature of that life in which Christ and his people are one, I should not object to the idea. But in speaking of love as the bond of union persons are generally understood as conveying the idea that the exercise or feelings of love each toward the other is what constitutes the union; and in fact it is mostly so represented.

My first objection to the idea that *love is the bond of union* as generally understood, is, that, as the love must be mutual in order to constitute the union between parties, this doctrine represents Christ, if a head, a head without any existing body until man was created, and as even now having but parts of a body united to him; many predestinated members not yet being brought to love him. For although Christ's love may have gone forth from eternity to his members as existing in purpose, yet it is evident his people never love him until born of God.—A living head without a living body united to it, would be a monster.

My second objection to the idea that love constitutes the union of Christ and his people, is, that it represents love as a distinct existing principle, contrary to every authorized conception we ever had of it; for according to such authorized conception love is but the acting of a pre-existing living principle, toward an existing object, or is the characteristic of such living principle; it also contradicts the doctrine generally understood by Old School Baptists to be taught in the Scriptures concerning God's love toward his people and their love to him. It is written "God is love;" but it certainly is not understood by this that he who is revealed as God is only love in the abstract. I understand it as representing the distinguishing characteristic of him who is the living God, the almighty and selfexisting Spirit. His being love presupposes his existence as God. God's special love to his people even when they were dead in sins, has always been understood by consistent Baptists, as extending to them, not as in themselves considered, but as in Christ, not through Adam but through Christ; this implies that they had a previous existence in Christ which was the special object of God's love; and if a previous existence in Christ then of course a previous union with him. Consequently according to this, God's love to them, instead of constituting their union to Christ, was the fruit of such union. Again, consistent Old School Baptists, do not ad-

mit that our adamic nature, prune it and cultivate it as you will, can truly love God; our loving God, then, presupposes the implantation in us of a distinct principle of life capable of loving God, whence is this new life derived but from Christ as the head and is therefore the Spirit of Christ in us? If then that living principle by which we love God is derived from Christ as the Head it must have previously existed in him, and thus in that life we must have been one with him before ever we loved him. But if love is the bond of union we had no union and therefore no existence in Christ, previous to our loving him. And if we love God we must love him with the powers of our adamic nature.

The third objection I have to the doctrine that love is the bond of union between Christ and his people, is that it contradicts the apparent import of many texts of Scripture which speak either directly or indirectly in relation to a union of Christ and his people. I will notice a few. John iii. 3—6; represents a new birth, and that a being born not of the *flesh* but of the *Spirit*. Are we to understand that here being *born again* means nothing more than a change of the current of the affections to a loving of God? or are we to understand by it what is plainly expressed in the word, a being brought manifestively into a distinct state of existence? If the latter, then we must remember that to be born is distinct in idea from being created. To be born implies a previous creation in a head, as our natural birth implies our previous creation in Adam. As this new birth is not a fleshly birth, it cannot be from the fleshly head Adam; and as the Scriptures reveal no other head but Christ and him as a spiritual head, it must imply a spiritual creation and therefore a previous actual spiritual existence in him. So in the texts where Christ's people are spoken of as his *seed* (as in Psal. xxii. 30; Isa. liii. 30) the same idea of a previous existence in Christ is fully conveyed, and consequently a created living union with him. Again, Col. iii. 3, 4; "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, &c," plainly declares a *oneness* of life in Christ and in his people and that Christ is this life. According to this text the union of Christ and his people, consists in life and must be as *old* as the existence of Christ as such. May we not then with confidence proclaim the *eternal union* of Christ and his people as a revealed doctrine?

Heb. ii. 11, "For both he that sanctifieth and they who are sanctified are all of one; for which

cause he is not ashamed to call them brethren," I will lastly notice under this objection. I presume it will be admitted that Christ is here intended by the *he that sanctifieth*, and his people, by the *they who are sanctified*. If so, the expression *all of one* ought to be admitted to express something more than a union between them formed by love; it positively declares a perfect unity, a one, and that in the very origin of their existence: *all of one*; that is, in the sense in which they are each here spoken of; their existence in a brotherhood, according to the latter part of the text, is the sense in which they are spoken of. It therefore neither refers to Christ's essential Godhead nor to his people's creation in Adam. The expression *all of one* is so unlimited in the declaration that we may not confine the oneness to any one idea connected with the existence of a brotherhood without being guilty of limiting the declaration of God. According therefore to the declaration, they must have existed in Christ's existing as their brother and from the same source; as Adam's posterity existed in his existing and from the same source, the creating power of God. So we shall find this unity in relation to the brotherhood carried out in the Scriptures. Does brotherhood imply the idea of father, here the Father is one. Says Christ, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John xx. 17. Does the idea of brotherhood imply a begetting; if Christ is the Only begotten of the Father, (John i. 14;) they must have been begotten in his begetting for they are born of God, and as showed, he is their Father. Does it imply a birth, and is Christ the *first born of every creature*; (Col. i. 15.) his people must have been born in him, for they existed in him before the foundation of the world, *were the chosen in him, had grace given them in him, &c.* Does a birth as before showed presuppose a creation, and is Christ the beginning of the creation of God (Rev. iii. 14,) here the unity also is found, for they are God's *workmanship created in Christ Jesus, &c.* Eph. ii. 10. Does the brotherhood imply sonship, here the unity continues. Is he a Son, so are they sons, and in their sonship have the Spirit of God's Son *sent forth into their hearts, &c.* (Gal. iv. 6.) And does sonship imply heirship, and is Christ *appointed heir of all things*, (Heb. i. 2,) his people are *joint heirs with him*. Rom. viii. 17.

If then the union of Christ and his people is a *oneness of life and of existence*, how can love be the bond of union?

A fourth objection to the idea that *love is the bond of union* is that Paul plainly teaches, that the headship of Christ is not the bond; but the source or fountain of union of him and his people, and charges some with a defect in this thing. See Col. ii. 19, "And not holding the Head from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Here the Head is that from which the body has its increase, its nourishment and is knit together &c. In a word I ob-

ject to the term *bond of union*, as not being Scriptural in idea nor in expression. In the text just quoted, whilst there are *joints* spoken of indicative of the distinct action of the several members of the body, and *bands*, showing the binding together of those members, all is from the Head as the fountain. We might as well talk of binding a stream to its fountain, as of binding the church and people of God to Christ their Head. The church is not something bound to him to make him full, but is the *the fullness of him that filleth all in all*. Eph. i. 23. The grand mystery of the gospel, is not that we are bound to Christ, but it is "Christ in you the hope of glory," Col. i. 27. And Christ in speaking of the unity of believers, does not speak of binding them more closely by external bonds, but says to his Father, "*I in them and thou in me*, that they may be made *perfect in one*." John xvii. 23.

I will here leave these objections for the consideration of those who preach that *love is the bond of union*; hoping some one or more of them will let us hear from them on the subject.

S. TROTT.

Centreville, Fairfax Co., Va., July 21, 1848.

For the Signs of the Times.

"*Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth.*"—Psalms xli. 1, 2.

David was here referring to our Lord Jesus Christ, as having to bear our sins in his own body on the tree. He is the only begotten of the Father, full of grace and truth, and he is blessed of his Father, and he considereth the poor. When his people had fallen in Adam, and become poor indeed, he considered them in their low state, and himself became poor that they by his poverty might be made rich. For the love he bore to them he left his Father to redeem them, when they were under its penalty, and when the law could not release them. He took on him the seed of Abraham, was made under the law, was touched with the feelings of our infirmities, and he is well qualified to consider the poor, having been tempted in all points as we are. David as one of the Lord's poor had experienced the application of the saving power of the blessed Redeemer in his own case, and he was made to know that the Redeemer by his obedient life and humble death, should consider and redeem him from his poverty, together with all the elect. They shall all be taught of the Lord, and they shall all see and feel their own poverty and their need to be considered by him. He came not to destroy the law, but to fulfill, to magnify and honor it. His people are made to know the exceeding broadness of the law, when it comes home to them in its spirituality, saying, "the soul that sinneth it shall die." They are convinced that if they be not considered by him, they must die. Satisfaction must be made to divine justice, and reconciliation for their transgressions, or they must perish forever. The quickened sinner, in his extremity, under a deep sense of his poverty

and wretchedness, tries what he can do for himself; perhaps he tries to reform, goes to meeting, reads the Bible, and tries to pray, but something seems to follow him with a conviction that all his efforts are vain. Instead of growing better, he finds himself growing worse. He feels assured that God has a people in the world, and he believes that they are free from sin; but looks on himself as a servant of satan, and under wrath and condemnation. To this sense of poverty and wretchedness all the children of God are brought, that they may see and know their need of being considered.

*The Lord will deliver him in time of trouble:* Jesus has borne our griefs, carried our sorrow, and the chastisement of our peace was upon him. He was borne down with the weight of the sins of all his people. He was a man of sorrow and acquainted with grief. He endured the cross, despised the shame: his soul was exceeding sorrowful, even unto death; but he was sustained by the Father; for he and his Father are one. In bitter agony he cried, "O Father, if it be possible let the cup pass from me, nevertheless not as I will, but as thou wilt." Although the bitter cup of sufferings could not pass from him until he had drank the dregs, yet he was in due time delivered. Although he had to lay in the heart of the earth three days and three nights, yet was he preserved; for his flesh did not see corruption. He was kept alive; for when he was crucified, he cried to his Father, saying, "Into thy hands I commit my spirit; so, although his body was crucified his enemies could not take his life; his Godhead was kept alive; and after three days his body was raised up, and he was blessed on the earth. His kingdom was set up, in the world. The dreadful debt of his people was paid; all power was given to him, in earth and in heaven; and he alone can bring his children to the knowledge of himself; and they, after they have, of his fullness received and grace for grace, do bless and praise his name on earth, for all his wonderful works; for the implantation of his Spirit in them, which is nothing short of the living God; nor will he deliver him to the will of his enemies. His enemies even set a watch at the tomb where his body was laid to confine him to the sepulchre, that his kingdom might come to nought. He was not delivered a prey to the consuming worm, according to the desire of his enemies; for he triumphed over death, hell, and the grave. He arose and led captivity captive, and brought in everlasting righteousness for his people. He ever lives to make intercession for them, and he will defend them amidst all the storms and temptations of mortal life. He still considers the poor; for notwithstanding the rage and opposition of the enemy, against his bride, he preserves her from all harm; he has prayed for them, that their faith should not fail. I think if the children of God could at all times realize their interest in this great and glorious salvation, it would



cheer them in their afflictions. While they remain in this tabernacle, they will have to feel the thorn in the flesh, the messenger of Satan to buffet them. But all their trials and afflictions are dealt out to them in love; he will not suffer them to be tempted beyond what they can bear; but will with the temptation also make a way for their escape. Their retreat is to God who has loved them, and given himself for them; for he draws them by the strong cords of that love which he communicated to them when he delivered them from the bondage of the law, and brought them into the glorious liberty of the gospel.

L. T. THOMPSON.

Fairfax C. H., Va., June 18, 1848.

For the Signs of the Times.

Brooklyn, Pa., July 24, 1848.

BROTHER BEEBE:—Through the kindness of my heavenly Father I am still in the land of the living, and through the quickening power of his Holy Spirit I trust I have been made to taste the riches of his grace that was given to his people in Christ before the foundation of the world; and through a kind providence I have been led to find a home among the people of God who worship him in Spirit and in truth. I have this summer united with the Old School Baptist church in the township of Jackson in this county (Susquehanna Pa.,) nearly twenty miles from where I live. I hear little or no preaching in this vicinity that can feed a child of God, except what comes to me through the columns of that welcome messenger the "Signs of the Times." I can truly say it is heart cheering to read the communications and experiences of the saints which are scattered abroad throughout the land. It seems to me that the scriptures are verified, which have said. "All thy children shall be taught of the Lord;" for they all speak the same things. The preaching in this region is much of it, Do and live—Repent and believe—Exercise faith in Christ—Accept of the offers of salvation—Comply with the requirements of the gospel, and you can have religion at any moment; for the angels stand ready to bear the news to heaven as soon as you repent and believe, and the recording angel is waiting to record your name in the Lamb's book of life. It is also represented that God deals with men, in providence and grace, just as they deal with God. Such God dishonoring doctrines are enough to make the saints weep; and to hear such slanders heaped on the Savior is calculated, I think, to make the saints feel thankful that the Spirit has enlightened their eyes to see differently, and to rejoice in the plan of salvation as revealed in the gospel.

Brother Beebe, as I hear so much about the conditions of salvation I have a desire to ask you a few questions on the subject.

1. Are there any conditions in the gospel, that the unregenerate are required to fulfill; if so, what are they, and to what extent?

2. Are any of the promises or invitations of the gospel applicable to any person in an unregen-

erated state; if they are, what are they, and how far?

3. Does the gospel condemn any person? if so, how, and to what extent?

If you feel disposed to answer the above questions through the Signs, you will oblige one who wishes to know the truth and to be guided in the right way.

Yours in christian fellowship,

HARVEY ALLING.

For the Signs of the Times.

Lakeville, N. Y., July 23, 1848.

BROTHER BEEBE:—The Signs and Monitor continues to come to me, richly laden with food for the hungry, comfort for the mourning, and encouragement for the weak and doubting, especially, to such as are deprived of the privilege of listening to the preached word. In its pages the children of God can find communications relating to experience, doctrine and practice, which serves as a repast to the hungry whose spiritual strength is renewed, and they rejoice that they can interchange views, and express their feelings through this medium, although so widely scattered in their location. I have thought there may be danger that some who prize the Signs so highly, might make them, not only a substitute for preaching, but also for their Bibles; & thereby feast on error, thinking that whatever is therein set forth by brethren must be according to the word; and so neglect to compare what they read with the Bible. Whatever emanates from the human mind, is liable to imperfection, as none of our writers are infallible. When I read communications, and find them in harmony with my views and experience, I rejoice, and feel strengthened; but if they differ from my views, I find occasion to search the scriptures, that I may be more fully convinced of my error, or if not in error, that I may be confirmed in the truth by a "thus saith the Lord." There are some things published in the Signs occasionally, that I for one, would rather were left out. But who is to judge of what shall be admitted into the columns, if not the editor? I have thought, if those who complain about what is, or what is not published, were to take the editorial chair and scissors, they would be as likely to bungle, as you. I think the best way is to bear and forbear, and follow after the things which make for peace among ourselves; that we may the more effectually fight the good fight. For, the apostle says, we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places. Wherefore, let us take unto us the whole armor of God; having our loins girt about with truth, and having the breastplate of righteousness, our feet shod with the preparation of the gospel, taking the shield of faith, the helmet of salvation, and the sword of the Spirit which is the word of God.

Brother Beebe, we are few in number and so scattered in our location that we can hardly claim to be even "a little flock;" for we wander about

as sheep without a shepherd, I believe we are one in mind, and together in sentiment; although living from seven to twenty miles apart; so that we can seldom if ever all meet together, and I suppose we are regarded by the zealous professors around us, as an insignificant fragment of the offscouring of all things; and I rejoice that we are deemed worthy to suffer reproach for Jesus' sake.

May the grace of God dwell with you richly.

P. WEST.

For the Signs of the Times.

Enfield, July 21, 1848.

BROTHER BEEBE:—I have been thinking for sometime of writing some of my early exercises on the subject of religion. When I was a child of only about five or six years, I was awakened to a sense of my standing as a sinner before God. My first alarm arose from a dream, in which I had a view of God, as looking down on me with an angry countenance, I thought I must be cast off into a dismal place where I could see no bottom. When I awoke my mind was greatly agitated with fear. I was troubled about my situation; for I discovered that I was guilty, and I could see no way to escape from deserved wrath. Although God seemed to be angry with me, I thought he was right, and that he could do nothing that was wrong. After some time these feelings wore off and were gone; but I could not tell how, or why; I had no evidence that I was a christian; but still I believed there were christian people; for I had frequently heard them converse on religious subjects with my parents. It was always a satisfaction to hear them, and whenever I heard my parents or others talk of reformations in any place, it pleased me much; but still in my own judgment I remained a guilty sinner before God; but I could not realize my situation until I became thirty years of age. In the month of June, 1815, I was more than ever exercised on the subject; and I was led to read the Bible, particularly the New Testament, which I soon read through; but it afforded me no evidence that I was a christian; I did not feel troubled about being dead, my greatest distress was because I was not a christian. I heard some persons tell their experience, in which they related much of what they had felt of the fear of hell, and I concluded if I were a christian I should feel the same fear of dying, and of hell, but I had not been exercised with such fears since I was a child, I therefore thought I was in a dreadful condition, I expected to take no more comfort in this world. My wife had experienced religion, and of course, I thought I could be no more company for her. I felt that I was now left alone, and that it was right, for I was not suitable company for any body. I wandered about by myself alone sometimes resolving to try to live like a christian; for I thought if I lived a moral life my condition would be more tolerable, even if I could not be saved thereby, I had not had any discovery of the way of life and salvation through Christ, all this

time. But, at a time when I was meditating on my own works, and trying to derive some faint support from them, my sandy foundation was suddenly swept away, and I was left with nothing to stand upon short of salvation by grace alone. A passage of scripture came into my mind in such a manner as served to convince me that my strength was perfect weakness; the words were these, "Ye shall receive the greater damnation." From that time I have lost all confidence in works and efforts, for justification before God; for I am perfectly satisfied that salvation, from first to last, is only of the Lord.

Yours,

JOEL BASSETT.

For the Signs of the Times.

Owen county, Ky., April 22, 1848.

BROTHER BEEBE:—If one of the most unworthy beings on earth may use that term, I feel disposed, notwithstanding my weakness to say a few words to the dear children of the Redeemer which are scattered throughout the various states of our union. Were I to attempt to write a lengthy article, probably I should weary your patience, and, if you should publish it, perhaps the patience of your readers, especially those of them who do not love the truth as it is in Jesus. But I trust there are thousands who love God, and such love to hear from those with whom they claim relationship. For one I can say to you, brother Beebe, I have read, with peculiar interest, the communications of our brethren and sisters, for I have been a constant reader of your valuable sheet since January, 1842. I can truly say they have been to me a source of great comfort and edification; they have made me desire greatly to see many whose faces I never expect to see in the flesh. I would urge those who are strong to write frequently, that the weak ones of the flock may be comforted.

If indeed I belong to the heavenly family, I am the vilest of all; my own strength is perfect weakness, and all my own righteousness is as filthy rags. When I have a view of my weakness, and of the character and perfections of our King, who was holy, harmless, and separate from sinners, and see myself in the light of the divine law, I am led to exclaim with the poet,

"My nature is so prone to sin,  
It makes my duties all unclean."

This hymn accords with my exercises, if I am not deceived, and I suppose all the children of the Redeemer have similar exercises at times; for their hearts are fashioned alike, and it is written, they shall be "all taught of God."

It may seem to be assuming, but I would say to you brother Beebe, and to all my kindred in Christ, "Watch and pray, lest ye enter into temptation." As the heirs of God, and joint heirs with our Lord Jesus Christ, heirs of the promise ordained by angels in the hand of a Mediator, and all the promises of God which are in Christ, yea, and in him Amen, how careful should we be to observe all his commandments. We are aware of the many bewitching snares which are laid by the

man of sin, to lead the disciples into forbidden paths. Many deceivers are crying, Lo here! and, Lo there! Although you have knowledge of these things, I would admonish my kindred in Christ to remember the words of the Master, "Go ye not into the desert after them." Believe them not; for all the children know that every place is a desert to them, where Jesus does not lead. His dwelling is in Mount Zion, and in the heart of his children; for he has said he will dwell in them, and walk in them. He has promised that he will be their God, and they shall be his children. He has redeemed them, and he has carried them and borne them all the days of old. The children are directed to rejoice with Jerusalem, that they may suck and be satisfied with the breasts of her consolations; for Jerusalem which is above is free, which is the mother of us all. "Wherefore," says the apostle Peter, "laying aside all malice, and all guile, and hypocrisies, and envies, and evil speaking, as newborn babes, desire the sincere milk of the word that ye may grow thereby; if so be that ye have tasted that the Lord is gracious. I wish to speak of some of his gracious acts to his people. He bore their sins in his own body on the cross. He spake peace to the dying thief, and assured him that he should on that day be with him in paradise. I believe that all his redeemed are willing to confess that all his acts towards, or concerning them are gracious. Not only so in having preserved them from the earliest period of their existence, and in revealing his Son in them, but also in every display of power and goodness throughout their pilgrimage. Let me say to those, whose loins are girded with truth, "Stand fast in the liberty wherewith Christ has made you free." A few more rolling years at most, will accomplish all the days of our appointed time; and all the afflictions which are meted out to the church will be over. How careful then should we be not to complain or murmur, although the way may seem rough. Isaiah describes the blessed security of the saints thus, "He shall dwell on high; his place of defence shall be the munition of rocks; bread shall be given him, his waters shall be sure," and their eyes shall see the king in his beauty.

D. H. SULLIVAN.

For the Signs of the Times.

Perry Co., O., April, 1848.

BROTHER BEEBE:—Having lately had an opportunity to glance my eye over a few numbers of the Signs, by the favor of a brother, I confess I was much delighted and comforted in reading so many experimental communications of brethren from almost all parts of the United States. Hearing them all speak the same things, led me to conclude, Surely these are the children of God; for they are all taught of the Lord, and their peace is, and forever will be great. This led me to take a retrospect, and call to mind former days, and to exclaim with Job, "O, that it were with me as in days that are past, when the candle of the Lord shined upon my head,

Dear Brother, it is now thirty six year since I believe that Jesus won my heart, and by his grace relieved me of all my pain and smart. Like all the rest of mankind I was born into this world an arminian, dead in trespasses and sin, I was a tolerably good pharisee, I was well assured that I was not exactly fit to die; but then I thought God would give me some time to settle up the account, and I was sure that in a few days I could do the needful work, and make myself a fit subject for heaven. As for those old hard headed fools, called Baptists, I despised them in my heart, and cursed them by my gods, because they contended that this was God's work, and that I could not perform it. But at length, God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, was pleased to quicken my soul by his Spirit, and enlightened the eyes of my understanding, and made me see a new order of things. New objects were presented to my mind, and I was truly convinced that I was, and had been all my days, a sinner against God, and that death was nigh at hand, and that it was high time for me to commence the work; for there was much to do, and but a short time to do it in; for I thought that death stood at the door. So to work I went, with the expectation of soon getting better. But alas! to my great disappointment, instead of getting better, my case grew worse. I strove against the power of sin, and yet was continually sinning, and stumbling more and more. Now, cried I, Lord, where will the scene end? My prayers were now a chattering noise; my heart was so defiled, as to make my duties all unclean. Will God accept such an unclean and unholy offering? became my inquiry. The response from my heart was, No. Now my cry was,

"What shall I do, or whither flee,  
To 'scape the vengeance due to me?"

I now found myself a condemned criminal, and clearly saw that God would be just in my condemnation. All my prayers and good works that I had formerly built my hopes upon, proved abortive and vain, and I drew near the borders of death. I thought that my days were numbered, and my damnation sealed; that God was just in condemning me forever; but I saw not how he could be just and save me, for I had sinned against his justice. A horrid gloom gathered over my mind, and darkness upon my soul. I told my wife that I was just about to leave the world, and to receive my reward in eternal punishment; that God had showed me these things, that I might see how just he was in sending me to hell. Still I resolved, if I must go to hell, let me go imploring God's mercy. I endeavored to pray, but could not; as the poet says,

"I would, but could not sing,  
I would but could not pray;  
For Satan met me when I tried,  
Frighted my soul away."

And when in my opinion I was sinking in death, and all hopes of being saved were gone, God was pleased to shine in my poor heart, and caused a glorious light to break in upon my mind. The

Lord Jesus Christ was revealed to me as the Savior of poor sinners. I saw that he had borne my sins in his own body on the tree; and that I was healed by his stripes; that the Lord had laid on him all my iniquities. My heart was filled with praise to God, and my tongue broke forth in unknown strains. I praised the God of Salvation, and like the poet,

"I thought my trials over,  
And all my troubles gone,  
That peace, and joy, and pleasure,  
Should be my lot alone."

But, my brother, should I undertake to relate all the trials I have experienced in thirty six years, it would more than fill thirty six pages; so I will close with these words—

"I've told you of my conflicts  
Believe me, friends, 'tis true,  
And now you may inform me  
If it's been so with you."

Unworthy as I am, I would subscribe myself,  
A lover of gospel truth,

WILLIAM KARR.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., AUGUST 15, 1848.

### REPLY TO THE QUESTIONS OF BR. H. ALLING.

The questions to which we are about to reply are stated in the letter of brother Alling, which will be found in this paper; the first of which is, "Are there any conditions in the gospel, that the unregenerated are required to fulfil," &c.?

REPLY. The gospel is not a system of propositions, terms, conditions, means, invitations nor threatening; but it is a proclamation of "glad tidings" to quickened sinners; it is not addressed to the dead, but to the living; it is to the Jews a stumbling block, and to the Greeks foolishness, but unto them that *are*, (not, shall be) called, both Jews and Greeks, it is Christ the power of God, and the Wisdom of God. It proclaims what God has done to secure the complete, and eternal salvation of his people in Jesus Christ their God, and not what sinners must do to save themselves. It proclaims glad tidings to the weak, liberty to captives, the opening of the prison to them that are bound, the bringing of the prisoners out of their prison houses, the acceptable year of the Lord, and the day and vengeance of our God, and comfort to all that mourn. It proclaims the eternal and indissoluble union and identity of Christ and his church; the eternal, immutable, almighty, discriminating love of God to his people in Christ, and its power when communicated to them, to transform them from the image of the earthy to the image of the heavenly. It proclaims the eternal, unconditional and personal election of all the heirs of salvation in Jesus Christ, unto holiness and heaven, before the foundation of the world. It proclaims their predestination of God to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made them accepted in the Beloved; in whom they have redemption through his blood, and

the forgiveness of sins, according to the riches of his grace. It proclaims that God has given Christ to be Head over all things to his church, which is his body—the fullness of him that filleth all in all. It proclaims that Christ has taken on him the seed of Abraham, and that all that are Christ's are Abraham's seed, and heirs according to the promise; that he has borne their sins in his own body on the tree, and by one offering perfected forever all them that are sanctified. It proclaims that Christ has risen from the dead, and brought immortality to light; that he has ascended up on high, that he has gone up with a shout, that the heavens have received him, that he ever liveth to make intercession for his people; that he is an exalted Prince and Savior to give repentance to Israel and remission of sins. It proclaims him as the High Priest of their profession, holy, harmless, separate from sinners, higher than the heavens; yet easily touched with the feelings of their infirmities having been tempted in all points as they are. It proclaims him in his coronation as the king of saints, strong in battle, mighty to save, riding on the heavens in their help and in his excellency on the sky; having all power, legislative and executive in himself, and working in them both to will and to do of his good pleasure. It proclaims the Holy Spirit sent down from heaven in his name, to abide in his saints and to lead them into all truth, and conduct them all to their eternal destiny with Christ in glory, even the Spirit of truth whom the world cannot receive; because it seeth him not neither knoweth him. It proclaims the quickening power of the Holy Ghost, in regenerating, teaching, comforting and sanctifying all the sons of God. It proclaims that God has irrevocably decreed, and solemnly sworn, that he will be their God and they shall be his people, that he will put his law in their hearts, and that he will be merciful to their unrighteousness, and their sins and iniquities he will remember no more. It proclaims the resurrection of the dead, and eternal glory that awaits the saints. It proclaims the establishment of the kingdom of Jesus Christ, its spirituality, its order, ordinances, government, its provisions, defence, munition, character of its subjects, its destination to break in pieces all other kingdoms and endure forever and ever; for his kingdom is an everlasting kingdom, and his dominion hath no end.

From what we have said, if our views be correct, it is easy to see that the gospel is not addressed with, or without conditions, to the unregenerated. They are in a state of condemnation and wrath as transgressors of the law of God. Nothing that they can do for themselves, or that men or angels can do for them can appease the wrath, or deliver from the condemnation which they are under. A proclamation of justification to them while they are guilty and condemned, of peace while they are at war with God and holiness, of comfort while they are unconscious of trouble, of forgiveness while they are not sensible of guilt, of life when they know not that they are dead, would be inappropriate to their

condition, and if all the provision and glory of the gospel should be offered them on conditions to be by them performed, it would involve insuperable difficulties, the following among others—

1. To perform a condition, something must be done, the doing of which implies action or work. They are dead, and the dead can neither act nor work; but if they could, Paul says, "if by works, then it is no more by grace; otherwise work is no more work." We must therefore reject the doctrine of conditional salvation, or deny that salvation is by grace.

2. If the gospel contains conditions to be performed, by the dead, before they can be quickened, as life must always precede action, sinners are required, on pain of damnation, to have some life before they have any life; and to do something before they do any thing.

3. If the gospel presents any action or volition of the dead sinner, as a condition of salvation; salvation is then made to depend on his performance of that work, and the grace of God and the blood of Christ are of no avail.

4. If what we call the gospel, is a system of conditions, it ceases to be *gospel*; for it can never be *good news*, or glad tidings of great joy to be assured that we must perform impossibilities, or be damned.

5. To admit that the gospel contains such conditions, is to reject the testimony of the scriptures, and embrace infidelity. So far from countenancing this conditional system, the scriptures positively affirm, that God has "Saved us" (his children,) "and called us with a holy calling; not according to our works," (or performance of conditions,) "but according to his own purpose and grace, which was given us in Christ Jesus, before the world began."

To the first question of brother Alling we answer, There are none.

QUESTION SECOND.—"Are any of the promises or invitations of the gospel applicable to the unregenerated, &c.?"

ANSWER.—The gospel abounds with promises, such as, "Because I live, ye shall live also." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." "I will be their God, and they shall be my people; they shall all know me, from the least of them to the greatest of them, for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more."

The above are a sample of the promises of the gospel, and they are applicable only to the elect of God, and never applied to the unregenerate as such.

As to the invitations of the gospel, we know nothing about them, and therefore can say nothing

ing about them. We have searched the scriptures in vain to find what men call invitations, but we find none, to either saint or sinner.

*Question Third:*—"Does the gospel condemn any person? &c."

*ANSWER.* The gospel can no more be the ground or cause of the condemnation of sinners, than the law the ground or cause of their justification and salvation. The law is a ministration of condemnation and death; but the gospel is a ministration of life and salvation. On some of the subjects contemplated in the foregoing queries, we might greatly enlarge; but we will let what we have written suffice for the present; we may resume the consideration of them hereafter.

#### REMARKS ON PSALM CXXXVII.

We were requested, a few numbers back, by sister Mowry, to give our views on this psalm, and although we have neither time nor space to go fully into the subject, we will offer a few remarks. The general theme of this psalm, seems to allude to the Babylonish captivity of Israel, and the inspired psalmist dwells upon the painful experience of the captives, far removed from their beloved Jerusalem. We will not detain our readers with a statement of the scriptural account of the events, to which the psalmist alludes in the history of national Israel; but, as we understand the whole history of Israel to have been figurative of the prospective history of the church of Christ, we will notice this psalm in what remarks we are about to make, in its application to saints under the gospel dispensation.

God has chosen his people in a furnace of affliction and has ordained, for the trial of their faith, that they shall be exposed to temptations, and sometimes for a chastisement for their waywardness, he is pleased to deliver them into captivity for a season, and allow their enemies to insult and afflict them. By this method of treatment they are often brought more fully to appreciate the privileges which they have practically underrated, and to long for a reinstatement in the enjoyment of the liberty of the sons of God. Babylon is not only the name of the city of the Chaldeans into which the children of Israel were carried, for their transgression of the law of God, and for their idolatry, but it is a name which signifies confusion. Whenever therefore the children of God depart from the laws of Christ, in doctrine or practice, they are, like Israel of old, reduced to a state of disorder or confusion; this state to them while in it is a Babylonish state, and far from being a pleasant state to them. The great Euphrates which ran through Babylon supplying that city with water and commerce, may fitly represent the doctrines and machinery of mystical Babylon, by which the witchcraft and abomination of antichrist is carried on; and when by the slight of men who lie in wait to deceive, any of God's children are decoyed and captivated, they may seek in vain for rest on the banks of that popular stream; for however verdant in the production of willows, it cannot supply a spirit of devotion with which to worship the living God.—How often have God's children wept when thus estranged from the place of their rest. Their harps, unstrung and out of tune are hung upon the willows; they cannot use them pleasantly while in a strange land.

When carried away from their liberties in Zion, by the wily arts of their adversaries, it is no uncommon thing for those who have labored to captivate the children of God by their seducing spir-

it and doctrines of devils, to require of them to sing the songs of Zion. The inhabitants of Babylon see not why their city is not as suitable a place for the worship of God as Zion, or why the captive saints should be so *tight laced* and *iron bound* in their order, as to refuse to worship with them, but the children of Zion know by experience that they cannot sing the Lord's songs in a strange land. Nor can they forget Jerusalem. It is common for errorists and deceivers to endeavor to alienate the captives from Zion, and wean them from those peculiarities in which they prefer Jerusalem above their chief joy. But their language and their feelings on the subject are expressed in this psalm. "If I forget thee, O Jerusalem, let my right hand forget her cunning," that it may not do mischief: for all the cunning of the hand—and ingenuity of the mind would be misapplied if the saints should forget Jerusalem, and it is far better that the tongue of a christian should mutely cleave to the roof of the mouth, than be employed in speaking, when Jerusalem is not preferred above all things by him. What can a christian say to purpose, when he holds some idol dearer to him than the sanctuary of his God? It was no rash imprecation that led the psalmist to use these words, but it is the language of inspiration, and corresponds with the real sentiments of every understanding heaven born and heaven taught child.

COMPARATIVE NUMBER OF OLD AND NEW SCHOOL BAPTISTS IN THE STATE OF NEW YORK. Mr. Benedict in his "Closing remarks on New York," page 580, of his late History, chronicles the following statement.

"This State unquestionably contains the largest Baptist population of any in the Union, and different from the other great States where the numerical strength of the denomination ranks high, they all work together with harmony and efficiency. All the Associations in the State, with the exception of two very small ones, are enrolled in the State Convention Minutes, and lend their support to all benevolent operations at home or abroad. Sabbath schools, Bible classes, and evangelical efforts generally, are encouraged and supported from one end of this great State to the other.

Relative to the doctrinal sentiments which have generally been ascribed to Wickenden, Wightman, and their associates, who were the pioneers of the baptist cause in the city and vicinity, I strongly suspect that if the truth could be known, that they were sounder in their faith than has been generally supposed. Valentine Wightman, the founder of the first baptist church in Connecticut, has always been reported an orthodox divine. The same may be said of Nicholas Eyres, one of the first converts to the baptist faith under Wightman's ministry, and who subsequently became a distinguished pastor in Newport, Rhode Island.

We must bear in mind that all were then set down as Arminians, who did not come up to the highest point of hyper-Calvinism. Our old ministers in this region half a century since, would have denounced as unsound in the faith, the great mass of our community of the present day, both in Europe and America, Fuller and Hall among the rest.

As to Mr. Wickenden's ministry, about the middle of the 17th century, I have good reasons to believe that by suitable efforts, something more may be learnt respecting it than is now known."

We feel no ambition to join issue with our one sided historian upon the comparative popularity or numerical strength of the two orders of people in

this state who are called Baptists. We freely admit that the New School are by far the more popular, and more numerous; and the name of their multitude is Legion, for they are many. While the Old Order of Baptists, as he admits, were the pioneers of the Baptist doctrine in this State, and such as from the middle of the 17th century to the 19th, have occupied the same ground which the Old School Baptists now claim who hold the bulk of the modern order, including Fuller and Hall, to be Arminians. It is highly probable, if not absolutely certain, that the Baptists of 200 years ago, in this state and elsewhere—would be stigmatized as the Old School now are, and called Hyper Calvinists, and "thick skinned antinomians," by the New School order of the present time.

But we designed in this article to show that the comparative numbers of the two orders are not fairly represented by Mr. Benedict. He says that all the Associations in this State with the exception of two very small ones are enrolled in the state convention, &c., thus holding out the idea that two very small associations comprise all the Baptists of the state of New York, who stand opposed to, or disconnected from the New School measures of his party. We would suppose the Warwick, Lexington, Chemung, and Allegany, Associations would count more than two; if his remarks were confined to Associations in the common acceptation of the word; but if Mr. Benedict does not know that there are more than four times as many unassociated Old School Baptist churches in this state as there are of those associated, and probably five or six times as many Old School Baptist members in the state, as the total amount displayed in the Minutes of the four above named associations, his knowledge of New York Baptists is too limited to allow him to give a history that can be relied upon for accuracy. And we learn from brethren in various parts of the country that his statements generally are but little if any nearer truth than what he has said of the New York Baptists.

We do not wish to be understood, that Mr. Benedict's misrepresentations are regarded as an injury to us, for neither he nor any other enemy of the cause, can do any thing effectually against the truth, but for it. If the numerical proportion of the Old School Baptists to the New Order were not more than one to a thousand, it would prove nothing against the orthodoxy of the minority, or in favor of that of the majority; and although it might draw into the ranks of the New School those who have more regard for popularity than for the truth of God, it would have the same tendency to prevent nominal profession and graceless hypocrites from attempting to impose themselves on the church of Christ.

**"IMPORTANT DECISION.—The Sabbath a day of Rest.**—The case of Specht vs. the commonwealth, has at length been decided by the Supreme Court of Pennsylvania, now in session at Harrisburg. The following are the facts of the case:—The man Specht, who is one of the sect of Seventh Day Baptists, was indicted in Franklin county for working on the Sabbath, and fined by the Court. He appealed from the decision, in order to test the constitutionality of the law under which he was fined. Judge Bell delivered the opinion of the Supreme Court, affirming the proceedings of the Court below, and establishing the constitutionality of the law."

**THE SABBATH DAY.**—The recent decision of



the Supreme court of Pennsylvania, that it is constitutional to fine a seventh day Baptist, for refusing to *religiously* observe the first day of the week instead of the day which God commanded the Jews to keep holy, is well calculated to startle those who had fondly indulged the delusive hope that the constitution of the United States secured to every religious sect, and to every individual, equal civil and religious rights. It is now legally announced, so far as Pennsylvania law is concerned, that the majority of religious sects are to domineer over the minority, and judge them, in *holy days, and sabbaths*, in the face of all the authority of heaven.

We will not subject ourself to the charge of *speaking evil of dignities*, by uttering a reproachful word against the presiding officers of that court, but on the supposition that the constitution, the grand *Magna Charta* of our liberties, justifies their decision we must relinquish all confidence in that instrument as a shield from legal outrage and coercion in those matters which God has forbidden us to allow any man to judge us in. If our courts of law are empowered by the constitution to judge for us of the law of God, and to enforce their decision by fines and penalties; then they have not gone far enough. They should compel men by the same means, to love the Lord their God, with all their mind, might and strength, and their neighbors as themselves. If our executive or judicial authorities are to see the laws of God enforced, why do they commute the penalty from *stones to shillings*, and why execute the penalty through the sheriff, instead of *all Israel*, as the Lord commanded Moses? And why change the day which God commanded the Jews to observe as a sabbath, for a day which God has never expressly or impliedly commanded either Jews or gentiles to observe at all? But if our judiciary has no authority over the consciences of men, how has it happened that a member of the sect called seventh day Baptists, is, by decision of the supreme court fined for non-conformity to a religious tradition which in his opinion would require him to disobey and dishonor the God of heaven? If the constituted authorities of our state or nation have a divine right to establish a religious test, in regard to Sabbaths, then have they the same authority to compel us religiously to observe *new moons*, and all the rites of Judaism, and in such a form and construction of the Jewish code as they may please.

Comparatively it may be deemed a light matter to impose a fine of a few shillings, but we contend that if the civil authorities have any divine power in the matter, then they have all power, and may cause all who kindle a fire on the Sabbath, or who teach a sabbath school, or peddle tracts, or cause, or allow their man servant or maid servant, or their ox, or ass to do any kind of labor on that day to be stoned with stones till they are dead. While the hitherto despotic nations of the earth which have groaned under the oppressive power of priestcraft and king craft, are throwing off the chains which have bound them for centuries, America,

hitherto regarded as the asylum for the oppressed of all nations, stoops down to pick up the offcast chains and manacles of inquisitorial intolerance to bind the consciences of her citizens, and forbids them the privilege of worshipping the God of heaven in any other form than that established by her despotic laws,

It may be urged that a seventh day Baptist may enjoy the privilege of worshipping God on the seventh, if he will also keep the first day according to the manner and form prescribed by our laws; How can that be; the law which the seventh day Baptist regards as the rule, requires him to *work six days and do all his labor*, and to rest on the seventh day. But the law of Pennsylvania as defined by the Supreme court of that State, forbids him the privilege of working the six days which God commanded, and allows him but five days, unless he will labor on that day in which he holds himself bound by God's command to do no labor.

#### OUR CONTEMPLATED VISIT TO VIRGINIA.

Immediately after issuing this number, we expect to set out for the Ketocton Association which will be in session on Thursday, Friday and Saturday, the 17, 18, & 19th days of the present month; and perhaps we may be able to attend the Rappahannock, and Ebenezer Associations; but our time will be limited, as it is exceedingly difficult for us to be absent long from home.

We have received several kind and pressing invitations to attend associational meetings in Ohio, Indiana and Kentucky, to which we should have responded but for the secret hope we entertained that a door might be opened for us to visit our Western brethren again. It is now pretty certain that we shall not be able to cross the Alleghany this year, but if God permits, we hope to enjoy the privilege of seeing many of our dear brethren in the South.

#### HOPE IN GOD.

The sailor on the midnight sea, if he would behold the star that alone would guide him across the trackless deep, must look not on the dark troubled waves, but at the clear blue heavens. If the sky is overcast, and the star veiled by the clouds, he must turn to his compass, and its needle, ever true to the pole, will point to the star, though it be all hidden from his vision. So we, tossed on many a billow, if we would see heaven's guiding light, must look, not on the waves of temptation, that dash and break around, but above to God. Should darkness and clouds gather in the sky, let us turn to the Bible, and it will point to Him who shines beyond the clouds in unchangeable glory.

#### OBITUARY.

For the Signs of the Times.

For the last three years, Elder Beebe, I have had the sentence of death in myself; yet I am still spared, but for what purpose I know not.

It has become my duty to record the demise of my dear mother KESIA KELLY, consort of Joseph Kelly of Butler county Ohio. She fell asleep in Christ, July 9, 1848, aged 75 years and 5 days.

With her husband she was a pioneer in the West, among

the first settlers of Cincinnati. Thence they removed to Campbell county, Kentucky. In 1794, on profession of their faith in Jesus Christ were received in the Baptist church at Columbia, O., and baptized by Elder John Smith, pastor of that church at that time. After a residence of some twelve years in Kentucky, they removed to Elk Creek, Butler county, O., where they have continued to this time; a period of about forty five years, and have held their membership in the Elk Creek church ever since their location there.

Although she was endowed with a strong mind and keen penetration into points of doctrine, she was diffident and clothed with that humility which so much adorns her sex. Whilst distracting divisions have taken place among the Baptists of the West, in regard to doctrine, she has, by the grace of God, remained unmoved, a decided Old School Baptist. When she was taken ill she was on a visit with some of her children about twenty miles from home.

During her confinement she was often heard to say, she longed for the time of her departure; she wanted nothing more of the world. After fifty days of patient enduring of racking pains and distressing fever, her eyes were closed in peaceful sleep, until she shall, as the sweet singer of Israel has said, awake in the likeness of Christ, and be satisfied.

At her request her mortal remains were conveyed home and reposed in the Cemetery, situated about sixty rods from, and in full view of her ancient and lovely mansion. Yes, I say reposed there, where the wicked cease from troubling and the weary are at rest. Henceforth expecting that the dead in Christ shall rise first, then we who are alive and remain shall be caught up together with them, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The following expresses something of her faith and hope in Christ.

K nown to God were the heirs of grace  
E re sun or moon at the glowing  
Z enith, began to fill their place,  
I n bless'd estate with love flowing;  
A nd he in the fulness of time,  
K new all in Christ were chaste and pure  
E nd and decree alike sublime,  
L ocks nature in this place secure.  
L one on earth was my painful hour;  
Y et I felt his grace and power.

Yours as ever, NATHAN R. KELLY,  
West Florence, O., July 27, 1848.

Strickersville, Pa., Aug. 5, 1848.

BROTHER BEEBE:—You are requested to notice the death of brother PATRICK COULTER, who departed this life on the 10th day of June, 1848, aged about 84 years.

Our departed brother was for many years a member of the Old School Baptist church at Welch Tract, Del.; and always maintained his integrity to the universal satisfaction of his brethren. He was a man of a meek and quiet spirit, a lover of the truth and of good men. His house and heart were always open to the brethren, many of whom can bear witness of his hospitality. His latter days were attended with much bodily affliction; but while his outward man was borne down with age and infirmity, his inward man was sustained by grace, so when the messenger came to call him home, he was prepared to obey without reluctance, and of him we may say that the day of his death was better than the day of his birth.

Brother Beebe, there is a painful pleasure in recording the death of a saint. Painful to be deprived of their society, and to see their vacant seats in the house of God; but it is pleasant to follow them in our reflections, to their house which is not made with hands, which is eternal in the heavens; where the wicked cease from troubling, and the weary are at rest. Where the Lamb in the midst of the throne shall feed them and lead them to living fountains of water, and God shall wipe away all tears from their eyes. That our departed brother is now enjoying these unspeakable blessings there remains no doubt on my mind.

Yours as ever, THOMAS BARTON.

Russellville, Ia., July 26, 1848.

**BROTHER BEEBE:**—It affords great pleasure and peculiar consolation, when under the special blessing and favor of God, to contemplate his goodness so abundantly manifested in the dispensations of providence and grace toward us.—To be prepared fully to enter into that happy temperament of mind and peaceful disposition of soul which is so well calculated to give rest, and to soothe our sorrows under the most trying circumstances of this life, is to enjoy that faith, through the righteousness of God and our Savior Jesus Christ, which is alike precious to all his dear children when they realize it. They are by it enabled to appreciate correctly their privileges and interest in the promises, and to live in sweet anticipation of their heavenly inheritance which is in reserve for them, having realized the graces of the divine Spirit preparatory thereto; and by the which they are drawn nigh unto God; having learned of the Father and come unto the Son who has given the assurance that they shall never perish, be cast out, nor plucked out of his hand, none being able to pluck them out of the Father's hand. Being born again, not of corruptible seed, but of incorruptible by the Word of God which liveth and abideth forever. So when they are summoned to witness the ravages of death and approach there, with their minds clouded with gloom in the reflection of the land of darkness and shadow of silence, where their bodies must lie in gloomy vaults, they can join with the poet in the spirit of supplication—

"Oh for an overcoming faith  
To cheer my dying hour,  
To triumph o'er the monster death,  
And all his frightful power."

To which the spirit that helpeth our infirmities responds,  
"Tis sweet to rest in lively hope,  
That when thy change shall come,  
Angels shall hover round thy bed,  
And waft thy spirit home."

Such a scene, my dear brother, we have recently witnessed in the departure of my dear companion and bride of my youth, who on the 31st of May, at about 6 o'clock, A. M., left the society of friends on earth by death, to join, as we verily believe, the society of angels and the spirits of the just made perfect, after a long and serious affliction.—During her illness she spoke frequently of the near approach of death, which was to put an end to all her afflictions. She frequently thus expressed the desire of her heart,

"O may I worthy prove to see,  
The saints in full prosperity,  
To see the bright and glorious bride,  
Close seated by her Savior's side,  
There may I find some humble seat,  
Beneath my dear Redeemer's feet,

She was much interested in hearing sister Jewett's letters in the "Signs of the Times," and became completely reconciled to the will of the Lord. She said the Lord's time was the right time, and added these words,—

Then my happy soul shall tell  
My Jesus has done all things well?

She gave counsel to her children, and when about to die, told us that she never knew before, what death was, and that she had a hope in her glorious Redeemer, and dreaded nothing beyond death. She laid her hand on her children's heads; and after some pathetic remarks, said to them, I leave you in peace.

She died in the triumph of faith. Our great loss is her infinite gain. The Lord gave, and the Lord hath taken away, and blessed be his name.

Death is the stroke the Lord will send,  
To break the fetters from his friends,  
The prison back to atoms throw,  
And let the captive spirit go.

Then why should we lament and grieve,  
When kindred souls freedom receive?  
And round the empty prison mourn,  
And sigh because the spirit's gone?  
'Tis nature mourns—the sever'd ties  
Were nature's links, and born to die;  
But soul and body yet shall meet  
And stand in harmony complete.

Your unworthy brother, in affliction and tribulation,  
JOHN W. THOMAS.

## ASSOCIATIONAL MEETINGS.

The next session of the Lexington Association will be held with the Roxbury and Middletown church, in Delaware County, N. Y., on the first Wednesday and Thursday in September next. Brethren of the Old order of Baptists are as usual invited to attend.

The Ketocot Association, will meet with the Salem Church, Frederick County, Va., on Thursday before the third Sunday in August 1848.

The Rappahannock (Old School) Association will meet with the Thornton's Gap Church, Rappahannock County, Va., on Thursday before the fourth Sunday in August 1848.

The Tygart's Valley River Association will meet with the Mount Olive Church, Barbour County, Va., on Friday before the last Sunday in August 1848.

Ministers and other brethren generally are affectionately invited to attend all the above meetings.

The Mount Pleasant Association will convene with the church at Four Mile, Carroll county, Kentucky on Friday before the first Saturday in September next. Brethren and sisters of the Old School Baptist order are affectionately invited to attend.

The meeting house stands on the bank of the Ohio River—four miles above the mouth of the Kentucky River.

H. COX.

## YEARLY MEETING.

New Castle, Del., July 18, 1848.

**BROTHER BEEBE:**—Please publish in the Signs, that the Yearly Meeting of Bethel church, near this place will be held as usual on the second Sunday in September, and that brethren Suydam, Housell, and Conklin are affectionately requested to "come and help us." And all other Old School Baptist Ministers and brethren who can do so are also affectionately invited to attend.

In behalf of the church,

T. SMITH, Clerk.

## REMOVAL OF OUR OFFICE.

Having changed our location from New Vernon to South Middletown, our correspondents are requested to address their communications hereafter to us at "SOUTH MIDDLETOWN, ORANGE CO., N. Y."

Our new arrangement will require us to resign the office of Post Master; and of course the franking privilege, which, to a limited extent, we have enjoyed, will be discontinued; all communications must therefore come to us POST PAID. Communications to William L. Beebe, for "FREEDOM'S GUARD" should also be addressed to South Middletown.

## RECEIPTS.

Cyrus Wright	Mo.	\$1 00
Caleb Baker	"	1 00
Eld. P. Culp	Ten.	3 00
John Bonds	"	1 00
Joseph Dunlap	"	1 00
R. R. Keaton	"	1 00
Eld Jesse Cox	"	1 00
Hiram B Webb	N. Y.,	1 00
Miss Hannah Carr	"	1 00
Thos. K. Beyea	"	2 00
Joseph Humphries	Mi.,	1 00
E. R. Seely	"	1 00
Howell Peden	"	5 00
Eld S. Williams	O.,	1 00
Giles Gordon	"	1 00
James Allen	"	1 00
Wm. Schnee	Ia.,	1 00
J. M. Theobald	Ky.,	1 00
Total,		\$25 00

To NEW SUBSCRIBERS.—Our 3d and 4th numbers of the current volume are exhausted: those who desire it can still be supplied with the back numbers, except those.

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., SEPTEMBER 1, 1848.

NO. 17.

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### COMMUNICATIONS.

For the Signs of the Times.

BROTHER BEEBE:—Will you permit me to propose an answer for the consideration of brethren a little differing from yours on page 113 of the Signs for Aug. 1, 1848—to the first of Eld. Goldsmith's queries on page 115, same No. To your answer to the second query I have no objections.

This first query is "Is it certain that natural and carnal are synonymous terms as used in the Scriptures?" You give an answer according to the import of the two words as found in lexicons, but the query was in reference to the use of the terms in the Scriptures. There is this difference in this, as in some other cases. Lexicons speak of men and things as they are manifested in the world to the natural eye, or human reason, the Scriptures speak of them by the revelation of God. I understand, and so I presume you do, the term *carnal* in its application to man as designating him as depraved. This is what I understand God as charging him with, when he says, "For that he also is flesh." Gen. 6, 3. As man universally is *flesh* or *depraved* we cannot contemplate the *natural* man as he exists in the world but as *carnal*. But the term *natural* is not, I think, in the scriptures confined to man as carnal or depraved. My recent experience on the point is this; in preaching a short time since, I had occasion to quote 1 Cor. 2, 14. "But the natural man receiveth not the things of the Spirit of God, &c.," and in quoting it the idea was presented with considerable force to my mind that the Apostle did not design to convey the idea only, that man in consequence of his fallen state "Receiveth not the things," but, that man as *made a living soul* being of the *earth, earthy*, had no faculty, either in his original upright, or present fallen state, capable of receiving the things of the Spirit of God, and I so explained the passage. In reviewing the subject since, I have been confirmed in the correctness of that idea, both from the connexion of that text, and from the use of the term *natural* in 1 Cor. 15,

49, where it is evidently used to denote man in his original creation as distinguished by his peculiar formation, faculties, &c., from the *second man who is the Lord from heaven*; without its having any special bearing as to the state of man, either as upright or fallen. Hence whilst the word is here used in relation to man in his original creation, and therefore whilst in his upright state, it is just before in verse 44 used in relation to the human body as mortal and therefore as subject to the consequences of sin. So that neither uprightness nor carnality are essential to man as natural. If I am correct in these views, the terms *natural* and *carnal* or *flesh* as found in the Scriptures are not strictly synonymous. The difference is about this; the *carnal man* is the natural man as he exists in consequence of the disobedience of Adam, a depraved creature; the *natural* man, is the same man, as he exists in his distinct formation and powers as a creature of God, whether in his original upright or present carnal state.—From what I have said, it will be seen that one expression of mine found in the queries I proposed, published in Signs for July 15, 1848, page 106, is according to my present views incorrect.—It is this, "Is the *mind* which by *nature* is *earthly* and *fleshy* &c." The mind of man is by nature *earthly* being so formed of God as adapted to man's earthly residence. But man's mind is *fleshy* or *carnal*, by the offence of one, Adam.—This makes the idea involved in the query still more formidable, for the mind of man in order to become spiritual and heavenly must be changed both from its *carnal* state and its earthly nature.—Excuse me, Brother Beebe, for introducing my views in answer to a query addressed to you and differing from yours. I thought perhaps the query was induced by my expressions above referred to, though not meeting them exactly.—Besides as the query was introduced, I wished it to receive an answer through the Signs, such as the scriptures will fully justify. If you and I have both failed in giving a correct answer, some other brother may be induced to set the thing right.

S. TROTT.

Centreville, Fairfax Co., Va., Aug. 4, 1848.

For the Signs of the Times.

Ashville, Ala., July 28, 1848.

BROTHER BEEBE:—Under a sense of humble gratitude to the God of all comfort, who comforteth his saints under all their tribulations, whereby many of them have been enabled to comfort one another through your little messenger, the "Signs of the Times," (of which I have been a happy

participant, having received your paper from the 10th number of the present volume,) I feel it my duty to communicate some intelligence concerning the Old School Baptists in this country; for I know of no correspondent of your paper within the bounds of the Will's Creek Association. This association was constituted in the year 1836, at which time there was but little of the spirit of modern missionism manifested amongst its constituent members, and for a short time she seemed to be in a state of harmony and prosperity. But her tranquility was interrupted by carnal minded religionists who began to manifest a dissatisfaction with the order which was so intirely opposed to their lusts, and they soon manifested that they were not of those who take the word of God as the man of their counsel, and hold it as the only infallible rule of faith and practice for the saints. In 1848 they began to evince a desire to connect with the Baptist State Convention and its kindred societies. About this time, or a few months previously, I became a member of the above named association, and, of course, was very tender, being young in every respect. I was only in my eighteenth year, when I was baptized, and, like many young christians, I possessed too much *universal charity*, which inclined me to cling to those who were marrying strange wives; for I estimated the matter like Mr. Benedict, as only "a family difficulty," which ought not to interrupt the union. At this time I had not read the Bible much, and was of course, led more by the influence of example; and was the more liable to wrong impressions. I did not know that God intended to sift the house of Israel as corn is sifted in a sieve. Amos ix. 9. But in October, 1848, I discovered the features of two families, instead of one; or at least two manners of people; for a mocking disposition was plainly developed, in those who could not endure sound doctrine.—Here I became more reconciled to the separation which took place at this term. The Old School retained their constitution and the others went out from us, that it might be made manifest that they were not of us. Since that time we have had peace among ourselves; the brethren seem to be kindly affectionate, one towards another; and truly they appear to be members one of another, not desirous of vain glory; they feed on the same spiritual meat, and all drink of the same spiritual drink. Notwithstanding they are but few, and hated above all people, they stand fast in the liberty wherewith Christ has made them free. Having been made free by the truth they fight under its

banner, on which the Captain of their salvation has written this inscription "IF THE SON SHALL MAKE YOU FREE, YE SHALL BE FREE INDEED." But truly, if it had not been for the Lord who was on our side, now may Israel say, we should long ago have been captivated, and the desires of our enemies gratified in our dissolution; but thanks be to God, who giveth us the victory. We are inclosed by walls of salvation which secures us from the malignant darts of our invading foes; consequently the predictions of our enemies can never come to pass, in which they predict that "the Old School Baptists will soon be no more." Many in this country seem to comfort themselves with this delusion, from the fact that we are so few—only thirteen churches in our association, and but seven ordained ministers, some of whom seem to be almost worn out with fatigue and old age. Unworthy as I am, I trust the Lord has been pleased to rank me with the seven. Although I am but 28 years old, I am almost worn out with disease. I was licensed November 20, 1841, and ordained April 16, 1842; and young as I am, I think my work is almost done, by a pulmonary disease which renders me entirely unable to preach, at times; but the Lord has raised me from several attacks of hemorrhage and enabled me again to preach salvation by grace alone. Brother Beebe, when I shall cease to labor with the saints in this part of the world, I hope your little paper will continue to be to them, as it has been to me, good news from a far country.

"The grace of our Lord Jesus Christ be with you, and all the saints. Amen."

Yours in christian affection, and in hope of eternal life which God that cannot lie, promised before the world began,

JOHN HOOD.

For the Signs of the Times.

Big Panther Creek, Il., June 15, 1848.

BROTHER BEEBE:—I often feel a disposition to write for publication, and more so of late; having received several letters from brethren and sisters that I have never seen, requesting me to do so; but a deep sense of my inability has hitherto prevented me. I saw a request in the ninth number of the present volume of the Signs, from a sister Smith, for me to give an exposition of Acts xxvii. 31. "Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved."

I will say to sister Smith, I have closely examined the text and its connection, and find that Paul, as a prisoner of Jesus Christ had appealed from Felix to Cæsar, who was presiding at Rome, and accordingly, with other prisoners, was sent under the charge of Julius, a centurion, to Rome; to which city they sailed by the way of Crete where they were detained some time. The Lord made known to Paul, the danger of the voyage, but the crew disregarded Paul's predictions, and embarked in a ship of Alexandria, and after they had been tossed by the tempest four-

teen days and had not seen the sun, and having eaten nothing, Paul made them all take some refreshments, and told them that an angel of the Lord had stood by him that night, and assured him that not one of their lives should be lost, but the ship only. And when they had been driven by the wind until they deemed that they drew near to some continent, they cast anchor and anxiously desired the morning. In the morning they discovered an Island, and the shipmen were so anxious to get to the land that they cast out the boat, which Paul saw, and said to the centurion and to the soldiers, *Except these abide in the ship ye cannot be saved*; for these were the shipmen, and if they had left Paul and the centurion and soldiers in the ship, their natural lives could not be saved. Paul was inspired by the Holy Ghost, and saw how their lives were to be preserved, and when Paul had thus spoken to the centurion, the soldiers cut the rope of the boat and let it drop into the sea, and the shipmen were disappointed, in their intentions, and consequently retained in the ship until the ship drew nearer to the shore, and run aground, and when the violence of sea had broken the ship, they all made their escape to the land, in the very way which the Lord had made known to Paul, that he had appointed for the preservation of their lives.

I do not see any thing figurative, or metaphorical, intended by the apostle; if I did I would take pleasure in stating it.

I am your unworthy brother, with christian respect.

CYRUS WRIGHT.

For the Signs of the Times.

[Continued from page 108.]

July 20, 1848.

BROTHER BEEBE:—From the borders of the pit, from the very confines of a land of darkness and of the shadow of death, we propose to resume our subject.

The reader will recollect, in our last communication, he had followed us down very near to that place where hope and mercy never comes; in which we then expected to receive our portion. I think I even felt some degree of resignation to such a fate. I felt all along a firm conviction that I should suffer nothing unjustly, nothing but the due reward of my own doings. I felt a confidence of receiving all the favor at the hands of the sovereign Judge that the circumstances of my case would admit of. Still what less could it be, then a "judgment and fiery indignation" which would devour me as an adversary?

Reader, do you not suppose that I now might have enjoyed the sweets of sin—that as my portion was in this life, I might have indulged in the lusts and pleasures thereof without restraint? But not so; I had lost my relish for sin. I had learned by sad experience what an "evil and bitter thing" sin was. Like as a child that has felt the scorching influence of the fire, carefully avoids

and flees from it, so it was my desire and earnest solicitude to shun the appearance of evil. A sense of the Lord's mercy and forbearance towards me weighed heavily upon my mind, so that I could not willingly sin against him. Let me be understood then, that considering my fate to be irrevocably sealed, and that be my course of life as it might, such was my unalterable destiny, in all candor I think that at this time I abhorred sin, and that my desire was to live a holy life. During this time my reflections were at no time so violent as to prevent my attending regularly to business, and I think not so as to be known or understood by others—but more of this in its proper place. I did not rest very easy in this situation, but after a time I thought again of the great salvation and of the exceeding great and precious promises, extending to the vile, yea, and the rebellious also; can it be so, that there is neither help nor hope for me? I looked at the different characters set forth in the scriptures as having obtained forgiveness, to see whether any were so aggravated as mine. I thought with admiration of the resolve of queen Esther, "I will go in unto the king, and if I perish, I perish." Though it should be presumption in me to do so, I could but perish any how, and I began to think seriously of pursuing a similar course. Besides, the encouragement given by the blessed Jesus in various places to sinners, of every grade and character to call upon him, led me to inquire will he be offended and frown me from his presence if I once more seek his face? Allow me here to digress a moment and say to every selfcondemned despairing soul,—read our Lord's words in the parable of the unjust judge, Luke xviii. 1—8, and see if there is not encouragement there for even such as you and myself. But to proceed. Hope seemed to be beaming in upon me though as yet I could see no ground of hope, nor any way of escape. The scripture which lay sorest upon me, (of which I have spoken before,) I carefully examined again, to see whether it effectually shut the door against me or not, when the following clause or sentence arrested my attention, "After that we have received the knowledge of the truth." Perhaps this will not apply to me, or that I am not the character designed in the passage. It may be that I have been ignorant of sin, its nature and consequences—ignorant of the extent and dominion of the holy law, and ignorant of the character of him against whom I have so wantonly transgressed: and as Paul obtained mercy because he sinned in ignorance and unbelief, perhaps my being destitute of the knowledge of the truth might afford some reason to hope for the manifestation of divine mercy towards me also. There occurred to my mind about this time a passage in Bunyan's Pilgrim, from which I took some encouragement, although I was doubtful at the time about its being upon scripture authority. It is the reply of Goodwill to the confession of Christian on coming up to the gate, "We make no objections against any, notwithstanding all that they have done before they come hither." It seemed



however to contain the force of truth, and perhaps is fully warranted by the passage, "And him that cometh to me I will in no wise cast out." Having obtained thus much, I resolved to consult one of the members of the church, hoping that I might learn of one who was travelling in the christian race what above all things I wished to know. I embraced the first opportunity to do so, but left the house to return to my residence, as desponding as I went. The time of deliverance was however drawing near, and before I reached home a sentence of scripture came upon my mind with seemingly divine authority, equal in length, and breadth, and depth, and height, to the condemnation under which I lay, viz: "Wherefore he is able to save unto the uttermost" together with this, "My grace is sufficient for thee." O! how rich, how full, and how free did that salvation which is in and through the Lord Jesus appear to my view! The riches of his grace, how they have been exemplified from time to time, in the extension of mercy and pardon to some of the vilest transgressors that have ever received from him the breath of life! It is enough; there is sufficient for me. I became satisfied that he was a Saviour that was able to save, and that the provisions of the gospel were fully commensurate with the condition of lost sinners, abundantly adequate to reach the most desperate case. "Then I said, I am cast out of thy sight, yet I will look again toward thy holy temple." I now felt an assurance that there was mercy in store for me, and from that hopeless despondency which I had been sinking under, from that time to the present, I have enjoyed entire and complete relief. But although I now believed that there was enough and to spare in my Father's house, yet I was starving in a foreign land, and was not permitted to taste thereof. Months again passed without any thing special taking place, save that I continued, and that with much confidence, to seek an evidence for myself, that I was interested in that great salvation. At length, after meeting with much delay, I began to doubt, to wonder why it should thus be; whether I might not have been deceived or mistaken. As I was thus meditating, when alone in the house I took up the sacred volume to examine its pages, and see whether there was any thing there for me, (for as yet it had always condemned me,) and I opened to the following words; "By night upon my bed I sought him whom my soul loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but found him not." Here was my very complaint coming from the church, and that many centuries ago. It showed me that the Lord's people in all ages had met with similar delays and discouragements to that which I was now complaining of; and withal that this complaint was from the church and not the world. I also learned in the next verse that it was not of very long continuance: that his mercy was not "clean gone for ever, neither did his promise fail forever more." Thus did I at this time receive some evidence for

myself, the first that I had received at all; and my drooping hopes were again revived.

Yours sincerely,

E. RITTENHOUSE.

Kingwood, N. J.

[To be Continued.]

For the Signs of the Times.

Vicksburg, Mi., July 26, 1848.

DEAR BROTHER BEEBE:—It seems almost like presumption in me to tax your time and patience to read what little of interest I may have to communicate; but I feel encouraged, from the reflection, that although you have drank deep out of the fountains of the kingdom of grace, yet as a brother you know how to feel for and bear with the infirmities of the weak, for such I feel myself to be, and if a child of God the least of all, one whose path has been hedged up, so that but little light falls to my lot, but why should I complain? If we suffer under afflictions and trials, it must be right, though it may be hid from us at the time, for the God of the whole earth can do no wrong, neither dare any say, why doest thou this or that? It is the christian's legacy to have tribulation in this life, we should therefore try to bear afflictions with fortitude and resignation, and to put our trust in God for all blessings both spiritual and temporal; we can receive them from no other source.

In reading the *Signs of the Times* I find that Old Baptists are very much scattered, over the country; and some of them no doubt, have to undergo great privations, by being cut off from having intercourse with their brethren, but I doubt whether there has been one less blessed in that respect than myself—from unavoidable circumstances. I have been so tossed about for about fifteen years, that I have had but little opportunity of hearing Old Baptist preaching, or even enjoying the society of the brethren; and for about six years past I have been entirely cut off from them. It may seem strange to some, but still it is true, that it has now been seven years or more, since I have heard one preach, and that was my brother; and whether I shall ever hear one again is more than I can say. I have been living here six years, and I have seen but three Old Baptists that I knew to be such, neither do I know where there is one living in this state or any where near here. There is no one can tell, but those that have had a trial of it, what a privation it is to be where you cannot have the society of brethren nor hear the gospel preached. We have much that is called preaching here, by different denominations, but it is not the gospel that would feed and comfort me, it is what I think, the apostle calls a perverted gospel. Having had my full satisfaction of the same kind, some years ago, I never go to hear them, though there is a church, opposite my door, where there is plenty of preaching. I am looked upon here as an anomaly. They say my views are too antiquated, that they might have answered fifty years ago, but now they are obsolete, from the great and new light that has burst upon the world.

It would be more applicable to say *darkness*. If the light we have be darkness how great is that darkness! So that I have not only had the world, flesh, and the devil to war against, but arminianism also, which by the by, I think is only a part and parcel of that old serpent, and some of my reasons for thinking so are,—I have been told by arminians of one denomination, that they would not worship a God according to my belief, that was so partial—by those of another sect, that if what I believed was true, God would be worse than the devil. Now where could such hatred to God's truth emanate from, but from Beelzebub the author, or father of arminianism? and all arminians have that same hatred, for I have heard various ones express themselves.

I would make a poor arminian, for when I would look within and see the mass of indwelling sin, and corruption there—had I no higher source to look to for justification, than the feeble arm of flesh or good works. I would certainly despair and give up. I have tried through divine grace to keep my garments unspotted from the world, and also from arminianism, so as not to bring reproach, upon the cause of truth; and perhaps I have been more particular, being alone than I would, had I been otherwise situated. I often feel comforted under the belief, that the foundation of God standeth sure, having this seal, *The Lord knoweth them that are his*; and that all the promises of God in Christ are yea and amen, &c. So all that is promised the children of God, will be fully accomplished; but I am often made to doubt whether I am of that happy number. Many years ago, I thought if I should live to be old, that I should get rid of many temptations and much indwelling sin, and should live in the enjoyment of the divine presence, with a full assurance of faith; but how mistaken I was! for now that I am old, I find that I have the same wicked nature, (more harassing if anything than formerly,) to contend with. How forcible that truth,—what is born of the flesh is flesh, &c! As I remarked above, the Lord knoweth them that are his. Yes, he knoweth them individually, suffered for them specially, and not one will be lost for whom he suffered, neither can any be added thereto by all efforts of man, or the devices of the wicked one, for God is a sovereign doing his own will, carrying out his own purpose of grace, which he predetermined to do before the world began, and that he will accomplish in spite of all opposition. It sometimes gives me comfort, under the reflection, that I love those divine truths, which the world, and so many professing christians hate; it is contrary to our nature to love them, neither can man teach us to do so; therefore I conclude that if I could not naturally love them, I must have received that principle from a higher source. It is the doctrine of predestination, election, special atonement, &c., that gives the christian hope through Christ; it leaves nothing to contingences or uncertainty. In my opinion the universalist, is much more consistent in his belief, than those who believe in a general atonement, and say some will be lost.

I have, brother Beebe, extended my letter far enough, perhaps; but there is still something more on my mind that I feel like adding, though it may not be of much importance,—some may perhaps wish to know, as I am alone here, in what way I receive my religious enjoyments, or from what source I deserve them.—In the first place, I read my Bible frequently, and I take it for the man of my counsel; there I find a great many promises for the child of God. In that book I read that God is omnipresent, that he is always beholding the evil and the good, and it matters not where we are, or what our situation may be, he can dispense his blessings to us; I therefore try and look to him, and put my trust in him through Christ for blessing both spiritual and temporal; believing that I cannot receive them from any other source,—I have been fed, instructed, and greatly comforted, from another source; I have had the *Signs of the Times* to read. My brother sent them to me from Virginia when I lived in Kentucky, and after I came here, I still received them for some time and I laid them away, so that when they quit coming, I would read the old ones over and over again, and always found them comforting and instructing; so that if I was deprived of the means of instruction and information in one way I was providentially blessed with it in another. How I should have been able to weather the storm, without these is more than I can say, perhaps the Lord in his mercy might have provided some other way. The *Signs of the Times* has been all the preacher I have had for years and an excellent preacher it has been to me. There I read the experiences of brethren from different parts of the country. They often gave me encouragement; for the road that they describe in their trials seems to be so much like the one that I have passed along, that it has added strength to my little hope, which sometimes appeared almost ready to leave me, under a sense of my own depravity and unworthiness. There also I read letters from brethren in Virginia, whom I knew when I first joined the church, forty years ago, earnestly contending for the faith once delivered to the saints—and there I read Br. Beebe's editorials and Brother Trott's views upon many passages of scripture, which greatly edify and strengthen me. All these favours and blessings I should have been deprived of had it not been for the *Signs of the Times*, for I had no other source of information, and I hope brother Beebe may be comforted from the reflection, that I have been comforted through his instrumentality.

I remain dear brother, yours in Christ, praying that you may still be spared to be a comfort to others as you have been to me.

CHARLES BUCK.

N. B. Br. Beebe, please to give me your views upon Romans v. 13 and 14, more particularly that part of the 14th where it speaks of them that had not sinned after the similitude of Adam's transgression.

Brother Buck will find a response to his request under the editorial head.—PR.

For the Signs of the Times.

Anderson Co., Ky., August 14, 1848.

DEAR BROTHER BEEBE:—I take this opportunity to write a few lines for the *Signs of the Times*, as my mind has led me that way for some time. Inasmuch as many of the children of the kingdom, from time to time, have related through the medium of your excellent paper, the travel of their minds in respect to their experience and the religion of Jesus, I have concluded this morning, after reflecting on the dealings of our heavenly Father, to write in reference to myself. I was born in the year 1822; my parents were both Regular Baptists; but I viewed religion as a mere external formality—the more men performed, the happier they would be hereafter. But I had not seen the heinous nature of sin and inbred corruption till in the fall of 1837. We were ten in family, nine of whom were taken down with fever, myself included, and I became very low and weak: my mouth and tongue had become black and parched from the fever. Now I thought of being forced into another world; and while thus discontented, and distressed, concerning the thought of another world, and of my not being prepared to die, my mother saw that I was in trouble. She asked me what I wanted. I told her I did not know; I began to inquire about the doctor, and told her that I wanted to get well. She replied, "Oh, my son," with tears in her eyes, "try and put your trust in the Lord." But, Oh my brother, that pierced me to the heart; for I thought I was nearer death than I had imagined before. I asked for the hymn book, and selected the hymn commencing,

"Young people all, attention give,"

O! could I then have viewed the fountain, the spring of life that flows from Jesus' side, where the inhabitants of Jerusalem may drink in endless joy! Now my father was engaged in prayer to God for me, but I did not know it at that time. I had got up when I thought of his being concerned about me, it appeared to sink the thought deeper in my mind that eternity was just at hand. Now I viewed Christ as an empty Saviour, and I must do something to make it possible that Christ could save me. I went to work, and the more I strove the worse it appeared I got (it was that I saw the more of the heinous nature of sin;) and I could have no pleasure in my former habits, for I was dead to them. I would retire to a secret place to try to ask the Lord to have mercy on me a poor sinner, and when I got there I was afraid to get on my knees, for I trembled at the thought; though I fell on my kneess, and all I said was, *Lord have mercy on me, an undone creature!* I rose up and run from the place; for I felt like something was laying hold of me every moment to tear me asunder. Now I saw that God was holy, and his law holy, just, and good, myself carnal, sold under sin. It appeared that I had been praying the Pharisee's prayer, that did not rise higher than my guilty head, and my prayers were as a sounding brass and tinkling cymbals, that they were abomination before the Lord. I felt that the

Lord would be just in sending me to perdition; and, seeing nothing but death before me, I concluded that the day of grace was gone, for verily, I felt that I should not live to see another day of peace. When lying down at night I would study over my dreadful condition and in turning my eyes within all was dark, vain, and wild; I was constrained to say, "Not my will be done, but thine, O Lord." Rising in the morning (Oct., 1838,) I went to plowing in small grain, when I trust God gave me to view Jesus as the end of the law for righteousness to every one that believeth. My burden was removed, and I was enabled to rejoice in the Rock of my salvation, these words occurred to my mind,

"Am I a soldier of the cross,  
A follower of the Lamb,  
And shall I fear to own his cause,  
Or blush to speak his name?"

I spent a happy season; all nature seemed to rejoice with me; he was a full and complete Saviour. I had a love toward, and a desire to be with the people of God, so I was received into the Old School Baptist church at Salt River. I have been enabled to persevere through doubts and fears, and am constrained to acknowledge that it is through the tender mercies and grace of God, that I am what I am. May the Lord guide us in the path of all truth.

Your unworthy brother,

WM. HAWKINS.

For the Signs of the Times.

[The following communication has been accidentally mislaid which will account for its detention.]

BRUNSWICK, ME., Oct. 29, 1847.

DEAR BROTHER BEEBE:—I have thought I should like to drop a few lines to you to be at your disposal, for I have had a great desire to write something for your valuable paper; but I see so many able pens I have not thought it proper. My poor soul has been made glad in reading communications from brethren and sisters that I never saw in the flesh nor ever expect to see. I should like to write some of my experience but cannot write much of it. I have had some hope in Christ, upwards of twenty years; I thought at first I should grow up to be a great man in Christ; but it seemed to me that I have gone back instead of forward, and in the room of becoming wise have become a fool. I look to myself like a character that Paul spoke of in the Bible, ever learning and never able to come to the knowledge of the truth, and I profess to know God, but in works deny him, being disobedient, and to every good work reprobate. Still I have hope that Christ Jesus came into the world to save sinners, and the chief of sinners. I take encouragement to trust in God as my only Refuge and he only is my Rock and strong Tower. O that blessed name that is above every name in heaven or in earth! But I am tried, and tried because I am not tried,

"Far more a treacherous calm I dread  
Than tempests bursting o'er my head."

Dear brother, I looked for you last fall and this fall, but I did not see you. I sometimes think I

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., SEPT. 1, 1848.

"FOR UNTIL THE LAW, SIN WAS IN THE WORLD: BUT SIN IS NOT IMPUTED WHEN THERE IS NO LAW. NEVERTHELESS DEATH REIGNED FROM ADAM TO MOSES, EVEN OVER THEM THAT HAD NOT SINNED AFTER THE SIMILITUDE OF ADAM'S TRANSGRESSION, WHO IS THE FIGURE OF HIM THAT WAS TO COME."—ROM. v. 13 & 14.

Although we have on a former occasion, if we mistake not, expressed our views on the text proposed for consideration, we feel disposed to gratify our brother Buck, with whom we sincerely sympathize in consideration of his privations and loneliness. The existence of sin in the world, and death reigning by sin from Adam to Moses, or until the giving of the law in its preceptive form by Moses to the children of Israel, proves that the human family were created in Adam, under law to God; for if there had been no law, sin could not have been imputed. Sin is the transgression of law; and death is the consequence and penalty of sin, or of transgression of the law of God; therefore both sin and death bore incontestable evidence that during the 2300 years intervening between the creation of the human family in Adam, and the dispensation of the law in form to Israel by Moses, mankind were as absolutely under law to God as subsequently to that dispensation. For until, or prior to the giving of the law by Moses, sin was in the world; but sin, which is the transgression of law is not imputed in the absence of law. Nevertheless, death reigned, before the time of Moses, and from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. A *similitude* is a likeness—and Adam's transgression is a similitude—in two respects as expressed and implied in our text. Paul says that Adam was a figure, similitude, or likeness of him that was to come; and in this connexion with the subject of his transgression, he calls him a figure, &c. He also has elsewhere greatly enlarged on this figure or similitude. Adam was not deceived, neither was Christ. The woman being deceived was in the transgression, so it was also with the church. When Eve had transgressed, the sentence of her God would separate her from Adam's society forever, if he had not followed her into the transgression; for she could not regain her original innocence; therefore it was, that the woman which God gave to Adam to be with him, she gave him and he did eat. It is not difficult to trace through all this the similitude of Adam's transgression, as the figure of him that was to come. But, as we intimated, there is another sense in which we are to consider the similitude of Adam's transgression. The declaration that death reigned over them that had not sinned after the similitude of Adam's transgression fully implied that some have sinned after that similitude. Adam sinned as an intelligent being, against the expressed authority of his Maker: but from Adam to Moses, as the law in its

precepts, had not been given to the sons of men, they had not after that manner, likeness or similitude sinned. Yet death reigned over all, without discrimination. Those who sin without law, do not, as we understand, sin after the similitude of Adam's transgression; yet by union and relationship to Adam, death maintains its dominion over them; and this was the case from Adam to Moses.

Brother Buck will observe that the theme of the apostle is the two distinct headships, Adam the head of all the human family, and figure of him that was to come, namely, of Christ who is the Head of the church or spiritual family. By the transgression of the one, all the human family are made sinners, even so by the righteousness of the other all the spiritual race or family are made righteous. It did not require a development of the depravity of the human heart by actual transgression of the law of God, to constitute the sons of Adam sinners. Neither is the law of God the cause of our depravity. When lust is conceived, it bringeth forth sin; and sin when it is finished bringeth forth death. The law was not made for a righteous man. But by the law is the knowledge of sin, and the law entered that the offence might abound, or, in other words, that sin might appear, as it really is, exceedingly sinful; that every mouth might be stopped, and the whole world appear guilty before God. I had not known sin, says Paul, except the law had said, Thou shalt not covet. The law did not make Paul covet; but it detected his covetousness; and exposed him as a sinner. So that when the commandment came sin revived and he died.

## "HISTORICAL CORRESPONDENT AND INQUIRER."

In his number for June, Mr. Benedict has noticed the remarks we made in our June numbers of the Signs on his misrepresentations of the Old School Baptists, in what he has published purporting to be a "History of the Baptists." By inserting what we had copied from his book, with some short extracts of our strictures upon the same, he has filled more than two columns of his paper, and promises to furnish us a communication upon the subject. While we wait his convenience to prepare and forward the communication, we will make an effort to set him right in regard to some inaccuracies which we find in the "Inquirer."

*First.* The Signs are not published by "REV. J. Beebe." of South Middletown, N. Y. nor is there any such *reverend* sinner in this village that we have any knowledge of. The initial "J." is probably only a typographical error—but the application of the prefixed "Rev." is far more objectionable to us. Old School Baptist ministers, (with but very few exceptions,) refuse to receive, as applicable to them, names which God has consecrated to himself. "Holy and *reverenced* is his name: we can therefore as consistently consent to be called "*his holiness*" as "*his reverence*."

*Second.* If it be inquisitorial in us, as an editor of an Old School Baptist periodical, to repel the

am a sheep for I chew the cud, I have chewed that sermon over and over again which you preached at Jay, but there is something that says to me, you know nothing about the spirit of the gospel, all you know is the letter of the word; and I think so myself most of the time. I tell some of my religious neighbors some of my trials and they tell me that I must not harbor such thoughts, or tell me to get rid of my religion and get some that will make me happy. But I have tried that; in the first place I thought it was all self, I had a plan of my own how I was going to get religion and have much goods laid up for many years. I had not got so good as I meant to be, but as good as the most of them that professed religion. But some how or other it came about that if I got as good as I meant to be, I was lost and undone. Having a view of the holy law of God, which is a transcript of his own image, I found myself under the curse of such a holy, just law; so that sin revived and I died: for I read "Cursed is every one that continueth not in all things written in the book of the law to do them." I began to be more concerned about the honor of God than for my own happiness; my cry was for mercy, but not at the expense of justice. I mustered all my resolution, and went to work making myself better, and tried to repent, and tried to pray, but every refuge failed me; at last I gave up to die. I thought all was lost and I was justly condemned to die; I had worked up or spent all; but, blessed be God, underneath me were the everlasting arms. There was something said, "Live, live, for I have found a ransom!" My sorrow was turned to joy; and I began to say "Come and hear, all ye that fear the Lord, and I will declare what he hath done for my soul. So my mind was led into the plan of grace and established in the truth as it is in Jesus, and there is no other name under heaven by which we can be saved. O! the love of God to such a vile wretch as I am! I have not rendered to God as I have received; but it is all of grace from first to last.

There are some of that people here who sigh and mourn over the desolations of the land; every thing is preached here but the Truth, and I have got almost discouraged. It looks as though the Lord had said through his providence "Ephraim is joined to his idols; let him alone."

O! how I want to see you again in the flesh, and those brethren who have written in the Signs. But my sheet is full and I must close wishing you to be strong in the Lord and in the power of his might; strong in the grace that is in Christ Jesus, trusting in him that he has made strong for himself.

I subscribe myself a poor lost sinner, saved by grace.

J. A. BADGER.

Will Eld. Trott give his views through the Signs, on Matthew xxiv. 27, and ablige an humble brother?

INQUIRER.

palpable misrepresentations which his history contains, so far as they are calculated to make a false impression on the minds of his readers concerning the Old Order of Baptists, then has he the right to charge us with *inquisitorial zeal*: but if we have done no more than every one is bound to do, he will find it as difficult to sustain this charge as to demonstrate many other statements from his pen. If we being misrepresented by him, do not repel his false statements concerning us, we tacitly endorse them as true. Is it then inquisitorial to demonstrate?

*Third.* He says we have taken him to task "FOR SAYING THINGS WHICH EVERY BODY KNOWS ARE TRUE."!!! This charge we deny—and challenge him to the proof. We complained of his publishing some things which *some* people know to be *untrue*. We have never found occasion to complain of the New School for telling too much truth; we have never known them to be guilty of any such fault.

On his charges of irritation, opposition, and writing in our *own peculiar modus scribendi*, &c., we shall leave the readers to judge of their justice for themselves; but our having given him the lie direct, he has by copying our remarks, superceded the necessity of our denying the charge. However justifiable we might have been in doing so, we preferred to hold him responsible for the falsehood, and leave him to show who was its fabricator or bear the authorship of it himself as he might choose.

Mr. Benedict's remarks, after copying some extracts from us, are as follows, viz.

"REMARKS. I have already sent a communication to Mr. Grosvenor's paper, and am preparing one for Mr. Beebe's, who as I understand the matter, has challenged me to combat on his own ground in defence of my statements, which he so resolutely denies. In my communication to the *Signs of the Times* I shall give some details of the extensive correspondence which I maintained with different members of the *Old School* or A. M. party, with a view to obtain from some intelligent man among them such a statement of their peculiar views as they would approve, which I promised to insert in my work without note or comment, and of the final failure which was no fault of mine, as the brethren very well know.

Mr. Beebe's representation of the union of the Associations to which the cognomen of A. M. has been applied, as to their views of benevolent operations, is not a little surprising: I will not return his compliments and accuse him of falsehood and deception, but it is certain that there is an unaccountable discrepancy between his theory, and the discord and divisions which have been going on for a number of years past in no small number of associational communities, whose leaders are the avowed opponents of all the "so-called" benevolent institutions. These facts will be more fully stated when I write for his paper. At present I would refer him and all my readers to p. 699 and 794 of my work, for some facts which bear on the points of difference between me and my brother editor."

REPLY TO THE ABOVE REMARKS.—We are willing Mr. B. should consider himself challenged to defend his statements which we have denied, and our readers shall be put in possession of such tes-

timony as he may present, to any reasonable extent, through our columns. His representation that he has failed to find an *intelligent man* among the Old School Baptists to give him such a statement of our peculiarities as we would be satisfied with—which he promised to publish without note or comment, &c., is in keeping with many other assertions from the same quarter. Untrue as this assertion is, he says it is well known to the *brethren*—His brethren, we presume he means, and we are led to conclude that they are ready and willing to sustain him in his misrepresentation of the Old School—right or wrong. As to *intelligence*, we see our calling, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty." We shall not join issue with our learned opponent, on the ground of what he calls intelligence; but we do affirm that Mr. Benedict was put in possession of all the information that any intelligent and honest historian could desire, to enable him to give a fair presentation of the peculiar position and sentiments of the Old School Baptists. But if he had tried to obtain such information and failed, why did he not, as an honest man, decline to state our views when he had failed to comprehend them? Why did he shoot in the dark—and tell the world in his history that he had ascertained for a certainty—things which he now says he had labored in vain to find out, as all his brethren very well know? We had sent him the original Address of the Old School Baptists, adopted at Black Rock, Md., at the time the division between the Old and New School Baptists took place—and at the time the Old Order of Baptists first became known by the name of Old School Baptists in distinction from the new order; why did he not publish that? He knew that all the Old School Baptists in America would admit that that document fully presented our position? He chose rather to give his misrepresentations of us and of our views, and rely upon our want of intelligence to confront him—and repel his slanders, as the sequel has proved.

We will not close this article without noticing the sly manner in which he attempts to shift the ground of issue between us. "*Mr Beebe's representation of the union of the associations to which the cognomen of A. M. has been applied as to their views of benevolent operations, is not a little surprising.*"

The cognomen A. M., or anti-mission, had been applied to all who oppose the mission craft of the age, without regard to their being Old School Baptists or otherwise. We have never claimed unanimity of sentiment with all anti-mission associations, and we charged Benedict with a base design to mislead his readers into a belief that Parkerism and other *isms* were characteristics of the Old School Baptists. What we have disputed, is, that there are (not a few) members, in the Old School churches who are entirely dissatisfied with the restrictions which are impos-

ed on them by a few zealous leaders, and whose sympathy are with their effort brethren, &c. On this representation we challenged Mr. B. to prove his assertion or bear the responsibility of falsehood.

Our readers shall hear from us again, if life and ability be continued, when we shall have received the communication which Mr. Benedict has promised to send us.

Georgetown, May 25, 1848.

DEAR BROTHER BEEBE:—At the request and in obedience to an act of the church we take great pleasure in discharging the duty assigned us, as her committee, to invite you, and through you the ministering brethren of the Old School Baptists to meet with the Licking association of Particular Baptists to be holden with the church at this place, the second Saturday in September next. We expect a large assembly of brethren from a distance which we anticipate will make our meeting a particularly interesting one. Perhaps at no time have we had such a prospect of brethren coming together in view of the prospect of so large a number of friends and brethren together. We are more particularly desirous you should be with us; your visit last fall and labour among us is highly appreciated. The brethren, in prospect of your being with us, look forward to the meeting with pleasure and interest. We close, hoping your response will be in person at the association.

Very affectionately your brethren in hope of eternal life.

JAMES S. PEAK.  
B. F. PAYNE.  
W. C. WEBB.  
H. RANKINS.

REPLY.—We have deferred our reply to the above, waiting and watching the indications of our heavenly Father's will, but were unable, until a late hour to determine positively whether we should be able to visit our brethren beyond the Allegany mountains this season or not. In our last number we stated that we should have to relinquish the hope. On reperusing the above we notice that the invitation was intended for other brethren of our faith generally, and, although at a very late hour, we insert the notice.

We desire our brethren to accept our thanks for the kind spirit manifested in their note, and beg them to pardon our long delay to answer them.—Should we be spared, we hope to be able next year to visit some of the Western States and Kentucky among others.

#### FREEDOM'S GUARD.

A prospectus for the publication of a semi monthly paper, of the same size of the *Signs*, and on the same terms, devoted to the cause of civil and religious Liberty, and pledged to oppose and expose such corruptions in church or state, religious or political, as has a tendency to unite the one with the other so as to abridge or endanger the full liberty of conscience of the citizens of our country in regard to the free and unrescinded rights which God has bestowed and our constitution has recognized as inalienable, was published in the *Signs of the Times* for several months, by Wm. L. Beebe, editor and proprietor. Having received a reasonable amount of encouragement, the first number of the *Guard* was issued in May last, and



arrangements permanently made for printing the Volume at this office. Immediately after issuing the first number of the Guard, another paper made its appearance, and was sent, as we understand to all our subscribers (but, at the time without our knowledge or consent,) called the *Banner of Liberty*, to be published monthly. The appearance of the Banner occasioned great confusion among those who had read the prospectus for the Guard, and many who had subscribed for the Guard, supposing that the Banner had been sent them in its room, forwarded remittances and orders for the Banner which had been designed for the Guard. Letters have been pouring in upon us, for an explanation. We wish all inquirers, to understand that we have no connexion, or interest in the Banner of Liberty, it is not published at our office nor with our approval. The Guard is, and will be published at least for the current year, at our office.

### CIRCULAR LETTER.

*The Elders and messengers composing the Sangamon, Ill., Association of Regular Baptists to the churches of which it is composed—*

DEAR BRETHREN IN THE LORD:—Having transacted the business that came before us, as our minutes will show, we will address you on the subject of the

#### FINAL PERSEVERANCE OF THE SAINTS.

The doctrine of final perseverance tends to exalt our views of the wisdom, goodness and power and of all the perfections of God. Its tendency in the believer is to cause the soul to rejoice with joy unspeakable and full of glory; it inspires the soul with life and vigor, makes mountains to become plains, the raging billows of despair to cease, and the boisterous ocean of doubts and trouble to become calm. It fills the soul with confidence in God, and in his holy word, makes the christian's life pleasant, and confirms the doctrine that, His ways are pleasantness, and his yoke is easy, and his burden is light. Paul has, exultingly exclaimed, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea rather, that is risen again," and he is persuaded that, "Neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Can then the saints be condemned, unless there be a failure of the matchless and eternal righteousness of God which secures them? If it be true that they are justified in the righteousness of God, the Psalmist says of it, "Thy righteousness is from everlasting to everlasting," it must therefore embrace both time and eternity; it cannot therefore fail in time. It is admitted on all hands, that death was present when the apostle wrote this epistle; but things present could not separate them. Sin was also present; the wickedness of the heart, the prince of the power of the air, and the sword was then present, and had been unsheathed. Nakedness, famine and bitter persecution had all been tried; but thanks be to God for the inability of all these sufferings, privations, distresses, with all the wiles of the devil to separate them from the love of God. The devil is considered, by all who teach the doctrine of apostasy, to be the prince of darkness, and king of the bottomless pit. As a prince, his principality cannot separate them, and if he be a king, neither his power, nor that of his subjects can. And if the time is yet to come, when the devil shall compass the camp of the saints, and gather together Gog and Magog to bat-

tle, and make war with the remnant of the seed of the woman, which keep the commandments of God and have the testimony of Jesus Christ; although his power is great and comparable to the wind, or air, yet all these and the devil, and all wicked men and angels, shall not separate us from the love of God which is in Christ Jesus.

We have said that the doctrine of perseverance tends to exalt the wisdom of God; but how could this be if that wisdom were imperfect in any respect? God being perfect in wisdom could purpose how he would act; but perfection in wisdom could not be ascribed to him if he were not omniscient; in his unlimited knowledge he knew the depth into which the church would sink in sin; he also knew the subtlety of the serpent, his power and strength, and in the infinity of his wisdom laid all his plans; hence nothing short of a failure of his wisdom in planning, or power to execute his plans, can prevent the complete accomplishment of his purpose. His wisdom is perfect, and his power omnipotent, and therefore his saints are secure. To say that God quickens a sinner, and then suffers that sinner to fall away and be lost, is to impugn the perfect wisdom of God; for no man would labor to accomplish that, in which he knew his labors would fail to accomplish. There is one passage of scripture which is sufficient to settle this question forever, with all who believe in the operation of the Spirit in regeneration; "I knew that whatsoever God doeth, it shall be forever; nothing can be put to it, nor any thing taken from it: and God doeth it that men shall fear before him." Eccl. iii. 14. Even the arminians will acknowledge that God must regenerate the sinner, and there are none so stupid as not to see that if he regenerates the sinner, *God doeth it*; and if nothing can be taken from it, that soul is sure of heaven and eternal glory. Again John says, "Whosoever is born of God doth not commit sin;" and the reason is because his seed remaineth in him; and he cannot sin because he is born of God; and Peter says, "Being born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever; and John assures us that the Word was God. If then we are born of God, of a seed that is incorruptible, can God suffer his child to die without losing one of his family and a part of himself? If the soul is in possession of a seed that is incorruptible, the plain meaning must be, it is not susceptible of corruption; and if this seed, as Peter hath said, liveth and abideth forever, will not the saint in whom it abides forever, live in time in the enjoyment of his Father's house; and after this body which is now corruptible shall be changed and put on incorruptibility, live, soul and body and abide in the presence and enjoyment of God and the Lamb forever?

Again, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We ask, Can any doubt that Christ will appear in glory? If not, is not the declaration as positive that the saints shall appear in glory as that Christ will? This life is hid with Christ in God, is it not then secure? He has said, "I will never leave thee nor forsake thee. As the mountains were round about Jerusalem, so is the Lord round about his people; he is a wall of fire round them and a glory in the midst. Again, we are assured that Christ shall see of the travail of his soul and be satisfied. Would Christ commence the work of salvation without a desire to finish it? It is said that what his soul desireth, that he doeth; and as he hath purposed, so shall it come to pass. What consolation this doctrine affords the tempest tossed, heavy laden soul! It can never be expressed, but its influence can be felt and en-

joyed by the children of God in every condition, country and clime; and it may well fill the soul with rapture, praise and thanksgiving, to enjoy the assurance of his soul cheering presence, and that when the flame kindles upon us, it shall not consume us, and when the deep waves beat upon us, they shall not overflow us; and when we see that all our strength is perfect weakness, then to have the consoling assurance, that as our days, so shall our strength be.

Dear brethren, let us look unto him who is the author and finisher of our faith, for a well grounded hope of a blessed immortality beyond this vale of sorrow and tears.

### MARRIED.

At Warwick, July 16, 1848, by Eld. P. Hartwell, Mr. GEORGE W. RYERSON to Miss HARRIET ROBERTSON, both of West Milford, N. J.

### OBITUARY.

For the Signs of the Times.

Br. TIMOTHY WETMORE, the subject of this obituary, was born on the 2d day of August in the year 1780 in the town of Middletown, Conn. At the early age of 14 by the goodness of God he saw the sinfulness of his heart and was led to supplicate an injured Savior for the pardon of his sins. His prayers were answered, and light shone in upon his heart. His parents and friends were members of the Presbyterian Faith, his father being a worthy deacon in the church. With this denomination he united and remained several years, until coming to a riper judgment he saw they were not walking in all christian ways, and therefore left them, and united with the Separatists, with whom he remained until near the birth of his first child, when he and his companion, who was also a member of the same church, were led to search the scriptures more diligently to ascertain the Bible truth of infant sprinkling. A careful and prayerful study, led them both to renounce the doctrine as without scripture foundation. They then, though meeting violent opposition, came out, announced their opinions and united with the Baptists, in which faith he remained strong and firm, to the day of his death, which was on the 25th of last June. In 1821 he removed to the town of Volney Oswego Co., N. Y., where he lived till the year 1836 when he removed to Alabama, Genesee Co., and in 1842 to Alden, Erie Co.

When he first came into Volney, there were but 2 Baptists in the place. Through his instrumentality, a church of six members was formed within a few months, of which he was chosen deacon, in which office he worthily officiated till his removal to Genesee. Manfully the little band struggled on against privations and disadvantages, meeting every week for mutual improvement, though for some time they listened but seldom to the preached word. Through his whole life he maintained a character and life true to his profession.

He was not moved by the new fangled notions of modern new measures. With the church in this place he did not unite, because he could not fellowship their measures which held communion with all the popular measures of the day.

He was opposed to all display and itching for popularity, holding to the simplicity of the primitive christians.

The disease with which he was afflicted was nearly of the nature of gravel, and he suffered anguish of body beyond description, yet through it all he was patient and meek, not a murmur or a complaint escaped his lips. But to the contrary, prayer, praise and thanksgiving. His mind was calm and clear, relying firmly and trustingly on God's promises.

From the first of this last attack of his disease, which lasted 4 weeks, he was sensible his end was close at hand, and his only desire seemed to be to depart quickly to be with Jesus in glory. Death had no terrors for him, but

come robed in beauty. For the last 24 hours his excruciating pains abated and his exit was gradual, easy and happy without a groan or a struggle and the departing spirit left with a smile, which remained imprinted even on the clay cold features. Truly was his death the triumphant one of the true christian. His funeral was preached by Eld. A. Warren from the passage "As I live ye shall live also," and was an impressive discourse. W.  
Alden, Aug. 7, 1848.

**DIED,** very suddenly, of apoplexy, at the residence of Joseph Conklin in Minisink, MR. SAMUEL ROBERTS of the city of New York, aged about 48 years. Mr. Roberts was formerly a resident of this county, but for a few years past a citizen of New York city. By enterprise and perseverance he had accumulated a competency of the good things of this life. He has left a widow and children, an aged mother and one sister, with a very numerous circle of friends to mourn his sudden decease.

How transient and fleeting is human life! and sudden and unexpected frequently, the transition from blooming health and flattering prospects to the slumbers of the cold and silent grave!

## POETRY:

For the Signs of the Times.

"FOR HE BREAKETH ME WITH A TEMPEST."—Job. ix. 17.

On life's dark sea my bark is cast,  
The boisterous billows round me roll;  
Storms gather round me thick and fast—  
The waters enter to my soul.

Nor sun, nor moon, nor star appears  
To light me on my dreary way,  
Filled with anxiety and fears,  
And longing for the dawn of day.

Unceasing rolls the swelling tide,  
The tempest rages fearful high,  
My little bark can ne'er outride  
The storm, unless my God is nigh.

Calm was the sea and bright the morn  
When I cast anchor from the shore;  
No darkening clouds, no angry storm;  
No foaming waves, nor tempest's roar.

Serenely bright heaven lay in view,  
A gentle breeze impelled me on;  
My sails outspread, onward I flew,  
And glory round my pathway shone.

Pleased with my course, I feared no ill,  
Nor did I dream of danger nigh;  
I could not feel my want of skill,  
Should storms arise, and waves roll high.

A heavenly Pilot steered my course,  
And bore me smoothly on my way;  
I yielded to his gentle force,  
And sang his praises night, and day.

But ah! how great the change appears!  
My soul is now by tempests tost;  
Come, gracious Lord! allay my fears,  
And let not all my hopes be lost.

Shine with a ray of light divine,  
And bring me on my heavenly way;  
Speak to this troubled heart of mine,  
And let the winds, and waves obey.

O! let my faith rejoice to see  
Jesus the Lord enthroned on high,  
Trust in his love, and wise decree,  
And on his faithful word rely.

JAMES MANSEY, JR.

## ASSOCIATIONAL MEETINGS.

The Old School Predestinarian Baptist Association will meet with the church at Jay, Maine, on Friday, September 15, 1848.

The Maine Predestinarian Conference will meet with the North Berwick Baptist church, on Friday, September 22, 1848.

The Salisbury Baptist Association will meet with the Massongoe Baptist church Accomac Co., Va., on Saturday before the fourth Sunday in October, 1848.

The next session of the Lexington Association will be held with the Roxbury and Middletown church, in Delaware County, N. Y., on the first Wednesday and Thursday in September next. Brethren of the Old order of Baptists are as usual invited to attend.

The Mount Pleasant Association will convene with the church at Four Mile, Carroll county, Kentucky on Friday before the first Saturday in September next. Brethren and sisters of the Old School Baptist order are affectionately invited to attend.

The meeting house stands on the bank of the Ohio River—four miles above the mouth of the Kentucky River.

H. COX.

Ministers and other brethren generally are affectionately invited to attend all the above meetings.

## YEARLY MEETING.

New Castle, Del., July 18, 1848.

**BROTHER BEEBE**—Please publish in the Signs, that the Yearly Meeting of Bethel church, near this place will be held as usual on the second Sunday in September, and that brethren Suydam, Housell, and Conklin are affectionately requested to "come and help us." And all other Old School Baptist Ministers and brethren who can do so are also affectionately invited to attend.

In behalf of the church,

T. SMITH, Clerk.

## REMOVAL OF OUR OFFICE.

Having changed our location from New Vernon to South Middletown, our correspondents are requested to address their communications hereafter to us at "SOUTH MIDDLETOWN, ORANGE CO., N. Y."

Our new arrangement will require us to resign the office of Post Master; and of course the franking privilege, which, to a limited extent, we have enjoyed, will be discontinued; all communications must therefore come to us POST PAID. Communications to William L. Beebe, for "FREEDOM'S GUARD" should also be addressed to South Middletown.

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# SIGNS OF THE TIMES,

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## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., SEPTEMBER 15, 1848.

NO. 18.

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**Gilbert Beebe, Editor.**

*To whom all communications must be addressed.*

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☐ All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

[Continued from page 131.]

Kingwood, New Jersey, }  
August 22, 1848. }

DEAR BROTHER IN THE LORD:—The witness received in the manner before stated lasted me a few days, and but a few. Although I had so very recently received much assurance, I was already beginning to sink. My hopes so lately raised by divine testimony, were now almost as low as ever. Well hath the Master said "O faithless and perverse generation." Observe now my brother, as you follow me along, his condescension and long suffering toward me. How kindly, when strength and hope began to fail, again and again he rescued me. Pressed down under a sense of guilt, I was now longing for deliverance; and although I had been enabled to hope that I should yet taste that the Lord was gracious, the burden of sin seemed rather to increase than to diminish. I examined the experience of others, such as I could meet with in print, and of course expected that if I were released at all, the way and manner would be similar to theirs. I was looking and anxiously looking for some great event, which should set the matter beyond all question, that my sins were forgiven; and fill me with joy and peace in believing. But I was becoming impatient of the long delay. I had hoped that in some favored hour, he would, as with an audible voice, have spoken peace to my conscience, and declared my sins forgiven; even so as to preclude all doubt, either with myself or with others. My mind had become fixed upon a method of my own, and I could hardly be satisfied with any other. But it did not please the Lord, (if I have been taught of him at all,) to follow in the way I had marked out, nor even to gratify my wishes in the slightest particular; but rather to lead me in a way I knew not, to show me that his way was not mine, and cause me to be satisfied with his will concerning me.

But at the time I am speaking of, my sins were still ever before me and from a guilty conscience, I had not as yet received the least relief. Why was it? Perhaps I asked and received not; because I asked amiss, or it might be that I was not sufficiently in earnest about it, that I did not with all my heart desire it; that I thought more of the enjoyments of this life, of my personal reputation, or of worldly honors and emoluments, than I did of the cause of Christ, and that I would be unwilling to sacrifice these things for an inheritance in him. I thought also of instances where I had known individuals to weep day and night, refusing to be comforted, sleep fleeing from them, and even bodily strength failing, so that they were unable to pursue their calling, such distress, affecting so visibly both mind and body, I had never experienced. I thought much, about this time also, of the blessed Jesus spending a whole night in prayer. O could I but have felt what others had; could I but have mourned and wept in bitter anguish on account of sin, but I could not. Instead of this, I really thought sometimes, that I was unwilling to be a christian if I could. Under such circumstances it was, that on opening the sacred volume. I was met with the following words: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." The words contained in the first verse were new to me, and more particularly arrested my attention. I had hoped for a manifestation of mercy, for an evidence of pardon, and was murmuring, and repining, because I did not realize it. But O, how I was silenced, and rebuked by these words! If the man after God's own heart could thus patiently wait the pleasure of the Lord; above all creatures that ever existed let me be still, and cease to murmur; and if I have reason to hope, or expect, that my feet will yet be taken out of the mire, let me be reconciled to his will, and wait patiently for him. If I have succeeded in giving you any just conception of my mind and feelings at this time, you will readily discover the fitness of this language, in its application to me. If the inspired Psalmist had designed it expressly for me, I cannot conceive how or what else he could have uttered, as well calculated to calm my troubled spirit, revive my hopes, and give me an earnest of a final deliverance. But this was not all that I received at that time; equally reasonable and forcible were also these words, "Why art thou cast down, O my soul? and why art thou disquiet-

ed in me? Hope thou in God for I shall yet praise him for the help of his countenance." I had read these words before, but never for myself; they were altogether applicable to others. But now, with all their promise and excellence, I myself could receive them, and rejoice in them. It was enough; it was an assurance, with which I was for the present satisfied; but I had to live many days upon what I then received, and though my confidence was pretty strong, I soon found abundant use for the whole of it. The blackness of guilt, the aggravated character of transgression, committed against the goodness of a long suffering God, increased in my view continually. My own conscience bore witness against me; Sin, even that which is exceeding sinful and "like unto the sin of witchcraft," long since forgotten, was brought fresh to my recollection, and charged upon me; and not only so, but even now, it was found in every thing I said, or did. The words of the blessed Jesus, Matth. xii. 36, "But I say unto you, that every idle word—that men shall give account thereof in the day of judgment" were continually upon my mind for weeks, witnessing against me, and convicting me at every sentence I uttered. I have shunned people, lest they should speak to me, I have carefully guarded every sentence, but in vain; I was cut off at every point, condemned on every hand.

About this time, my attention was accidentally arrested by a sentence in Paul to Timothy, where, after setting forth his own character as a blasphemer, and persecutor, and the riches of that grace which had abounded towards him, he says: "Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him." Behold here, my brother, the condescension of the blessed Jesus; I was struck with awe and wonder! So prone are we to doubt, to conclude that none so vile as we ever obtained forgiveness, (and that we shall yet be made signal examples of divine vengeance,) that in the first setting up of the gospel dispensation, one of his most bitter enemies and persecutors was selected as a monument of his mercy and "for a pattern" to such as you, and myself. No marvel then, that the Apostle breaks out in the following ecstasy, with which I will conclude for the present: "Now, unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

E. RITTENHOUSE.

[To be Continued.]



For the Signs of the Times.

Roxbury, N. Y., Sept. 3, 1848.

**BROTHER BEEBE:**—I esteem it a great privilege to read your paper, for it holds forth the doctrine of the gospel as I understand it. I believe the Lord is able to carry on his work without the aid of man. We hear a great deal about what the Lord is said to be doing in this part of the state; but I see but little in which I can trace his handy work. What he does, I believe, is done to purpose; for he will work, and who shall let? I can perceive much of men's work, in these parts, establishing Sabbath Schools and the like; but these things are only what we have reason, according to the scriptures, to expect. None of these things trouble me, unless it be when I see those who are called Old School Baptists drawn away from the simplicity of the truth by some of the popular religious notions of the day. Some will say, there can be no harm in a Sunday School to learn our children the Scriptures, and they will challenge us to find any thing against it in the bible! But I ask them if they can find any thing in that book in favor of it, more than they can find in favor of protracted meetings, camp meetings, mission institutions, or any thing else that is not according to that book which we claim as our only rule of faith and practice? We profess to believe that all the human family, both small and great, until quickened by the Holy Ghost, are in a state of death, totally unable to do any thing to divine acceptance. We farther profess to believe that Christ died only for his bride; while others profess to believe in a general atonement, and that all men have power to take the first step towards what they call *getting religion*. Thus you see, dear brethren, that their faith and inventions are in harmony, and it is consistent for them to practice their own institutions. But the Old School Baptists cannot be consistent in practicing the same things, they should as a poor, humble, and despised people, trust only in the Lord; believe nothing that is not taught in the scriptures nor practice any thing religiously that is not laid down in the holy book of God. It looks to me as though some have become tired of being considered a poor and despised people, when I see them mingling in the religious inventions of men. There is a *first step* in departing from the simplicity of the gospel, and I think that the adoption of the Sunday School theory and practice is among the first steps towards the popular side. I am led to this conclusion because I have seen those who once appeared to be rooted and grounded in the truth, with whose evidences of being the children of God I have felt fully satisfied, persuaded to teach a Sunday School, they have consented because they have regarded it as a small or unimportant matter and that by yielding to the inclination of their desire for popularity in this thing they have been led on from step to step until they have become completely captivated by Satan, and drawn into the connection of the New School. For a few months past my mind has been impressed on the subject of the depravity of the human heart. How de-

ceitful and desperately wicked, so that none can know it but God who searches the hearts and trieth the spirit of men! I have thought that those who have been made acquainted with their hearts by regenerating power and grace, have but a very limited view of it. I think I can say this is my own case. I often feel that I am the worst person in the world, neither fit to die nor to live; but when I am enabled to look beyond self, and have a view of the goodness of God, and contemplate his plan of salvation by grace alone, I can rejoice. I think I take some comfort at such seasons in meditating on the promises of God which are *yea and amen*, in Christ Jesus to the glory of God.—God has scattered a great many of his *wills* and *shalls* throughout the sacred pages. He says “*I will be their God, and they shall be my people.*”—Jesus has said to his children, Because I live, ye shall live also; and in another passage he has said, None is able to pluck them out of my Father's hand. The bible is full of the promises of the one to the other; therefore the christian has in reality nothing to fear. All that were chosen in Christ before the foundation of the world, are safe in him because their calling and salvation is not according to their works, but according to his own purpose and grace which was given us in him before the world was made. And he is able to keep them and preserve them, and he will do it. He has promised to be a wall of fire about Zion and a glory in her midst. This is the doctrine I live on if indeed I live at all.

Brother Beebe I think it is my desire that the Lord may keep you in the right way, and preserve you from error, set your face as a flint, that you may not shun to declare the truth as it is in Jesus, Say to the righteous that it shall go well with them, but, wo to the wicked for it shall go ill with them. As I wish not to weary your patience I will come to a close. Do with this as you think best.

THIRZA KILPATRICK.

For the Signs of the Times.

Alabama, Barbour Co., Aug. 25, 1848.

**BROTHER BEEBE:**—This is the second year that I have been taking the Signs of the Times, and I have only to say I am well pleased with them, and I hope you will continue to send them to me until otherwise directed, which will not be unless I become so poor that I cannot pay the printer.—But, with David, I can say, I have been young, and am now old; but I have never seen the righteous forsaken nor his seed begging bread.

For some time past I have been impressed to write a concise sketch of the history of my life for publication; not that there has been any thing very remarkable or peculiar in it, more than in that of any other person who has travelled the same road.

In early life I had what are called religious impressions, which I suppose came from God, but the devil or my wicked heart would suggest to me that I was too young to think of religion; that my young companions would deride and forsake

me if I became religious, at so early an age; and then I would try to persuade myself that religion was only suited to old people, such as had passed the season of youthful pleasures, and were settled in life, and like the fool I was sometimes inclined to say in my heart, “There is no God,” and that every thing visible or invisible was the production of chance. But my mind was like the troubled sea, I could not fully bring my mind to believe such things. For the heavens declare the glory of God, and the firmament sheweth his handy work, as I could read in the xix Psalm, so that I was left without excuse, according to Romans i. 20. Being like other young people fond of parade and noise, in the fall before I was 16 years of age, I attended a Camp Meeting in company with my father who had been brought up after the strictest sect of the Pharisees, in the Presbyterian religion. When we arrived at the place, my father enquired who was to preach, and was informed that it was the Rev. Doctor.—, (which brings to my mind, Matth. vii. 22., and xxiii. 15.) We proceeded to the stand and took our seats, to hear the reverend doctor who was exerting his abilities to kindle and light up a fire; for darkness had covered the earth, and gross darkness the people. As the heavens, neither by sun nor stars, afforded them any light, they had to walk in the light of their own fire and the sparks which they had kindled, see Isa. i. 2, and they soon had a tremendous flame of that kind of fire. As every like will beget its own likeness, I was for a time overwhelmed and carried away with it; in truth I was almost frightened to death by their awful portraiture of hell and the horrors of the damned. I concluded that I must work out my own salvation, and for three days and nights I exerted myself and toiled and worked with all my might. But not being entirely satisfied to trust my own goodness, I must have my father pray for me too; and as I still got no better I desired my father to send for a class leader, under a firm belief that our united prayers would propitiate the wrath of heaven, and so enable me to get to heaven in the light and heat of of that fire which they had struck up and raised to such a flame at the Camp Meeting. Thus I thought to take heaven by force; for I did not know, that, whosoever is justified by the law, is fallen from grace. After struggling under this excitement and fright about hell, three days and nights, the excitement began to wear off. I then had about as complete a robe of self righteousness as could be well made from the quills and skins of Free Will and human ability. I felt myself so completely perfect, that if I should happen to commit any sin, I thought I could easily atone for it with my tears, cries, and formal prayers. And truly, although my delusion and fox-fire zeal were blown up to such a height that I thought it almost impossible that I should ever commit any more sin; I believed this to be the only true religion under heaven. I was induced to this belief by the following considerations.—Because some could shout so loud and sweetly, and others could scream so earnestly, while some were wringing and twisting and



crying so vehemently for mercy, and others again were singing so sweetly like angels; and to crown the whole, some could pray so powerfully, and with so much zeal that I thought the heavens and earth were coming together. But there were others who, I now believe were only in a kind of mesmerism, would lie in a state of apparent insensibility, or torpid state, for some time, and I supposed they were in the spirit and perfectly happy; and some had what was called the *jerks* and *holy laugh*, &c., which led me to believe that theirs was the only true religion in the world.

Now, dear brethren, you may plainly see how easily young people, who have eyes and see not, ears and hear not, and hearts that understand not, can be deceived with such a mess of deadly pottage served up piping hot by the hands of such deceivers. But alas for me! It happened with me according to the true proverb, The dog returned to his vomit, and the sow that was washed, to her wallowing in the mire; and I remained in this low and degraded state until I was about 24 years of age. On the 13th day of August, 1830, I was taken sick and my sickness, continued until the November following; and for the greater part of the time I was confined to my bed, and while in that situation I was brought to see and feel myself a condemned and guilty sinner before God. All the sins that I had ever committed were then presented to my view; they seemed to rise to the very heavens against me, and I was so completely surrounded that I saw no possible way to escape eternal wrath and perdition, as a just retribution for my guilt. I did every thing in my power to remove these awful feelings from my mind; for I could find no rest or abatement of my pain. I then prayed the Almighty to have mercy on me, a poor sinner, and raise me up again; and I vowed unto the Lord that if he would restore me to health, I would serve him all the remainder of my days, and that in the best way and manner that I possibly could. But my vow and prayer was not speedily answered, if it was answered at all. I then thought I ought to mend and get better, I had prayed so often, and had made such solemn vows. But I found no relief, in truth, my state and condition was lamentable; the pains of hell had got hold on me; and I verily believed that I should die and sink down to hell, and suffer there the vengeance of eternal fire. As I was sick, I cannot tell how long I continued in this condition; but it was several days and nights, in which my whole cry was for mercy. O, thou Son of David, have mercy on me! I besought God to have mercy on me for the sake of his dear Son, I then had a view of Christ, as it were, suspended between the heavens and the earth, to make an atonement for sinners; but alas! not for me. Mine appeared to be a one sided case, and there was no mercy for me.

JOHN G. COWAN.

(To be Continued.)

"No blood of birds, nor blood of beast,  
Nor hysop branch, nor sprinkling priest,  
Nor running brook, nor flood, nor sea,  
Can wash a sinner's guilt away."

## CIRCULAR LETTER.

*The Lexington Baptist Association to the churches of which she is composed sends greeting.*

**BELOVED BRETHREN:**—According to a long established custom we send you this our annual epistle of love, in which we desire to stir up your pure mind, by way of remembrance. The subject impressed on our mind, as the theme of this letter is that of the importance of walking worthy of the vocation wherewith we profess to have been called of the Lord.

God, in calling us from death unto life, has called us also from sin to holiness; and he has chosen us in Christ Jesus, before the foundation of the world that we should be holy and without blame before him in love. The love of God which is shed abroad in the hearts of heaven born souls, is made manifest by a love of holiness and a disrelish for sin; and where these characteristics are not developed, whatever may be the profession of orthodoxy in faith or external circumspection of outward deportment, the evidence of regeneration cannot be perfect. A faith, however orthodox, that is not manifested by corresponding works, is dead, being alone—and, on the other hand, if in works we should preach with the tongue of men or angels, give our goods to feed the poor, and our bodies to be burned, &c., if we have not the love of holiness dwelling in us, we are a sounding brass or tinkling cymbal. The vigilance with which christians are commanded to watch & pray, lest they fall into temptation, should admonish us that we are in an enemy's land and exposed to severe conflicts with the tempter—and of the necessity of looking about us to see that we are walking in the truth—as churches and as individuals.

As churches, are we not remiss in exercising the discipline of the house of God with those of our members who walk disorderly? Are there not on the one hand those retained in our fellowship without admonition or rebuke, who in doctrine are unsound; and on the other hand are there not those who hold the truth in unrighteousness?—There can be no inefficiency in the discipline of the house of God—if the rules laid down in the New Testament are strictly observed, and closely adhered to, it will detect hypocrisies, reclaim backsliders, and put from our communion those who abide not in the truth and order of the gospel. We wish, brethren, to bring no railing accusations against the churches, but in all meekness we submit to them the inquiry. Are there not instances wherein we suffer sin to rest unreprieved on some of our members? Are there not those among us who develop the lusts of the flesh, by manifest indulgences in those things which are condemned by the laws of the kingdom of Jesus Christ? Is not the way of truth evil spoken of, and the ways of Zion made to mourn by reason of such delinquency & transgression? We would press our inquiries to every point wherein christians are liable to err, but the limits of a circular requires that we should restrict our inquiry to the following particulars.

**First.** Is there not a fault among us in regard to our forsaking the assembling of ourselves together, and are there not those among us who, by their manifest indifference to the concerns of Zion signify that they do not prefer Jerusalem above their chief joy? Such a course is calculated not only to dishearten the saints, and especially the ministers of the word, but shows also a disregard for the authority of our Lord.

**Second.** Is there not too manifestly a spirit of covetousness indulged among us in regard to the necessary appropriations of a portion of the good things of this world with which God has blessed us, for purposes connected with the cause of our Lord; in contributing to the relief of the poor of

the flock, and in communicating to the support of those whom God has called to the work of the ministry. Can we consistently call on God to send forth into his harvest laborers, while we withhold from those whom he has called, that support which he has enjoined on us to render? Are there not among us ministers of the word, whose praise is in all our churches, whose labors in the word are greatly circumscribed from the necessity imposed on them to provide by manual labor, bread for their families, and from which bondage they might be liberated if a greater degree of gospel liberality existed generally among the members of our churches, or if they were as ready to contribute for their relief, as they are to expend their substance for the gratification of the flesh? Brethren we do not protest against this neglect and backwardness, simply because of its withholding from the faithful servants of Christ, that which it is our duty to contribute, but because covetousness is idolatry—and classed with witchcraft, drunkenness, and licentiousness in general.

**Third.** There is another point on which, however delicate, the honor of the cause demands an expression from all who feel disposed to honor the precepts of the king of saints, the subject to which we allude is the intemperate indulgence in intoxicating drinks. While we discard the new theories of those who set up tests, pledges or theories unauthorised in the scriptures, and thereby reject the scripture as a complete and perfect rule for the practice of the saints, as christians we loathe and protest against the practice of tippling. What can be more disgusting or anti-scriptural than for a professed disciple of the the immaculate Lamb of God, to indulge his carnal appetite in the immoderate use of ardent spirits; abusing his physical, and paralyzing his mental powers? We are as christians commanded to abstain from the very appearance of evil; and if there is not such an appearance in such indulgences we know not in what the appearance of evil consists. Are we as churches, as prompt in reproving this disgraceful practice, and in withdrawing our fellowship from those whom we cannot reclaim as the divine rule requires? The apostle commands us, as churches, in the name of the Lord Jesus, to put such characters away from us; can we retain them without disobeying the express command of Christ?

As individuals do we manifest all that attachment to the cause of God and truth which becomes the gospel of God our Savior? Except we deny ourselves take up our cross, and follow Jesus, we cannot be his disciples; but, then are we his disciples indeed, if we do whatsoever he commands us. The Lord will judge his people; and if his children forsake his laws, &c., he will visit their transgressions with his rod; and if as churches we insist not on the exercise of the laws of discipline which Christ has established in his church, he will remove the candlestick out of its place. We cannot expect to be prospered in disrespecting his authority over us.

We have as churches withdrawn our fellowship and communion from those with whom we once stood nominally connected, for the professed object of adhering strictly to the scriptures as the supreme rule of our faith and practice; we have incurred the reproach of will worshippers and arminians, for repudiating their departures from the order and doctrine of the gospel; but if we now suffer sin to rest on each other, and in our individual or social capacity ourselves commit the same things, or departures from the rule of equal magnitude, what have we gained? We are deeply sensible that salvation is of the Lord. We reject the doctrine of "Do and live," because we know that life must precede action; but we do believe what God, by the apostle, has said, that

"The grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, & godly in the present world." Where these lessons are not practiced we have reason to doubt that they have been taught. While arminians charge that our doctrine leads those who hold it to a cold indifference, in regard to a circumspect walk and conversation before men, let us adorn the doctrine of God our Savior, by showing that the same Spirit of truth which has revealed unto us the truth, has implanted in us a desire above all things to walk in the truth; and that where such a desire is not manifested we are compelled to doubt the genuineness of the faith professed—we are persuaded that the more we know of God, of truth, of the doctrine of the gospel, of the perfections of God, of his love, power and sovereignty, the more ardently we shall desire to bear the image of Christ, and in all things shew forth his praise who hath called us out of darkness into his marvelous light.

Now, dear brethren, beseeching you to think on these things—we commend you to God and to the word of his grace which is able to give you an inheritance among them that are sanctified—Amen.

HEZ. PETTIT, *Moderator.*

C. B. FULLER, *Clerk.*

*The Ketchikan Association convened with the Salem Church, August 17, 18, and 19, 1848, to the several churches of which she is composed, sendeth greeting.*

DEAR BRETHREN:—Being assembled in an Association we desire to give thanks to God for his abundant goodness and mercy; that although some of our dear brethren and sisters have been called from their toils and labours to enter into everlasting joys, it hath seemed good in his sight, to spare us poor worms still longer, that we may labor for his declarative glory, and while thus assembled, our minds have been prayerfully engaged, that we might be directed by the Holy Spirit of all grace, and with a single eye to the glory of God, in the transaction of the business of the Association; and that we might write something for edification, and instruction of the churches; for if we write merely to please the carnal mind, without edifying the churches, our labor and pains are all lost.—Now, dear brethren, the resurrection of the dead, is a most pleasing reflection to the dear children of God, it is a sublime and vastly important truth, that can be understood only by revelation, or by what is revealed unto us in the Scriptures of truth; no mortal eye hath seen, nor mortal ear hath heard; neither have the mortal powers of man ever been able to scan this glorious truth: this truth cannot be learned or known by any thing in nature; it is only known by revelation of God; and our belief of this precious truth as God has revealed it to us in his word, is the evidence to us of our salvation: and if we believe it not, or have not faith in the resurrection, it is the evidence of our being yet in our sins: our faith is vain, and our preaching is also vain; See 1 Cor. xv. 14, 15, 16 and 17 verses." "And if Christ be not risen; then is our preaching vain; and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ from the dead: whom he raised not up, if so be the dead rise not. For if the dead rise not; then is not Christ raised; and if Christ be not raised your faith is vain, ye are yet in your sins. But some man will say how are the dead raised up? and with what body do they come?" 35. "Thou fool! that which thou sowest

is not quickened except it die." 36. "And that which thou sowest, thou sowest not that body which shall be." 37. "It is sown in corruption, it is raised in incorruption." 42. "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power." 43. "It is sown a natural body, it is raised a spiritual body." 44. The resurrection of the body of the saints, is by virtue of their union with Christ, for their being chosen of God in Christ before the foundation of the world, is a necessary consequence of this union. When Christ died on the cross, they also virtually died in him; and when Christ, arose from the dead, they also virtually arose in him. See Phil. iii. 10, "That I may know him, and the power of his resurrection; and the fellowship of his sufferings, being made conformable unto his death." Jesus told his disciples, John xiv. 19, "Because I live ye shall live also;" and Paul, 1 Cor. xv. 20, "But now is Christ risen from the dead, and become the first fruits of them that slept." It needs no further proof of the resurrection of the body, and that by virtue of a union with Christ the head. This identical body shall be raised again; if not, it certainly cannot be a resurrection. The body shall be changed from a natural to a spiritual body. If the same body that dies, does not rise again, how could Jesus say, (John v. 28, and 29,) "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation?" How could that come from the grave that never was deposited there? It does assuredly mean the same body that was buried there, (in the grave.) Yes, they shall hear the voice, the life-giving voice of the Lord Jesus Christ the Son of God, when he shall be revealed from heaven with his mighty angels in flaming fire—when he shall come to be glorified in his saints, and be admired in all them that believe, in that day. See 1 Thes. i. The bodies of the saints have been redeemed, as well as the souls, but their bodies have not been released from corruption, neither will or can be until the resurrection, "Because the creature itself also, shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." Rom. viii. 31. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." 23. Inasmuch as the body is redeemed, and has not yet been released from corruption, yet the soul, when it leaves the body, shall enter into paradise, (Luke xxii. 43,) which we understand to be heaven, a state of bliss, yet we do not understand it to be that full, that perfect, and complete enjoyment that shall be enjoyed by the saints after the resurrection of the body, when soul and body shall be united, and both soul and body shall be welcomed into the glorious kingdom, by the sacred voice of our adorable King, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We can very readily suppose, that the consummation of the glory of the souls of the saints has not been realized, as yet, while the body lies senseless, and silent in the grave, nor has yet risen from the dead: or, why such solicitude as is expressed by the spirit and the bride, for the glorious appearing of our blessed Lord, and for his coming the second time; when Jesus says, Rev. xxii. 20, "He which testifieth these things saith surely I come quickly, Amen. Even so, come Lord Jesus." Who can it be that thus responds, but the spirits

of the just, welcoming the coming of the Lord Jesus, and the resurrection of their bodies. All the saints of God, in heaven, and on earth are waiting with heavenly resignation for that glorious day, when Jesus shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 Thes. xiv. 19. Blessed and holy is he that hath part in the first resurrection, &c. Rev. xx. 5. O! with what inexpressible delight, the dear people of God contemplate that glorious epoch, when they shall enter into that state of everlasting bliss, with all the ransomed of the Lord, to behold his glory, and cast all our crowns at his feet, and with ineffable delight ascribe all the praise and the glory of our salvation to him who loved us and gave himself for us!

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we first began."

Thus we shall have been prepared for heavenly enjoyments, both soul and body; and they shall be again united, and never more separated.—The body and soul both perfect, and suitable to each other, for the change that the body undergoes in the resurrection is equivalent to the change that the soul experiences in regeneration: for the body was a natural body when sown; and as flesh and blood cannot inherit the kingdom of God, it has been raised a spiritual body, fashioned like unto Christ's glorious body, and fitly prepared for a union with the soul, and for the kingdom of God. And when shall this wonderful union take place? shall not the body and soul be united on this earth? From scripture evidence we conclude it surely will. John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Rev. xxi. 2. And Paul says, "For if we believe that Jesus died, and rose again, even so them also, which sleep in Jesus, will God bring with him." 1 Thes. iv. 14. And the resurrection of the dead in Christ shall be simultaneous with the change of those that may be alive on the earth at that time; for Paul says again, "Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thes. iv. 17. Those saints shall undergo a change the same as if they had died and rose again; as is fully expressed, "Behold I show you a mystery: we shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality then shall be brought to pass the saying that is written, Death is swallowed up in victory; O! Death where is thy sting, O! grave where is thy victory? 54 and 55 verses.

The time when the resurrection shall take place, is a profound secret hid in the archives of heaven, that no man can know the day nor the hour that it will take place; though we see, and hear a great many foolish, and childish things, as preparatory to the ushering in of that day, such as, talking about a millenium when every soul in the universe shall be converted to christian religion: for to accomplish which, they are preparing missionaries, and sending them to every place to convert the people: and to enable them to do this, and meet the demands, they are collecting vast sums of money; they have promised to evangelize the whole world for two or three dollars per head—but all this is humbug. Yet we judge from the signs of the times of the near approach of that event; when the heavens shall pass away with a great noise, and the elements shall melt

with fervent heat, the earth also, and the works therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we according to his promise look for new heavens and a new earth wherein dwelleth righteousness. One thing is therefore certain, that day will surely come, and will not tarry; therefore cheer up ye saints of God and wait the coming of your Lord, who hath said, Surely I come quickly.

As to the business of the Association, the manner in which it has been conducted, and how the brethren met together, with what good feeling and brotherly love, and how they separated, you can learn from our minutes and the messengers.

Dear brethren, Farewell, may Zion's God be with you. Amen.

THOMAS BUCK, Moderator.

PHILIP A. KLIPSTEIN, Clerk.

## CORRESPONDING LETTER.

*The Lexington Particular Baptist Association to her sister Associations with whom she corresponds, sends christian salutation, desiring that grace mercy and truth may abound through our Lord Jesus Christ.*

DEAR BRETHREN:—We desire to maintain a friendly correspondence with all such as are traveling the way with us. The way in which we desire to be found, is in the scriptures called; The way of holiness; an highway in which the ransomed of the Lord shall walk. The vulture's eye has never seen, nor the lion's whelps trodden it, neither has any ravenous or unclean beast ever been able to go up thereon. As our correspondence is restricted, to those only who are walking in this way, we shall not correspond with dead folks, for all who walk in our king's highway of holiness are quickened by the Holy Spirit, have heard the voice of the Son of God, and do live. In this way we shall find no bond-men; for whom the Son has made free, shall be free indeed, for he has redeemed them from bondage, but not with such corruptable things as silver and gold, but with the precious blood of Christ. None that are blind shall be found in this way, for all who travel in this way have the eyes of their understanding illuminated; God who commanded the light to shine out of darkness, has shined in their hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. None are deaf, for their ears are circumcised and they hear the voice of their Shepherd, and know the joyful sound. None of them are naked, for they are clothed in the garments of salvation, having on the robe of righteousness; and they are shod with the preparation of the gospel of peace. None are without weapons, for they have the sword of the Spirit, which is the word of God. We shall all be satisfied with our food, for, all desire the sincere milk of the word that we may grow thereby. And at the end of our pilgrimage we shall not contend about the crown for there is a crown of glory provided for all who love the appearing of our Lord.

While we would cultivate and cherish a correspondence with, and fellowship for all such as we have described, we desire no affinity or connection with such as are described in the scriptures as entering not by the door, but climbing up some other way, wolves in sheep's clothing, dogs, of whom we are admonished to beware, nor with those who, "Being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of

God." Though such may promise liberty, they are themselves slaves to lust.

By referring to our Minutes, you will see what has been our changes for the past year. The greatest harmony has been manifested among our churches. The coming of your messengers has caused our hearts to rejoice, whilst we have heard them preach the unspeakable riches of Christ, and the peculiar order of the house of God.

Our next meeting will be held with the church at Olive and Hurley, on the first Wednesday and Thursday in September 1849, commencing on Wednesday at 10 o'clock A. M.

HEZ. PETTIT, Moderator.

C. B. FULLER, Clerk.

*The Kelocton (O. S.) Baptist Association in session with the Salem church, Clark county, Va., to sister Associations, Corresponding Meetings, Churches and brethren with whom she corresponds sends christian salutation.*

BELOVED BRETHREN:—Another year has rolled around and is now numbered with the past, and we have been permitted again to meet in our association, and it gives us unbounded pleasure to inform you that our meeting has been harmonious and pleasant—our preaching has been a faithful declaration of the gospel of Christ, without a mixture of the popular things of the day, and we rejoice to say that your messengers have come to us in the fullness of the gospel of Christ. Their presence has cheered us, they having borne the same testimony of divine truth that is so salutary and cheering to the saints of God.

We are pleased to inform you, that the letters from our churches indicate their health and firmness in the doctrine of the everlasting gospel; though their increase has been small, as will appear from our minutes, which makes us exclaim, "By whom shall Jacob arise?" &c.; but, as a poet has said,

"But numbers are no mark  
That men will right be found;  
But few were saved in Noah's ark  
For many millions drowned."

Our next association will convene (the Lord willing) with our sister church called New Valley, in Loudon county, Va., on Thursday preceding the third Lord's day in August, 1849, where we hope to meet your ministers and messengers.

THOMAS BUCK, Moderator.

PHILIP A. KLIPSTEIN, Clerk.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., SEPT. 15, 1848.

### BARKING UP THE WRONG TREE!!!

We copy the following article from the "New York Recorder," a New School Baptist paper published in the city of New York and edited by a gentleman who modestly announces himself "Rev. Sewall S. Cutting."

#### "BANNER OF LIBERTY."

We have received the first number of a paper entitled the "Banner of Liberty," published in Orange Co., by Gilbert J. Beebe, who calls himself an "Old School Baptist," and likewise publishes the "Signs of the Times." The venerable editor is in great distress at the designs and progress of "Priestcraft," and all that sort o' thing, in this country, and has lifted this "Banner" to rally together the remaining friends of "religious freedom." He tells his readers how bitterly opposed "ministers" were to the American revolu-

tion, (what a whopper!) and how as soon as Patrick Henry and Thomas Jefferson and the other fathers secured our independence, these same ministers began to seek after "chaplains," and even induced Congress to have prayers offered every day. They likewise got themselves admitted into college corporations, normal schools and schools for the Indians, and so robbed the dear people of their earnings. In latter times they labored hard to induce Congress to stop Sunday mails, and it troubles our aged contemporary exceedingly that though Col. Johnson gained a temporary victory over the priests, the Sunday mails are some how or other now generally stopped. He proposes to reproduce the Sunday Mail Report as one of his cures for the "fanatical bigotry of the present time." Alas,—does the editor of the "Banner" know who wrote that Report? We cannot tell him who killed Tecumseh, but we can tell him that it was not the reputed Tecumseh-killer that killed the priests. They fell by the hands of a man who wears their own cloth. Col. Johnson told the late Rev. Dr. Going, and the Rev. Dr. Going told us, that the Rev. Obadiah B. Brown, of Washington, was the author of the Report.—Next our contemporary complains of the incorporation of religious societies, an evil which obliterates the "landmarks of religious liberty," and then follows an expose of the great evils of exempting church property and college property and the property of the clergy from taxation. The prevailing school system is particularly an abomination which is not to be endured. Public school funds, normal schools, sectarian prayers, sectarian songs, &c., are all snares of the priests to enable them to play the despot over the people. The chapter ends with an enumeration of such dangers as are to be found in the course pursued by the Protestants towards Catholics, in Protestant Associations, in the peculiar organization of the Episcopal, Presbyterian and the Methodist Denominations, in "Christian parties in politics," Sunday schools, Thanksgiving Days, exclusion of testimony on religious grounds, &c., &c.

Such is the "Banner," and such are the troubles of its editor. The wickedness of its misrepresentations might demand more grave rebuke, did not their weakness and folly so naturally and certainly awaken the smile of contempt, and thus carry with them their own antidote. The price of liberty, in the State and in the Church is eternal vigilance, and we honor the man who under the inspirations of a generous love for freedom and Christianity, points out the dangers to which liberty may be exposed, either from the unwitting errors of friends or the insidious wiles of foes, but we entertain no such sentiments towards that doubtful guardianship which liberty finds among those whose weapons are indiscriminate misrepresentation and abuse."

REMARKS.—It is to be presumed that this flood of harmless wrath has broken out rather prematurely, that the *reverend* editor of the New School organ, was in too much haste to serve up to his readers a savory dish, at our expense; but we think they will forgive him, and take the will for the deed.—He like

"Sir Humphrey, shooting in the dark  
Made answer quite beside the mark."

We hope it will not be thought unpardonable in us, to spoil the joke, by correcting a few inaccuracies in the statement of the "whopper" eschewing editor of the "Recorder," for we assure him and his patrons that it is with no unkind feeling towards him or them, that we correct his and their manifold misrepresentations of the Old



School Baptists. He would do well to adopt the prudent motto of the renowned Crockett, first

"Be sure you are right, then go a head."

By what authority Mr. Cutting avers that Gilbert J. Beebe, the editor of the *Banner of Liberty*, calls himself an "Old School Baptist," he has not informed us; certainly he did not find such a claim asserted in the first number of the *Banner*. Will the editor inform us, when, where, and to whom, the editor of *Banner*, called himself by such an ugly and unpopular name? We had never before heard that he had ever made any profession of religion. He certainly did not parade his name in capitals at head of his title page, "REV. G. J. BEEBE, EDITOR," for if he had, no one would have suspected him of being an Old School Baptist. Should any accuse Mr. Cutting of being Old School, he would only need to point them to the glaring title of REV. at the head of his sheet and the verdict of his countrymen would clear him from such an imputation. We would as soon look for the Rev. prefixed to the names of Peter and John, in the New Testament, as to any other Old School Baptists of their, or of the present day. It is far from being true, that Gilbert J. Beebe, the editor of the "*Banner of Liberty*," likewise publishes the "*Signs of the Times*," although positively asserted by the reverend editor. We by no means charge his reverence with a design to tell what he knew to be untrue; for we are strongly inclined to believe that, in this, as in many other instances, he "knew not whereof he affirmed." The editor of the *Banner* publishes no paper called "*Signs of the Times*," neither does the publisher of the *Signs* publish or edit, or have any agency whatever in the publication of the "*Banner of Liberty*." The positions taken by the *Banner* and also by *Freedom's Guard*, are so evidently just, equal and right, that we are not surprised that they should be accredited to the Old School Baptists.

If it be a fault that should subject one to reproach, proscription or persecution, to be honestly alarmed at "the designs and progress of priestcraft, and all that sort o'thing, in this country," then let that reproach, proscription and persecution fall on the publisher of the "*Signs of the Times*," for no man, in that case, is more justly entitled to a full share than ourself. But had the utterance of our fears of priestcraft, been applied only to the Catholics,—had we expressed no fear that protestant priestcraft was corrupting our halls of legislation and gnawing the vitals of our free institutions, we might go unscathed. But alas! for the man who raises the banner of civil and religious liberty, who attempts to rally the remaining friends of religious freedom, "to make war with the beast or his image, or the number of his name," unless he shall except them. Baptists and Quakers may be taxed to support, and imprisoned or hung for opposing, or dissenting from puritan protestants. Old School Baptists may, in common with others be taxed to establish colleges for the manufacturing of protestant clergymen, and for their support, they may be compelled to support a standing army of protestant chaplains in whose piety and virtue they have no more confidence, than they have in that of the Catholics or Mormons; Seventh day Baptists may be fined and imprisoned for nonconformity to the unscriptural rules dictated by modern priestcraft, Catholics may be butchered and their Chapels and Seminaries burned down in our cities—for daring to maintain their own views of religion, in opposition to what popular Protestants call orthodox, or evangelical. Old School Baptists may be robbed of their houses of worship by the New School, the schools of our country may be prostituted to subserve the cause of protestant priestcraft, church

property and clerical possessions exempted from taxation, and thereby an indirect tax imposed on the people for the support of protestant religion which has not virtue enough to support itself, and which can expect none from heaven; but wo to the man who shall dare to raise his voice against the onward march of protestant priestcraft in our country.

The editor of the *Recorder* will find himself as premature in denouncing as a "whopper" the declaration that the popular clergy opposed the revolutionary struggle for freedom, as in many other positions which he has taken. He should have waited until the few surviving patriots of the revolution had joined the slumbers of their companions; for there are witnesses yet living who have heard the clergy, in the time of the Revolutionary war pray for the king—and for the triumph of his armed forces over the patriots whom they called rebels. The popular clergy occupied the same ground in regard to the revolutionary war that the "Rev. S. S. Cutting," occupied in regard to the late war with Mexico. They denounced that war, as unjust, as the latter gentleman did the late war, and they contended that the king reigned by virtue of a divine right; and that to resist King George, was to touch God's anointed, and to provoke his wrath. That the clergy were confronted by Patrick Henry, Thomas Jefferson, James Madison, and other illustrious characters, is too indelibly written in the history of our country, to be obliterated by the counter testimony of the reverend clergy of the present day. We can and may hereafter refresh the memory of our cotemporary with some startling reminiscences from the history of Patrick Henry, and from the writings of Thomas Jefferson and others upon this subject.

It is a matter of little or no consequence to us, or to the people of this country who killed the priests in regard to the Sunday mail question; but in return for his kindness in telling the editor of the *Banner*, what Doct. Going told him, that Col. Johnson told him, about it, we will inform Mr. Cutting, that we are personally acquainted with Col. Johnson, and also with "Rev" O. B. Brown, and also with the origin of the Sunday mail Reports which Col. R. M. Johnson, as chairman of the committee of the Senate, made. O. B. Brown's talent is much better adapted to making a lucrative business of the Post office, and settling with the committee of the congress, than to the originating of such a report as the one in question. The late Eld. John Leland, when living could have solved the question of the emanation of that Report, and the correspondence between him and Col. Johnson, which is still accessible, is more to be relied on now than any tale of the late Dr. Going. We ask Mr. Cutting, if either himself or Obadiah B. Brown will avow the sentiments of those Reports, as their own? Will either of those gentlemen of the "cloth" now, as New School Baptists, dare in the face of the popular clergy, adopt or defend the prominent sentiments embodied in those reports?

We cannot bring our mind to believe that the editor of the *Recorder* is sincere, in the declaration, that he will "honor the man who under the inspiration of generous love for freedom and christianity, points out the dangers to which liberty may be exposed, either from the unwitting errors of friends or the insidious wiles of foes." Let any man, from any motive whatever raise the warning note, and if he does not except, the protestant clergy and their wily tricks, the "Rev. Sewall S. Cutting" of the *Recorder*, will be as loud in denouncing him as any other man, or we are as much mistaken in our man, as he was in the publisher of the *Banner*.

"*Raleigh*, August 17, 1848.

BROTHER BEEBE, there is one thing I should like to know, and it is likely you can inform me. Why is it that the Brethren in the South are more ready to support your paper and others published in the North, than the Northern Baptists are to support a paper published in the South? Are we not, both North and South, contending for the same faith,—one Lord, one Faith, one baptism; and against the same spirit of Antichrist, the same spiritual wickedness in high places? Is there a wall of partition, that needeth to be broken down? If so, let us set about it, and let all hands come up to the help of each other, as a band of Brothers engaged in the same good cause. If it is right to have one paper devoted to the cause of truth, then we have not too many to combat with our enemies. *The Primitive* when delivered over to me had but very few subscribers to it from the Northern States, and remains so yet. What is the matter? Let us all come to the work heartily. I am sure it is not for the want of ability; there is as yet enough of us Old School Baptists to handsomely support all the papers devoted to the Old School Baptist cause. Let not the mole hills of any temporal things become mountains, for I anticipate more trying times ahead than ever has been experienced since American liberty has been obtained—times that shall try men's souls. Then let us help one another, for in union there is strength. I have more subscribers from Texas, than I have in six or eight of the Northern States; and the number from Texas is at this time, seven. I want a better state of things; the South to help the North, and the North to help the South; and that we all be fellow helpers together.

BURWELL TEMPLE.

P. S. If you are disposed to answer my inquiries, do so through the *Signs of the Times*. B. T."

#### REPLY

We feel disposed to give our brother all the light we have on the subject embraced in the four questions proposed for our consideration in his letter. The first of his interrogations, assumes that we have a greater circulation in the Southern States, than he has in the North, and consequently that we derive more support for our paper from the brethren at the South than he receives from Baptists at the North. Although we have no means of knowing how many subscribers our brother has at the North, excepting what we gather from his letter, we will not question the correctness of his assumed position; we will suppose that we have many more subscribers in the south than he has in the north, and at his request, assist him in finding out the wherefore. Located as our brother is at the South with his press, and being personally acquainted with very many of the Southern brethren, we would have thought his opportunity to know why his brethren of the South prefer our paper to his, much better than ours. We will not hint that we have the vanity to think that ours is the better paper, that it contains far more original matter, is more correctly got up, and contains less objectionable or uninteresting matter, or any thing of that kind; for we detest egotism. Aside from any such considerations we think sufficient reasons may be found for the supposed inequality, or disproportion of patronage in the following considerations, viz.

First. Brother Temple is aware that the publication of the "*Signs of the Times*" had been in progress some four or five years before the "*Primitive Baptist*," or any other professedly Old School Baptist paper in the United States was commenced. This fact of itself we should consider a good and sufficient reason for our having more subscribers than any other paper of the kind that has been



subsequently commenced. The Signs, had found their way into nearly all the Southern States, and had gained a generous patronage in Georgia, Alabama, and nearly all the states of the union at a time when there was no other Old School paper published in the country; it is perfectly natural to suppose that if the Signs continued to give satisfaction to its patrons they would continue to sustain it in preference to any that might be started in competition.

*Second.* The next reason we shall give is, the peculiar circumstances under which the "Signs" were started. The want of a publication of the kind had long been felt, and deeply felt by the Old fashioned Baptists of the United States, but there were serious obstacles in the way of such an undertaking. Not a brother, nor any combination of brethren, could be found to hazard the expense on so dull a prospect of success; to meet the reproaches, opposition, ridicule, proscription and abuse of all kinds and qualities; until after we had adventured all we possessed, and much more, but as soon as we had made the experiment, and the list of our published receipts, began to show that we were likely to weather the storm—other adventurers were ready for competition; but for which, we by this time might have been able to publish a sheet twice the size and on the same terms that we now publish.

We have no idea of blaming any individual for attempting a competition; they have the same right to publish papers that we have, and if they can make them as acceptable to the public as ours, or more so, it is their right, and they will be patronized accordingly.

*Third.* A third reason we would suggest is, this, for many years the "Primitive Baptist," was published by Mr. Howard, who had the same right to publish papers that any other person had, but as he was not a professor of religion, and as the paper was unprovided with any responsible editor, it was no ways strange to us that many Old School Baptists withheld from it their support.

*Fourth.* Another reason we would assign for our receiving more patronage both North and South is that there are three or four professedly Old School papers now published in the Southern States, among which the patronage of the South is divided, which must necessarily give to each but a very limited support; while we are not aware of any but our own published in any of the northern states.

*Fifth.* Another probable reason is, the "Signs of the Times," being the oldest paper of the kind in the United States, and having by far the greatest and most general circulation throughout the whole length and breadth of our country, affords proportionably the best facilities for christian correspondence. As we probably circulate more than double the whole number of copies published by all the others, those who write for publication can secure a far more extensive correspondence through our columns, than through any other; and those who wish to hear of the welfare of the household of faith—can find a much greater number of original communications in the Signs than in any other periodical of the kind.

*Sixth.* It is presumed that we enjoy some facilities for obtaining printing materials, paper, type, ink, and workmen—of superiour quality, and at cheaper rates than the southern states afford.

As six good reasons are as good as a greater number, we will offer no more, unless brother Temple shall require more; in that case we will draw upon a small stock which we have in reserve for any case of emergency.

The second inquiry, for the solution of which

brother Temple has appealed to us, is, "Are not both North and South contending for the same faith, one Lord, one faith, and one baptism, and against the same spirit of antichrist?" Of this matter we conclude that our cotemporary is as competent to judge as ourself; still as he appeals to us, we will not withhold our opinion. As a general thing the objects of the two papers are evidently the same; but that we have seen articles published in the "Primitive," that we could not endorse, as a fair expression of Old School Baptist sentiment, we cannot deny; and it is quite probable that we have published articles which the publishers of that paper could not endorse; but of these things we would not speak, (for obvious reasons,) if we were not thus publicly called on by the editor and proprietor of that print.

*QUESTION THIRD.*—"Is there a wall of partition that needeth to be broken down?"

Between the Old School Baptists of the North and those of the South, so far as our knowledge extends, the most amicable relations exist; while nearly all the religious sects, have been interrupted in their fellowship and correspondence, by sectional questions, in which the North and South have been agitated, we have never known of any unkind feelings or expressions between the Old School Baptists of the North and those of the South; but generally the brethren have, on the other hand, maintained the most uninterrupted fellowship and christian regards for each other. We have discovered no such wall of partition as is implied in this question; if however our brother has discovered one and will show it us, if it be lawful, we will lend him our feeble aid to raze it to the ground.

*Question Fourth.* The fourth and last question which we are called on to answer, is "What is the matter?" To this we reply so far as relates to us, NOTHING, Nothing at all. We have made no complaint against our Southern brethren, we regard them with the same affection, fellowship and kind feeling that we do all our brethren in all places wherever they may be located. Such has been our feeling, that we have longed for opportunity to make a tour among them, that we might see them face to face. We have never dreamed of a wall of partition.

In conclusion we will say to our brother editor, who is but young in the perplexing cares of the quill and scissors, as the old drunkard said to his newly initiated son,

"You, young drunkards, little know, What we, old drunkards, undergo."

But let us both try and make our papers as deserving of the patronage of our brethren as possible, and leave them to judge and act for themselves in their selections. It has cost us sixteen years of indefatigable toil and sacrifice to bring our paper and our patronage to what it now is, and we design to make it still more worthy of support, by important improvements which we design to make at the commencement of our next volume. The Primitive had run down under former management, (we judge from its own statements,) so low as to make it a loosing concern to its former proprietor, it was hardly to be expected that its new proprietor and editor could, in a few brief months give it a circulation equal to that of the "Signs of the Times."

In the spirit of reciprocity, for the liberty given us to publish this our reply to brother Temple's public appeal, in the Signs, we shall expect him to copy this into the Primitive.

## OBITUARY.

DIED, At Mott's Corners, Tompkins county, N. Y., on Sunday the 3d instant, after an illness, of only a few days. DEACON ISAAC HOLISTER, aged about 70 years. Dea. Holister, was formerly from Olive, in Ulster county, but for many years past he has served as deacon in the Old School Baptist church at Mott's corners, which is at present under the pastoral charge of his son, Eld. Kinner Holister, but formerly of our late lamented brother Jewett.

Cambridgeport, Mass., Aug. 28, 1848.

DEAR BROTHER BEEBE:—It has become again my painful duty to inform you of the departure of one of the Lord's chosen ones. Our dear brother THOMAS HOVEY died at Woburn, on the morning of the 28th of August, in the blessed assurance of a "good hope through grace." He will be remembered by many of the brethren and sisters who attended the meeting of the Warwick Association in 1847, which meeting was much blessed to him, and which he often called to mind during his sickness which followed. From that time until his death his health has been gradually declining. He has left a companion and ten children to mourn his loss, as well as many who were greatly endeared to him in the bonds of the everlasting gospel. A few words concerning his experience and travel with the people of God may not be inappropriate.

In the fall of the year 1829, Brother Hovey felt himself called upon to leave the New School Baptist church in this place of which he was then a member, and in company with our departed father Brown and a few other brethren united in the formation of a church in Brighton on the Primitive or Old School platform. After the dissolution of this church by the removal or death of its members, brother Hovey united with the church in Woburn. The doctrines of the gospel, as they are now and ever have been maintained by Old School Baptists, were the only foundation of his hope, and by faith he was enabled to "choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." The complete redemption of the church by the Covenant Head, and the fullness in him were themes of his especial delight, and in the great truths of everlasting love and sovereign grace he found a "strong consolation."

He was privileged with no ordinary degree of spiritual mindedness, and there was given him something more than a superficial view of the "plague of his heart." During his last days his mind was staid upon God, and as he felt that he was drawing near the end of his journey, he longed to depart. His desire in life was that he might be like Christ, and in prospect of death he rejoiced that that desire was about to be realized. A short time before his departure he exclaimed "God be merciful to me a sinner," followed by praise for redeeming grace. The sting of death was not there, "and Enoch walked with God and he was not, for God took him."

Thus Brother Beebe, God is removing one after another of his tried people to himself. As a church we mourn the loss of the society and intercourse of our brother; but we rejoice in the belief that what is taken from the church militant is but added to the church triumphant. The family remains the same; and while some are left yet a while to contend with the errors of the world and the lusts of the flesh, the time will come when the whole body shall be presented spotless in God's presence above. The flesh may regard these events as unseasonable; but faith knows that they all occur at the best time and under the best possible circumstances. Although our members are few, and sometimes seem to be dwindling, yet we are endeavouring still to "contend for the faith once delivered to the saints;" God grant that it may be with earnestness and with a firm reliance upon divine power and not human means. That the "foundation standeth sure" is a blessed assurance to the children of God in times of trial and darkness, and the promise and oath of God is a never failing refuge. God is indeed a "refuge for his people, a refuge in times of trouble." Under this shadow of a great rock in a weary land, the children of God are sometimes enabled to rest, and even in green pastures to lie down, with none to make them afraid.

Many are the dangers, trials and afflictions of God's people in the present world; but while for the afflictions there are consolations, for the dangers there are cautions. Strange indeed does it seem to a child of God, when contemplating his calling, his position, his hopes, that he can

be for a moment allured by the "things which are seen;" having known and felt the preciousness and power of divine truth that he even should rest satisfied with a cold and dead formality. Yet such is the influence of a fleshly mind, and under it do the children of God often groan with the apostle, "O wretched man that I am; who shall deliver me from the body of this death?" Thanks be to God; there is a brighter day coming. "I shall be satisfied when I awake with my likeness." This is the point towards which the hopes of the children of God aspire, and while in this "tabernacle they groan, being burdened," it is with the blissful hope and assurance that "when he who is their life shall appear, they also shall appear with him in glory."

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

LEONARD COX, Jr.

Bedford Co., Pa., September 5, 1848.

BROTHER BEEBE.—By request of friends I send you an obituary notice. ANN ELIZA MORGART departed this life on the 10th of July, 1848, in the 14th year of her age. She was the fourth daughter of brother and sister Morgart, who have their membership with the Providence church, Pa., one of the churches I have the care of. It was a painful event in the providence of God to her friends and relatives. Though they do not sorrow as those that have no hope. Her illness was only about 10 days, but the patience with which she bore her afflictions did not produce any fear of death—No; not with her kind and attentive physician until a few hours before her death. Whilst in health, to my own knowledge, she was a girl of very interesting habits, so much so that there were none that knew her, young or old, but what admired her modest, mild, unassuming character: she was never heard to murmur during her illness, though painful; but often heard to call up, on her God, apparently sensible of the near approach of her departure. She gave the clearest evidence of waiting with patience for her change to come. A few hours before she departed she entreated her mother to lead her to the door, her request was granted; she seemed to look with the greatest interest upon all the buildings, as if she was bidding farewell to all below, and then said, "I have seen all I want to see; now take me back;" and she soon fell asleep in the arms of her Saviour. "Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit that they may rest from their labors; and their works do follow them."

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea  
And rides upon the storm.  
Deep in unfathomable mines  
Of never failing skill  
He treasures up his bright designs  
And works his sovereign will."

Yours, J. L. FURR.

Newark, Del., September 1, 1848.

BR. BEEBE:—You are requested to notice the death of my mother-in-law, ELLEN HURNAL, who departed this life on the 21st of July, 1848, in the 58th year of her age. Our departed mother was a worthy member of the Salem church, Philadelphia, from the time of its constitution; she observed all the movements of that little church with watchfulness and prayer, she was truly a mother in Israel. Although she had a keen and penetrating mind to know the truth and to detect error in all its various forms, yet she possessed a meek and quiet spirit which is the ornament of her sex.

For some time before her death she expressed a desire to leave this thorny path, this howling wilderness, to dwell with Christ in heaven. During her last illness she was sensible her end was near at hand, she gave her friends to understand that all was well, and that it was through free and unmerited grace she would obtain admittance into the joys of her God. When the happy

spirit was borne away by angels there was a smile left on the features which remained until the body was buried beneath the clods of the valley. "Blessed are the dead which die in the Lord."

Yours in christian love

A. COULTER.

## POETRY.

### THE LEPER.

"Lord if thou wilt thou canst make me clean."  
Matt. viii. 2.

Once a poor polluted leper,

Covered o'er with foul disease,  
Seeing Christ the gracious Savior,  
Plead for mercy on his knees.

All unclean and full of anguish,  
Will the Savior mercy show?  
Will he prove the kind physician,  
And a gracious cure bestow?

Well he knows his vile condition,  
Loathsome, and by self abhorred;  
None to pity, none to cleanse him,  
Who can help, or aid afford?

In his breast a hope arises  
That the Lord will hear his cry;  
He will plead his cause before him,  
And implore his pitying eye.

Jesus' power he cannot question—  
Lord! if thou wilt speak the word,  
Thou, I know, canst cleanse and heal me,  
And a quick relief afford.

Claims upon thee, Lord, I have not;  
This alone my only plea,  
I am all unclean and helpless,  
And thy favor's rich, and free.

Moved with pity and compassion,  
Jesus speaks the healing word;  
Cleansed, the leper stands before him,  
And to perfect health restored.

Lord I feel like this poor leper;  
Foul diseases rage within,  
Full of every vile affection,  
And my heart the seat of sin.

Vain are all my own endeavors,  
I am helpless and undone;  
Wilt thou not in sovereign mercy  
Bid my guilt, and fears, begone?

Thy rich blood alone can cleanse me,  
From my filthiness, and sin;  
Make me holy, pure, and spotless,  
And all glorious within.

Speak the word, then, gracious Saviour,  
Let me hear the joyful sound;  
To a wretch, though most unworthy,  
May thy matchless grace abound.

JAMES MANSER, Jr.

Sing, Sing, June 27, 1848.

## ASSOCIATIONAL MEETINGS.

The Maine Predestinarian Conference will meet with the North Berwick Baptist church, on Friday, September 22, 1848.

The Salisbury Baptist Association will meet with the Messongoe Baptist church, Accomac Co., Va., on Saturday before the fourth Sunday in October, 1848.

Ministers and other brethren generally are affectionately invited to attend all the above meetings.

## RECEIPTS.

NEW YORK.—Mrs. M. Thompson \$1. J. G. Williams 50. D. Williams 1. Eld. A. Morrison 1. James Ballard 2. H. Roe 25. George W. Slater 150. R. Kilpatrick 1. S. Hammy 1. J. Ferris 1. Miss L. Crosby 1. A. C. Hill 1.

NEW JERSEY.—E. G. Pyatt 1. E. Rittenhouse 3.

INDIANA.—S. Pearce 1. Eld. Elias Posten 6. Sarah Haines 1. John Rankin 1.

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y.; OCTOBER 1, 1848.

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### COMMUNICATIONS.

For the Signs of the Times.

*Warwick, Sept. 20, 1848.*

**BROTHER BEEBE:**—I rejoice in the privilege of addressing an *intelligent brother*, notwithstanding you are, by some of the learned divines of the present day, accounted a fool for Christ's sake. But rejoice, inasmuch as you are a partaker of Christ's sufferings, that when his glory shall be revealed, you may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth on you: on their part he is spoken evil of, but on your part he is glorified. If the truth of God be the firm base on which we stand, we need not fear all the reproaches and opposition that we are called to encounter, either from the unbelieving world or from those who profess godliness and deny the power thereof; because greater is he that is for us than all they that be against us; and greater is he that is in us, than he that is in the world.

It is a cause of joy and rejoicing to my soul, that in this day of boasted light in which men are priding themselves in what they can do and in what they have done, that there are those who are willing in the face of reproach and afflictions to contend earnestly for the unadulterated doctrine of the cross of Christ our Lord, and to unfurl the blood stained banner of the gospel. To all such soldiers of the cross, I wish to say, Fear not, for God is with you; he will go before you, and he will be your rearward. "In nothing terrified by your adversaries; which is to them an evident token of perdition; but to you, of salvation; and that of God." Stand up like valient soldiers; having on the whole armour of God; every man with his sword upon his thigh, because of fear in the night. Cry aloud! Spare not! Lift up your voice like a trumpet; shew unto God's people their transgression, and to the house of Jacob their sins." But "Speak ye comfortably to Je-

rusalem and cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand, double for all her sins." Dear brother, knowing as I do that you are beset with many trials and afflictions, I would gladly speak some kind word to encourage you; for I verily believe that God has placed you on the walls of Zion, and by his grace has enabled you to stand, while many of your faithful brethren and companions have fallen in the day of battle; they have received an honorable discharge, and have been called home to receive their crown, and to cast it at the feet of Jesus. For some wise purpose, you remain; may you be found at all times fully equipped in the armour of righteousness, which your Captain has provided, and be enabled to fight manfully the battles of the Lord. Yield not one inch of the ground, even though you should be called to stain it with your blood; the God of Israel will be your refuge, and his defence will be your munition of rocks.

O, how precious is the truth of God; the soul that has been made to know its infinite value will hold it fast, and walk in it, even if he were called to seal his testimony with his blood, or perish at the stake. May the love of Jesus constrain all his followers to follow him more closely, through good and through evil report.

I am more and more fully convinced that the gospel of the Son of God is unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ, the power of God and the wisdom of God.

Dear brother, have we not reason to rejoice that a history of the church of Christ has been left on record, and that too by more authentic historians than can be found at the present day? Even by men inspired by the Holy Ghost, who wrote as they were moved by his divine, and heavenly dictation. Those men were willing to suffer the loss of all things for the sake of Jesus, and his truth. On their testimony we may with perfect safety rely. "Let God be true and every man a liar." They have clearly delineated her character, her standing and her high calling, her rise and progress, and her ultimate and glorious triumph over all her enemies, when she shall be seen arrayed in fine linen clean and white; which is the righteousness of saints. No garments will there be found stained with the blood of souls, as some have presumptuously represented; for the bride, the Lamb's wife, will be presented faultless before the throne of God, without spot or wrinkle or any such thing.

It will be said of her, "These are they which come up out of great tribulation; and have washed their robes and made them white in the blood of the Lamb. Truly blessed are they who are called unto the marriage supper of the Lamb. All the promises of God to his afflicted people, are faithful and true. Heaven and earth shall pass away, but His word of promise cannot fail. God will vindicate his own cause, and the honor of his name; for he has said, he will not give his glory to another, nor his praise to graven images. He has secured his little flock in the arms of everlasting love; therefore they have nothing to fear from the rage of wicked men or devils. They cannot destroy them from the earth, nor extinguish the light which they reflect; for the Lord himself is their light, and their Salvation. Who can stand before him! Christ and his people are one, and he that toucheth them toucheth the apple of his eye. He has said, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a Mill-stone were hanged about his neck and that he were drowned in the depth of the sea." They are his precious jewels; for them he gave his life, a ransom. He was oppressed and he was afflicted; yet he opened not his mouth. Could we, my brethren and sisters, follow our blessed Lord to the gloomy garden, and there witness his agony, and blood, and hear him cry, "Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done;" and from thence trace him up the rugged hill of Calvary, bearing his cross, and see him extended on the cross, and hear him cry, "My God, My God! why hast thou forsaken me?" and in his last expiring breath, exclaiming, "It is finished! It is finished!" would we not, with melting hearts exclaim, It is enough! Salvation is completed. But should we follow him to the tomb, and on the third day behold him break the bands of death and arise, a glorious and triumphant conqueror over death, hell, and the grave, and hear his voice to his disciples, in ineffable sweetness, "Be not afraid—Go tell my brethren that they go into Galilee, and there shall they see me." Could we witness all this, would not our unbelieving fears, like those of a doubting Thomas, be checked, and we, like him, exclaim in rapture, "My Lord, and, My God!" Blessed indeed are they who have not seen, and yet believe. Thousands, and tens of thousands have thus believed, to the saving of their souls, and proved the efficacy of a Savior's blood, and the perfection of his righteousness, which has made them rejoice



and lift up their heads, even in the midst of perils and death. Even in the midst of floods and of flames, have they gloried in the assurance that this risen and glorified Jesus is their Shield and Buckler. And having come off more than conquerors through him that has loved them, they are now permitted to bathe their weary souls in that ocean of eternal love, at the throne of God and the Lamb. All who now believe, or may yet believe, in the ages to come, shall prove the faithful unchangable love of God. Having loved his people with an everlasting love, therefore with loving kindness does he draw them to himself.

That God has chosen his people in Christ before the foundation of the world, is a truth which cannot be successfully controverted. It was settled from the ancients of eternity, that he should have "a seed to serve him." "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." There is nothing precarious here. God's *wills* and *shalls* are of vital importance to his people; and when they feel and realize their worth, they cannot lightly esteem them. But it is nevertheless true, there have been multitudes in all ages of the world, and there are multitudes now, who deny the above doctrine, and ridicule it, and profess to regard it as derogatory to the character of God. These denounce those who hold it, as bigoted, narrow minded and hereitcal; and they heap on them every reproach and misrepresentation in their power. Some appear to think that the doctrine of election, together with some other points, is all that the Old School Baptists contend for. But we believe that the doctrine of the gospel is one complete unbroken chain, embracing the purpose and grace of God, and the experience and practice of of the children of God: the doctrine of Christ is the experience of the saints, and the experience of saints is the doctrine for which we contend; they are one, and cannot be separated.

But should those who are endeavoring to hold fast the form of sound doctrine, in these days, think strange that their names are cast out as evil, since the apostles and the primitive saints were charged with doing evil that good might come? I think they should not be surprised, even if for the testimony of the truth as it is in Jesus, they should be led to prison or to death. But if we are called to suffer, may it be in reality for Christ's sake, and not for evil doing.

I must confess that I have felt somewhat, on reading the charges heaped on the Old Baptists, and that too, from such as would be called by our name. But may we not be found glorying in any name, but the name of Jesus, and in his cross. I might have been ready to listen to such imputations, a few years ago, when I did not see things clearly. (And some may say that I am now still more blind.) From what I could then hear of the Old School Baptists, I thought they were off from the track; but experience has been to me a better schoolmaster than the misrepresentations which were made by the enemies of the cause.

I have not found them to be such a people as they were represented to be. Such fellowship and union as I enjoy with them, I never knew before I became acquainted with them, and I have had the experience of eleven years with them. As to benevolence and sympathy, I never saw one half so much of it, as I have found among those who are reproachfully called *anti every thing that is good*. But I will let all these things pass. Every day's experience teaches me more fully the blessedness of the heart established by grace. If we are partakers of the grace of God, we have not been called to sin, but to holiness. And if the spirit of Christ dwells in our hearts, we shall bring forth some fruit into holiness, as a manifestation of the work of that spirit in our souls. It is truly important that we as the professed followers of the Lamb, should seek to adorn the doctrine of God our Savior, by a well ordered life and godly conversation: for, "The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ." Enough to occupy the heart and life of the christian, without turning aside to the commandments, or institutions of men which are not found in the statute book of our King. What motive more powerful can be presented to a heaven born soul, to stimulate him to love and good works?

But, my dear brethren, while I hold my pen, I deeply feel my own short comings, and mourn that I am so little conformed to the blessed precepts of the Lord. I often feel as though no marks of a child of God could be seen in me. Yet to his cross do I desire to cling; and to his praise would I live. Let us not be too much discouraged by the trials and temptations we are called to encounter; but let us look to Jesus, the author and finisher of our faith. He is our righteousness and strength, we can never gain any encouragement from the old man who dwells within, he is always active, for the flesh lusteth against the spirit, and the spirit against the flesh, these are contrary the one to the other. I think our trouble often arise from looking too much to our wretchedness instead of looking to Jesus whose perfect righteousness makes the sinner just. There is every encouragement for the living man to look to the strong for help.

The Lord is pleased, Brother Beebe, still to give our pastor, Eld. Hartwell, much boldness and plainness of speech, and he has sent us some few mercy drops of late. Brother Hartwell baptized for three Lord's days in succession before leaving home, on a journey to the East, and more are expected forward soon. I thought that could our late Historian attend some of our meetings and baptismal scenes, that he would be forced to acknowledge that God had not left himself without witnesses even in Warwick, and that too, amongst Old School Baptists; and that the church instead of dwindling away; is likely to live. Between forty and fifty have been baptized within three

years past as I have been informed. Many of these are young and *stand firm in the truth*, and we trust the Lord is preparing some of them to fill the place of those whose heads are now blossoming for the grave, and who have stood as pillars in the church. We would not speak of those things boastingly, but in humble gratitude to our God, and for the encouragement of those who are sighing over the desolations of Zion. O that the Lord would increase our faith, and enable us humbly and patiently to wait upon him; for he will come and will not tarry.

I find, my brother, that I am getting on to my old track, and as a sister has remarked in regard to herself. "If brevety is the soul of writing I fear I shall never possess it." I however cast myself upon your mercy and leave you to judge, as you are *fully qualified for so doing*. O may the Lord be with you in all your trials and afflictions, and abundantly bless you with the rich consolations of his free Spirit, together with the whole Israel of God; which is the humble desire of your unworthy sister in gospel bonds.

MARIA M. JEWETT.

For the Signs of the Times.

Mount Carmel, Ky., Aug. 29, 1848.

BROTHER BEEBE:—I have been a reader of the Signs, and have been pleased and comforted in reading the able communications of brethren, from various parts of our country, and I have seldom seen any thing published in the Signs that I have thought objectionable. I have also been pleased with your faithfulness with brethren who err from the right way—in admonishing them in the spirit of the gospel. Feeling myself incapable of instructing your readers, I have been contented to be a reader of your paper, without often troubling you or them with my weak productions. But in reading the Signs of August 1st, my attention was drawn to a communication signed "An Old School Baptist," that I thought deserved some farther notice. This unknown writer, after eulogizing a letter formerly published by L. Campbell, says, I have suffered much from the kind of preaching referred to by brother Campbell, and have seen the same, and perhaps worse results from it. "What kind of preaching is it that is producing such horrible results? Why, *Doctrinal preaching*!!" It seems that doctrinal preaching has afflicted this "Old School Baptist" very sorely. I have never met with an arminian work-monger in my life, who did not bring the same charge against the Old School Baptists. There are some, who hold the truth in unrighteousness, who tell us that they believe the doctrine of election, predestination, divine sovereignty &c; but that these bible truths should never be publicly taught. I understand that "All scripture given by inspiration is profitable, and should be faithfully taught by every true minister of Christ. I think "An Old School Baptist," would do well to change his name, before again appearing in public, lest the readers of his productions should suspect a wolf in sheep's clothing. Another seri-



ous charge against Old School Baptist preachers is, that they preach as if the soul born of the Spirit were as powerless to obey the commands of his Lord, as a dead sinner." I know of no power that renewed souls have, only as God works in them to will and to do of his good pleasure. For as many as are led by the Spirit of God, they are the sons of God. I understand there is a great difference between being led by the Spirit, and leading the Spirit. Paul said, "To will is present with me; but how to perform that which is good I find not." I suppose that it will be admitted that Paul was a renewed man, when he made this declaration; but if so, he should not have talked of inability, according to the hypothesis of this "Old School Baptist." It is very common for such Jews as are born of Ashdod mothers, to cry out against the servants of the Lord, for preaching too much *hard doctrine*; they say it will drive away our congregations, and the church will be broken up. But I am certain no sound Old School Baptist can believe one word of this for a moment. Christ has assured us that the gates of hell shall not prevail against his church. Moses, prophesying of the nature and effects of doctrinal preaching, said, "My doctrine shall drop as the rain, my speech shall distill as the dew; as the small rain upon the tender herb, and as the showers upon the grass." And it is said of the saints in the first organization of the church, that they continued steadfastly in the apostles, doctrine, &c., and the Lord added to them such as should be saved, But "an Old School Baptist" seems to want us to preach practical godliness without the doctrine of the gospel. But what is godliness, if it be not to be conformed to God, reconciled to his sovereignty, and to feel a hearty acquiescence in all the manifestations of his sovereign government? In regeneration, an incorruptable seed is implanted, which is "Christ in you the hope of glory." God, by his Spirit, dwells in every renewed soul. Hence it is said, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." This constitutes the foundation of Godliness in every heaven born soul, and the external development or manifestation of this indwelling principle is what I call practical godliness; but how to preach it without preaching doctrine, I know not. Every heaven born soul, by virtue of this indwelling seed, loves, and feeds upon the doctrine of God our Savior; and instead of starving on it, or becoming poor and sickly, it causes him to grow and thrive. I am sure if any grow lean and sickly under the preaching of the doctrine of the gospel, it is because the spirit of Christ is not in them.

"An Old School Baptist" says, "I have all my life heard of election and predestination: but not of predestination to be conformed to the image of Jesus." This excites a curiosity in me to know where "An Old School Baptist" lives; and what the preachers, he has for so many years been hearing preach that God has chosen and predestinated his people to? Do they preach that God

has chosen them in his Son before the foundation of the world, that they should be unholy? or that he has predestinated them to reprobation? This cannot be. I am inclined to believe that the charge is unfounded in truth. If an Old School Baptist preacher can be found in the West, I had like to have said in the world, that does not preach that God has chosen and predestinated his people in Christ Jesus unto holiness, and that they should be holy and without blame before him in love; let "an Old School Baptist" name him; let us know who he is, and where he resides, or, like an honest man, withdraw the charge, and acknowledge that he has been guilty of "*speaking evil of dignities*."

Again, the Old School Baptists stand charged by this anonymous writer, with using carnal weapons. The apostle directs us to take the shield of faith, the helmet of salvation, and the sword of the Spirit, and with these we are to put to flight the armies of the aliens. I am not sure, but this accuser of the brethren, may be found with the retreating party.

The charge, of endeavoring to excite disaffection against the civil government of our country, is to me a new charge, and hardly worth noticing. It has not been long since, a Lawyer in an adjacent county made application for the use of the Court House for the Old School Baptists to preach in; and the argument that he used, was that the Old School Baptists had always been the saviors of the country, and the undeviating friends of human liberty." And the whole world is challenged to produce proof that the Old School Baptists have ever been hostile to civil or religious liberty. On the contrary, it is easy to prove, that they have always been the friends and defenders of the civil and religious rights of mankind. They have encountered many severe persecutions, and thousands and tens of thousands of them have been put to death for their faith in Christ; but never in any one instance have they been the persecuting party. Roger Williams was banished from the colony of Massachusetts and sought and found a shelter among the savages of what is now called the state of Rhode Island. In Virginia many of them were thrown into prison, and some were nearly suffocated by burning brimstone, which was burned for that purpose, by their enraged pedo baptist persecutors; but the first instance of their persecuting, or opposing the just and equal rights of mankind has never been produced. This charge is without the shadow of truth. But we must bear these reproaches patiently. Let us remember that our Lord has said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you." I have now done with "*An Old School Baptist*."

The church here is in peace one with another; united in one Lord, one faith and one baptism. I have baptized one this season, and there are several others with whom I have talked that I doubt

not are gospel subjects, but waiting for clearer evidences of their acceptance with God. I believe that God will in his own time make his people willing to obey him, for his people shall be a willing people in the day of his power: and the ransomed of the Lord shall return and come to Zion. Our Blessed Savior has said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."

Yours in hope of a blessed Immortality,

G. M. THOMPSON.

For the Signs of the Times.

Cuthbert, Ga., Sept. 11, 1848.

DEAR BROTHER BEEBE:—I have very recently written you a note for correspondence through the Signs of the Times. If you feel a willingness to let as poor a brother as I am, correspond through such a blessed paper, for the benefit of my Father's children, scattered as they are through out this wide domain, I have many things I could write. I see many things I would like to reply to. I see the writings of many of my brethren and sisters, I would like to drop a word to. I shall never see them in the flesh—but I hope to meet them in my Father's kingdom, prepared for them before the foundation of the world. In that house not made with hands—eternal in the heavens—whose builder is God. I see the experience of a brother Denslow—born the same year with myself (1799)—and delivered by the same words (if I ever was delivered.) "The wind bloweth where it listeth," &c. Brother Denslow is the only person that I have ever heard of, born at the same date, and experienced the same deliverance as myself, I know the path marked out by my brother, (if I know any thing of myself,) yes every blaze—every turn—and every corner post there is upon the road. The plain old beaten road marked out by the blood of my dear Redeemer; every new blaze and sign post is put up by and through the stratagem of man. Like my brother Denslow, I knew them all when I came to them; and therefore I was enabled, God being my guide, to shun them, and pursue the plain straight forward, old beaten track, though straight and narrow yet plain. I also see the writings of a brother Buck. I would like to drop a word to him.

Brother Beebe; if you think proper to publish this, just use your own pleasure; and oblige your most affectionate brother in the bonds of Christian love.

JOHN B. SAVELL.

N. B. Brother Beebe, is there not such a scripture. The horse-leech has two daughters, crying Give, give? If so, please inform me where I shall find it, together with your views upon it, as I believe myself it is applicable to the New School or Missionary Baptists, they are for ever crying Give, give, there is no satisfying their cravings, like Demon of old, spoken of by Bunyan, all they crave is money, money, money; you pay me, and you shall live.—Yours &c., J. B. S.

It is said, Proverbs xxx. 15. "The horse-leech hath two daughters, Give, give." The insatiable desire of the horse-leech is for blood, that of the New School, is for money and power; they are equally insatiable.—Ed.

For the Signs of the Times.

DeKalb Co., Ga., Sept. 15, 1848.

BROTHER BEEBE:—I have often been refreshed by hearing, through the Signs and Monitor, from the children of God in various parts of the world. I have learned from them, that the fiery trials to which we are subjected, here at the South, are neither new nor strange to the saints in every part of the world. We have as much opposition to the truth, here in Georgia, I presume, as is common in any other part of the world, and from the same religious combinations. We have the pledged folks in abundance, the Sons of Temperance, Free Masons, Odd Fellows, Missionists, Methodists, with all the artillery that the devil can muster, and they all seem to evince a zeal and activity in their master's service which might do honor to a better cause. All their force is brought to bare against the Old Baptists, to stigmatize and reproach them. But, thanks be to God,

"Though hell may rage and vent her spite,  
Yet Christ will save his heart's delight."

My confidence and trust in the Lord is often strengthened and confirmed, while encountering their opposition and great swelling words, by the words of our Lord, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "But all these things will they do unto you for my name's sake, because they know not him that sent me." So, my brethren, they hate us because they have not known the Father, nor the Son. Our God is not their God; for our God is all-wise, eternal, immutable and sovereign, and he has declared the end from the beginning, and he has said "my counsel shall stand, and I will do all my pleasure." "As the rain cometh down, and the snow from heaven, and returneth not thither," &c. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." (Isa. lv. 10 & 11.) I am the Lord, I change not, therefore the sons of Jacob are not consumed. But this is not the character which they give their god. He can be easily changed by the will or works of his creatures, if they represent him fairly. They say, "If you will sing and pray, and go to meeting, &c., God will be pleased with you and love you; but if you do not these things, he will hate you or be angry with you." If what they say of their god, may be relied on, I should fear to trust so great a matter as that of the salvation of my soul to so changable a god. To day he may be pleased with me, and promise me life; but to-morrow, he is angry; revokes his promise and casts me down to hell in his wrath. But, beloved brethren, the God of our salvation is not such an one as ourselves, nor such as they describe their's to be; for he is of one mind, and none can turn him. He has said, "No weapon formed against thee shall prosper, and every tongue that

shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." Therefore, brethren, be not discouraged, but rest in full assurance on his promises, and his ability to fulfill them; for he is able to fulfill all that he has promised.

The Old Baptists, here in the South, are comparatively few, and our churches are small; and especially so in the eyes of the world. But I believe that we are as many and as large as the Lord would have us to be at this present time. The very fact, that we are so small and so much despised by the world, confirms me in my assurance that we are the little flock, unto whom it is our heavenly Father's good pleasure to give the kingdom. We are informed in the scriptures that the world wondered after the beast; when there were but a few, whose names were recorded in the book of life. Even so also, at this present time, there is a remnant according to the election of grace.—We have therefore, dear brethren, no cause for lamentation on this account; but rather for rejoicing. Brethren, the Lord is good, a strong Hold in the day of trouble. The foundation of God standeth sure, having this seal, the Lord knoweth them that are his. He remembereth that we are but dust; and he hath given unto us many exceeding great and precious promises. He has assured us, that his grace is sufficient for us; and as our days, so shall our strength be. He will be with you in six troubles, and in the seventh he will not forsake you. Unto you therefore which believe, he is precious. You are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. And, beloved, it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. O brethren, is not this enough to bear us up under all the trials of the way? May we not with joy and patience bear all things, knowing that we are to shine forth in the kingdom of our Redeemer, and in his image forever and ever? Then lift up your heads, ye drooping saints; be assured that he will never suffer any evil to befall you that he will not overrule for your good and his glory. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. He has not withheld his only begotten Son; how shall he not with him freely give us all things. All things are yours, whether life or death, and ye are Christ's, and Christ is God's. Ye are dead, and your life is hid with Christ in God. Therefore be strong brethren; quit you like men; live for God; and may he enable you to come out from the world, and touch not, taste not, handle not the unclean thing.

Farewell, GEORGE W. LOWRY.

For the Signs of the Times.

Lewis county, Ten., Sept. 11, 1848.

BROTHER BEEBE:—In general, I am well pleased with the Signs, they come laden with precious food to my soul. I read the communications of yourself and so many precious brethren

and sisters, that it is to me like *going in and out and finding pasture*. I enter into one communication and there I find pasture, and then I go out of that and into another, and there again find pasture. They hold forth a full and complete Savior, from the beginning of the pilgrimage to the end thereof. Just such a Savior suits my case, and I have learned the truth of what he has said, "Without me, ye can do nothing." My mind often becomes shaded as with a cloud of thick darkness which hides the Sun of Righteousness from my sight, and then I cry unto the Lord in my distress; and the language of my soul is, Lord if I am a deceived soul, undeceive me; if I am a child of thine, shew me once more, and I think I will try and doubt it no more. Well, at an unexpected time the cloud is gone, and the Sun of Righteousness sheds again his rays of light and love into my poor soul; and then I chide myself for being so foolish as to distrust his faithfulness. Well, now I begin to think, surely goodness and mercy shall follow me all my days; and if sevenfold darkness should envelope my soul, I will trust in him, for he will never leave me nor forsake me. But alas! unexpectedly, dark and confused clouds gather around me, hide the vision from my sight, and I am again left to mourn and weep, filled with doubts and fears; and I find myself the same poor weak and helpless creature that I was before. This is the way, brother Beebe, I have traveled for more than forty years. I am confident, that if I was ever born again, and have spiritual life, it is Jesus. If I have any wisdom, it is Jesus. If I have any righteousness, it is Jesus. If I am sanctified or set apart, it is in Jesus. If I have redemption from every enthrallment it is Jesus. If I have a hiding place from the storm, it is Jesus. If I am made to partake of the rivers of water in a dry place, it is Jesus. If I set under the shadow of a great Rock in a weary land, it is Jesus. If I have a prophet to teach me, a priest to atone for me, or a king to reign over me, and give me laws, and rules to walk by, it is Jesus. If ever I prayed, it was through Jesus. If ever I sung his praises acceptably it was from Jesus. If I am elected to eternal life, it is in Jesus. If I am predestinated to be conformed to the image of the Son of God, it is alone in, and through, and by Jesus. In short every spiritual blessing for time and for eternity, flows through and by the blessed Jesus. Who hath loved us and washed us from our sins in his own blood. Brother Beebe, as so many of the brothers and sisters have related through the Signs, how the Lord has called them from death unto life, I feel that I must do the same; and perhaps I may at some future time. May the grace of God, our Heavenly Father, be with you my brother, and enable you to stand upon your watch tower, and blow the gospel trumpet.

JOSEPH PAYTON.

For the Signs of the Times.

Milton, Wayne Co. Ia., Sept., 18, 1848.

BROTHER BEEBE:—I have often been requested by my brethren and sisters at Winchester, O.,

to write and tell you what great things the Lord has done for me, and has had mercy on me; but fearing that I should do more harm than good, I have refrained. Since in the providence of God, I am deprived of the privilege of hearing the preaching of the word, I feel a desire to have the Signs to read; for I must say they afford me great satisfaction. In them I find that which is both meat and drink to me. I never knew how well I loved them until now; we live forty miles from Winchester, and I scarcely see a brother or sister once in a year. My health being very poor, I hardly ever get to meeting; but I will order the Signs, and if the Holy Spirit shall enlighten my mind, I shall have a glorious meeting, and preaching too, twice a month.

In my feeble manner I will tell you how I come to love what I once so much hated. When I was young there was quite a revival in the Baptist Church at Elk Creek: some traveling preachers came there, and I heard them preach and pray, and talk, and sing at the meeting, and as they put up at our house, my uncle A. L. Holgate, (now deceased,) and wife, and mother, and sister-in-law, all appeared to rejoice in Christ as their Redeemer, and I thought that I would give the world if I could but feel as they did. I went to the meeting and heard them tell how the sinner prayed, and I tried to pray, and to read the bible, but it seemed to be a sealed book to me. In this way I continued some time, but I got no better. In hearing the saints talk of heaven, and its glories, I become exceedingly anxious to have a view of it. I took my Testament and went out to read; but my mind was absorbed in the desire to have a view of heaven. The Sun was at that time shining as brightly as I ever saw it shine, and all at once it appeared to me that the skies parted and there was heaven! the light seemed to far out shine the sun, I saw at the right, a great company dressed in pure white robes, and they were singing the sweetest notes I ever heard. Some may doubt the reality of his vision, and call it a dream; but God knows it is true; not a dream, for it occurred at about 11 o'clock A. M., on a cold winter day. But this vision soon fled and I was dreadfully frightened, and thought that the last day was near at hand; but I kept this all to myself for fear some would laugh at me. Still I continued to attend the meetings, and was often with the members; but I never heard any of them relate just such a sight. After a long time the evil one suggested to me that I was a fool for thinking about religion at so early an age, I had better wait till I became old; for old age was the proper time to become christians. So I commenced visiting parties of pleasure, and while engaged in them I enjoyed them as well as any of the company; but when I was alone I often felt afraid that God would send some judgment on me; yet, as soon as I received another invitation I was as much interested as the rest of my companions. I now got to hating the Baptist doctrine worse, and worse; for I attended Methodist meetings, and heard dread-

ful tales about the Baptist's preaching infants in hell; and that they wanted none to be saved but themselves; and that if people should do all the good they could, if they were not of the elect they could not be saved. The doctrine which I was told they held looked to me most dreadful. I thought it must be the doctrine of devils. I now hated them and went no more to their meetings. I thought that Methodist people were the most loving and kind hearted people in the world. They got up a protracted meeting, and I attended nearly all their meetings, and when they called up the mourners, they did not neglect to invite me; so it went on for several meetings; at last, at a *love feast*, they overpowered and got me on to the "mourner's bench," as they said, to pray for me. Well, I could see no harm in that; but after I had returned home, I was informed that my name was set down as a member of the church! This made me very angry; for I had not given them any liberty to make that use of my name. I then saw that they persuaded people to be prayed for, and then put them down as members. So falling out with the Methodists, I went back to the Baptist meeting, and there I heard Brother T. Childers preach; his text was, "Marvel not that I said unto thee; ye must be born again." O, thought I, Lord, can this be true? I tell you, if ever any poor soul was picked to pieces, and torn up root and branch, and whipped nearly to death, I was, on that night. It seemed to me that I had never had a thought, nor had said a word against the Baptists in my life, that the preacher did not know. But how he knew it, was the greatest mystery in the world. I returned home, and went to my bed, but not to sleep; for I felt truly wretched, still I said nothing about it. At length a young relative of mine died, which I lamented very much; and disease began to prey upon my own system, and I began to think that I soon must die. I became much distressed; for something seemed to tell me that if I died as I then was I should surely be lost. I often felt a desire to open my mind to my uncle and aunt, on this subject, and tell them how I felt; but I could not; at length they left me, (I having married not long before,) and they moved away to Iowa, which was a great trial to me, so much so that I could hardly bear it; I thought it a judgment for being so great a sinner. I tried hard now to make myself better, but instead of growing better I seemed to grow worse and worse. I often thought I would like to go to meeting; but I was ashamed to be seen there; for they all looked so good, and I felt like a guilty wretch. O, if I had the whole world I would have freely given it to recall all that I had said or done against them; but I could not, and when I thought of it I wept; for it seemed that I had greatly *offended these little ones*. I knew I deserved a mill stone hanged to my neck, and to be cast into the sea. I thought it would be more tolerable for Sodom than for me. My health still declined, and I saw that I must die

and go to hell; night after night I spent in dreadful agony. I often told my husband that I should soon die; but he replied that I was only scared, and that I ought not to let such things trouble me. I took the bible and opened it to where Paul says, "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." I think I found a little comfort in these words, but not long; for his sins did not look half so black to me as mine were. I attended the Elk Creek Association, and while at the house of brother William Potter, brother McDaniel preached, and told my feelings from beginning to end; and there I found still more comfort; but still my burden of sin remained with me. I was convinced that if saved at all, I must be saved through Christ alone; I felt a little more composed in my mind for a few days. But my health still declining, again the thought that I must die and sink down to hell, pressed heavily on my mind. I saw a justness in my condemnation, and would say truly,

"And should my soul be sent hell;  
Thy righteous law approves it well."

One morning I was trying to pray that the Lord would draw sensibly nigh to me; it seemed as though some one spoke to me and said "Lo I am with you always, even to the end of the world?"

"Go and proclaim to all around;  
What a dear Savior you have found."

I tell you, I felt for my load of sin, but it was gone! I felt like a new creature: I could not be still: I ran from house to house, to tell the good news. Those whom I once hated I now loved. I felt no longer ashamed of the old hard headed Baptists, as they were sometimes called. I felt as though I should love to die. Death, hell and the grave had lost all their terror; for I felt that the Lord was my portion and my great Redeemer, my Prophet, Priest and King. I now felt a desire to be baptized, and when our church meeting day came, brother Morris came and preached, I thought the greatest sermon I ever heard; and after preaching I related to the church my exercises, and was received as a candidate for baptism; and on the 21st day of February, 1841. I, under a feeling sense of my unworthiness, but the Spirit helping my infirmities, in company with two others, followed my Lord and Master down into his watery grave, and arose therefrom, as I humbly trust, to walk with him in newness of life. It appeared to me as though the very heavens and earth were praising God. I was baptised by Elder M. Morris, whom I love for the truth's sake. I thought at that time, my trials were all over, but O, how greatly was I mistaken. I find that I have the world and Satan and my own wicked heart to contend with, which often makes me cry out, God be merciful to me, a sinner. Sometimes I am down in the valley and, like Bunyon's Pilgrim, feel as though I have lost my roll. The tempter sometimes tells me I am a hypocrite; that I have deceived the church: for I am just as great a sinner as ever. I often feel ready to sink, but that promise is my support. He will never leave

me, but will be with me even to the end of the world. When thus borne up, I feel to praise my great Redeemer, who has had such great compassion on so great a sinner. And I can now praise my God who has taken me up out of the mire, and hath set my feet upon the Rock, and established my goings. O how sweet to reflect on the joys that await me in that blessed haven of rest. I send you this poor imperfect scroll, wishing you to dispose of it as you may judge best; if you publish, please correct mistakes—and pardon errors. If you think that none will be edified by it, I pray you to lay it by; if any should be comforted from a perusal of it, may God be praised, and not me. I close, sending my christian love to you and to all the true worshippers of our God.

Your very unworthy sister,

SARAH H. LYON.

### CIRCULAR LETTER.

*The Elders and Messengers of the Sangamon Regular Baptist Association to the Churches composing the same.*

DEARLY BELOVED, brethren and sisters in the Lord, our minutes will show how we have conducted our business in our associated capacity. We addressed you last year on the great and important subject of christian communion, and near the close of that address, asked the question, "How can we commune with those who deny that God made all men?" Which has no doubt raised an enquiry in the minds of some, knowing as we do that there are some in this our day who hold and endeavor to maintain that all the human family were not created in Adam, and never stood in him nor fell in him; believing as we do most assuredly, that this doctrine is not consistent with the word of God, nor with good sound reason; believing also, that it is calculated in its nature to sow the seeds of discord in the Baptist denomination, we feel it our duty at this time to give it a short investigation; not with any design to sow the seeds of discord, but we trust with a prayerful desire to the God of Israel, that he would bless our feeble efforts to the strengthening and comforting of the church, in the everlasting truth as it is revealed in God's holy word. With this desire we will now investigate the subject to know whether all men were created in Adam, and stood and fell in him or not; and whether Christ died to save all that fell in Adam or not.

1. Whether all men were created in Adam or not. It is certainly plain that if they were not created in Adam they were no part of God's creation; for man was the last of God's creation, brought visibly to view. In six days he created the heavens and the earth and all the host of them, and rested on the seventh day. Therefore, the work of creation was done. Man was not only created, but formed, and the breath of life breathed into him, and he became a living soul, before the law was given to him; and the law was given before man transgressed or fell. Therefore, he was the earthly head or representative of all his unborn posterity, which was to people the world by ordinary generation. And thus standing in relation to him, they partake of his nature, both animal and mental, and as such, were subjects of God's law. The apostle says by the disobedience of one man, sin entered into the world, and death by sin, so death has passed upon all men, for that all have sinned. Now where there is no law, there is no transgression. If there are any people in

the world that were not created in Adam, and did not stand in him previous to the fall, they could not partake of his nature animal and mental. And if not, when or how did they get in possession of a living soul. Again; if they did not stand in Adam when the law was given to him, and if not given to them in him, they could not transgress it. Hence you can see the inconsistency of such an idea. But knowing that this idea is principally taken from this text where God says to the woman "I will greatly multiply thy sorrow and thy conception." And again, where he says to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed." In the first, there is not an intimation of the serpent's seed. God himself is the multiplier, and it was only the sorrow and conception that were multiplied. In the second text, there is not an intimation of one human being that was not created in Adam. In this subject, the reign of sin and the reign of grace is brought to view. The serpent's seed here spoken of are those of Adam's posterity, captured by him [the serpent] through the fall, not in Christ in the reign of grace, while the word it, in allusion to the seed of the woman, does mean Christ; and if so, it means him as a spiritual head, and all his spiritual children in him. The parable of the tares prove the same. There is nothing in either of these passages to prove that there are any human beings that never were created in Adam, and that never fell in him; and would it not be unreasonable to suppose for a moment, that God would bring in a multiplied seed to punish sin, that he never gave his law to, and that had never transgressed it? Could he do so upon the principles of justice? Would it not be equally absurd to say, that there was a numerous part of human beings ushered from a non-existence into an existence in time without creation? Having noticed some of the inconsistencies of that doctrine, we will now try it by the scriptures. The word of God says, Cain was of that wicked one and slew his brother. Cain must have been according to two seedism of the multiplied seed of the woman; and that seed according to the same principle is called the serpent's seed. And if so Cain did not stand in Adam, and we have no account of Adam's seed being multiplied. This text is enough to prove the inconsistency of the doctrine; for it says Adam knew Eve and she bear him a son. If he was not created in Adam could he have been his by ordinary generation? See also our Lord's gospel by John ch. 1st, verses 2 and 3. "In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." When God says he made all things; how dare we to say the devil made any? Then if God made all, if his word is truth, he made all in six days. And if all men were made in six days, they must have been made in Adam, and if all were made in him, there were none made out of him. See also Acts 17th chapter and 26th ver. Paul preaching to the Athenians tells them that God gives life, and breath to all things and has made of one blood, all nations of men, to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Now brethren, to say there are any men of any nation dwelling under heaven, that God has not made, is to contradict God himself. And if as before remarked, he made them, it was done in six days, and if in the six days, in Adam they were made. See also Rev. 4th chapter and 11th verse. Here is the testimony of the four and twenty elders, who cast their crowns before the throne of God, saying "Thou art worthy O Lord to receive honor, and glory, and power, for

thou hast created all things, and for thy pleasure they are and were created." See also Col. 1st chap. and 16th ver. Paul speaking of Jesus Christ, says, for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they are thrones, or dominions; or principalities, or powers, all things were made by him and for him. Now brethren, you can see that the Apostle sums up all things in heaven and in earth, of every dignity, denomination and order, and not only says they were made by him, and for him, but also created by him. As it relates to human beings, unless it can be proved there was a creation after the fall of man, it remains a settled fact they were all created in Adam, and that, in the six days of creation, and to contradict this, is to contradict the word of God, from beginning to end. But were we to admit for a moment that the non-elect were the serpent's seed, ushered in to time after the fall of man, and Cain was one of his generation, it must be acknowledged that God had a purpose in bringing the flood upon the world, if we are to let his word speak. And that purpose was to destroy the wicked from off the earth; and Noah and his family found favor with God, and only worthy to escape the punishment due to sin. And he accordingly brought the flood upon the world of the ungodly; and they were all swept from time. Where is the Serpent's seed now? Were they secured in the ark? If so, they found favor with God, and were found worthy to escape the punishment due to sin. The ground taken here, is to suppose that one of Noah's sons had taken a wife of the daughter's of Cain; while there is not one word in God's book to justify the supposition. We ask seriously should not such groundless notions sink in this place and rise no more. Beloved brethren, God complained against the teachers anciently, and said, they caused his people to err. We should esteem the Lord's ministers highly for their work's sake, but we should watch them closely, and as far as they follow the word of God, so far let us bid them God speed. But brethren we should not believe every wind of doctrine; for Christ has told us that men should deceive the elect, if it were possible. Having we think sufficiently shown, and proved that all the human family were created and fell in Adam, we can view him truly a figure of Jesus Christ the second Adam, the Lord from heaven—a quickening spirit. In this sense Paul would have us understand him; he says, Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto the justification of life. In this we understand Adam to be a figure of Christ. Adam as an earthly head did represent an earthly posterity, and all of that posterity. Jesus Christ as a spiritual head did represent a spiritual posterity, and all of that posterity. And though they stood in relation to Christ before creation was begun, yet in the order of creation they had an earthly relation or being in their earthly head, as well as all the human family. In their earthly head they sinned and fell into a state of sin and death. And though this is the case we rejoice that in their spiritual head they never sinned, that union and relationship was never severed.

They were chosen in Christ before the world began. Grace was given them in Christ before the foundation of the world. He bear them all the days of old. He loved them with an everlasting love. This is the very cause of his coming into the world to pay the debt his Bride owed, to redeem her from the curse of the law. He died for the transgression of his people, arose again for their justification, and even lives to intercede for them, and will until the last one is



brought into the fold of God. Then he will take them home to himself, where they will ever be with the Lord. Our limits forbid our dwelling on this delightful theme. Let us not be drawn from the truth by the enemies of the Cross of Christ. Tell them that the doctrine of sovereign grace makes no man a sinner, it sends no man to hell, it saves sinners from their sins, and it saves all who are saved. Let us live in the discharge of every known duty. May the God of peace be with you all. Amen.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., OCT. 1, 1848.

Lebanon, Warren Co., O., Sept. 19, 1848.

BROTHER BEEBE:—I wish you, or some of your correspondents would answer through the Signs the following question.

Is it right for the church of Jesus Christ to receive into their fellowship as a visible member, a man without baptizing him, of whom they have sufficient evidence to satisfy them that he is a regenerate person, but, who has been baptized, and is satisfied with his baptism—by a person who was not a visible member of the church of Christ?

S. WILLIAMS.

REPLY. It is not our wish nor desire to anticipate any reply which our correspondents feel inclined to make to the above query; but as we have on former occasions given our views on the subject, and finding no good reason for changing our opinions, we now, as formerly, record our opinion in the negative. If we could believe as some have asserted, that baptism was only instituted to answer the mind and feelings of the candidates, we would feel bound to admit the validity of any thing for baptism that would satisfy them. But while we regard christian Baptism as a command of Jesus Christ, enjoined on all heaven born souls, as a test of their loyalty to him, we can conceive of no circumstance or contingency, under which the church has a right to modify that command, or to recognize as obedience to it, any partial compliance with the injunction. If our Lord, in commanding his followers to be baptized, had left them in the dark as to the meaning of the word, baptize, the subjects, or authorized administrators of the ordinance, we might, with some plausibility conclude that the mode, subjects or administrators were not essential to the due observance of the rite. But so far from leaving the subject mystified in perplexing obscurity, he has, by his own personal example, not at, but in the River Jordan exemplified what the ordinance is, how, and by whom, and unto whom, it is to be administered.

By his example we see that baptism, is immersion in water—a going down into the water; and there being buried in Baptism—planted in the likeness of his death, and raised up out of the water in emblematic conformity to his resurrection.—“THUS.” Said Jesus, IT BECOMETH US. No other way, we infer is becoming the saints. The plural pronoun us, together with his command given to the apostles, to baptize believ-

ers, and the practice of the apostles in the primitive church, in obedience to this command, shows with sufficient clearness that believers exclusively are gospel subjects of baptism, and that to the exclusion of all others. The administrators competent to perform this sacred rite, must be such as are duly authorized, as was John, who came from God, with the highest possible authority to administer—for he was sent to preach and to baptize, in the name of Jesus. Throughout the New Testament, we can find no authority given to any to administer baptism, but to those who were also authorized to preach the gospel. Preaching the gospel and baptizing believers are invariably connected as the work of the gospel ministry under the reign of Jesus Christ, the King of saints. By what authority any church of Christ can receive as administrators of the ordinance of Baptism, or of the Lord's supper, such as they cannot consistently regard, and fellowship as ministers of the gospel, we cannot conceive. If the church claims to have the right to abridge any part of the law of Christ, on this or on any other subject, what more has the church of Rome ever claimed? Has an Old School Baptist church any better right to change the administrator of the ordinance, than the Old Mother of Harlots or any of her daughter's have to change the mode or the subjects of it? If she has, where is that authority to be found, and from whence derived? These are hard questions, but they must be met. To call ourselves Old School Baptists, and to claim the New Testament for our rule, will avail us nothing if we walk not according to that rule. A departure from truth in theory or in practice is no less offensive, but rather aggravated, when committed by those who profess extraordinary conformity to the divine rule.

From what we have written above, it will, we trust, be understood that, as an Old School Baptist, we cannot consent to receive to membership in the church of God, nor to the communion of the church, which is the same thing substantially, any person, under any circumstance, who has not on profession of faith in our Lord Jesus Christ, been duly baptized, by a minister of the gospel standing, at the time of administering the ordinance, in full communion with the church, and acting in her fellowship as the servant of the church. If any of our brethren can find divine authority for differing with us in this matter, they are called on to produce it.

According to this position we say to all men, that we regard it as disorderly, and a departure from gospel rule, for any gospel church to receive to her communion, those who have been immersed by Mormon, Campbellite; Methodist, Free Will, Seventh Day, or New School Baptist administrators. We have no more authority for dispensing with a gospel administrator, than we have for dispensing with the mode, the element into which they are to be buried, or a proper subject.

We regret to learn, that some who claim to be Old School Baptists have in this matter departed from the faith, and order of the New Testament,

and have thus, as we conceive defiled the Temple of the Lord. We submit the above reply to his query to our beloved brother Williams, and to all our brethren, in the faith; and we affectionately entreat our churches and ministers, and all heaven born souls who wish to obey Jesus, and to honor him, to consider what we have written on the subject, and try it by the infallable rule, the New Testament.

## WHERE IS THAT LETTER?

Mr. Benedict in his “Historical Correspondent and Inquirer,” some months since informed the citizens of these United States, that he had sent a letter to Mr. Grosvenor's paper, and that he was preparing one for Mr. Beebe's. The papers published by these two individuals, being the only journals that had given “adverse notices,” of his History, so far as he had heard. Being of course interested to know what he has in store for us, we are induced to make the appeal at the head of this article. We judge from his announcement, that he was engaged in the preparation of the said letter as long ago as last June, so that the rod is by this time well soaked; and as we, in anticipation, have intimated to our readers that we are to be honored, and as hope deferred maketh the heart sick, we say once more to Mr. Benedict, Where is that Letter?

Our readers begin to feel impatient of delay; a letter, the preparation of which, requires more than four months labor of an expert historian; excites their curiosity, and with us they also inquire, Where is that Letter?

## LELAND'S WORKS.

For the accommodation of those who wish to be supplied with copies of the Writings of the late Elder John Leland, a fresh supply has just been received at the Paper Warehouse of James Norval, 100 John street, New York city, where they may be had at the subscription price \$2.12 and half cents per copy, Cash. Mr. Norval's Warehouse being in the business part of the city of New York, will afford opportunity to those in distant parts to send by merchants who purchase goods at New York, to obtain a supply.

A consignment is also left with Brother Thomas Barnes near the Wire Bridge in Cincinnati, Ohio, for the accommodation of brethren at the West. A few copies can also be obtained by application to Mrs. Mary Edmonson on 6th street near F. street, Washington city, D. C.

Orders addressed to the editor of this paper will also be promptly attended to. As there is but a limited quantity remaining on hand, those who wish to secure copies of the work would do well to apply soon.

Those indebted for copies already received are desired to remit the payment immediately to the editor of this paper, by Mail.

Regeneration is an irresistible act of God's grace. No more resistance can be made to it than there could be in the first matter in its creation, or in a dead man to his resurrection, or in an infant to its generation. Whatever aversion, contrariety, or opposition there may be to it, in the corrupt nature of man, it is all speedily and easily overcome, by the power of divine grace, when the stony heart is taken away, & a heart of flesh given.—Gill.

Against whom doth Satan multiply his malicious assaults? Against those in whom God hath multiplied his graces. Satan is too crafty a pirate to attack an empty vessel. He seeks to rob those vessels which are richly laden.—Bp. Cooper.

## POETRY:

## GRACE.

SAY, what is grace? It is the gift of God,  
Bestowed upon us through a Saviour's blood;  
It is the favor of the Lord most high,  
The ruler of the spacious earth and sky.  
Say, what are its effects? To change the heart,  
And bid the love of every sin depart:  
To bring us nigh to God, our heavenly Friend,  
To lead, and teach, and keep us to the end.  
Say where it leads? To shining courts above,  
The seat of glory and the world of love,  
Where Jesus reigns in majesty divine,  
Where all the heavenly hosts in beauty shine.  
And is this blessing mine? The life will prove,  
If weaned from earth and seeking joys above,  
If trusting in a Saviour's righteousness,  
If daily living to my Maker's praise—  
Then I have evidence of grace divine;  
Then I may call this heavenly blessing mine;  
And look beyond life's present narrow bound,  
To see that grace with perfect glory crowned.

## THE BELIEVER'S CONFLICT.

Day after day my soul complains;  
My bed's a witness to my grief;  
I'm bound in strong and heavy chains  
Of murmuring and unbelief.  
Temptation's angry waves arise,  
And frowning dash against my breast;  
My trembling heart within me dies;  
I'm toss'd about, and find no rest.  
How can a helpless worm withstand  
Such fierce relentless foes as these?  
O Lord, reveal thy helping hand;  
To thee for help thy servant flees.  
Hide not thy face in this distress,  
But on me condescend to shine;  
Let me again enjoy thy grace,  
And bid me boldly call thee mine.

Old Magazine.

## OBITUARY.

For the Signs of the Times.

Lebanon, Warren Co., O., Sept. 19, 1848.

DEAR BROTHER:—It has become my painful duty to inform you, and through you, the readers of the Signs, who were acquainted with the subject of this obituary notice, that our beloved brother, THOMPSON LAMB, departed this life on the 22d day of last July. He had been a worthy member of the Regular Baptist church in this place for something upwards of twenty years; and for the greater portion of that time filled the office of deacon, to the satisfaction of the church. He has left a widow, and four daughters, together with a numerous train of relatives and friends to mourn their loss. There are few such men to be found in this sin-disordered world, as was brother Lamb. As a husband and father, he was kind and affectionate. As a neighbor and citizen, he was benevolent, and was respected by all who knew him. As a christian, he was "rooted and built up in Christ, and established in the faith," and showed his faith by his works: for he was abundantly blest with the wisdom that is from above—which "is first pure then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." God had made him a friend indeed to me. I can speak experimentally of the workings of his liberal mind; but he never wished me to thank him for his liberality, but the God who made him, and gave him, what he had. I was with him the night before he died. He appeared to be perfectly resigned to the will of God. He wished me to sing the hymn that begins—"Oh when shall I see Jesus" &c., and then to pray with him, which I, in my weak manner, tried to do. After which he conversed but little, being unable to speak. The church here feels that they have met with a great loss. As our monthly meetings roll round, we see his seat which was almost invariably filled, now vacant: but Oh! we trust that he now fills a mansion in the skies, prepared for him from the foundation of the world.

"BROTHER, thou art gone before us,  
And thy ransomed soul is flown,  
Where tears are wiped from every eye,  
And sorrow is unknown.

From the burden of the flesh,  
And from care and sin released,  
Where the wicked cease from troubling,  
And the weary are at rest.

And when the Lord shall summon us,  
Whom thou now hast left behind,  
May we, by grace, be then prepared,  
And a sure welcome find.

May each like thee, depart in peace,  
To be a glorious, happy guest,  
Where the wicked cease from troubling,  
And the weary are at rest."

From your tempest-tossed brother,

SAMUEL WILLIAMS.

DIED, very suddenly, in this village, on Wednesday morning, the 20th ult. after a severe illness of only four or five days, MRS. FANNY SWEETZ, wife of Mr. James Sweetz and daughter of Mr. Eli Roberts of New Vernon, aged 30 years.

Mrs. Sweetz has for several years past entertained a hope in the Redeemer, but has not seen her way clear to make a public profession of her faith. Her amiable disposition from a child, has endeared her to all who had the pleasure of her acquaintance. She has left a bereaved husband, and three small children to feel and weep over their irreparable loss, together with aged parents a brother and two sisters, and numerous other relatives, and a large circle of loving friends, to sympathize with them in their deep afflictions. A very few days before her decease, she visited her father who for several weeks had been laying to all human appearance, at the point of death. How little did it appear then, that her summons to the eternal world would be executed first, but, in the inscrutable providence of the Allwise God, she is called away, and her father, who still continues very ill, survives. Surely the footsteps of our God, are in the mighty deep.

DIED, in this town on Saturday night the 23d ult. MR. DAVID EVERETT SEN., aged about 66 years. Mr. Everett has long entertained a hope in Christ, but in his last sickness he was enabled to give a more clear and unreserved expression of the ground of his hope, and of the support and comfort which it afforded him in the immediate prospect of death and eternity. Since the 27th day of July last the three brothers, WALTER, aged 76, BENJAMIN, about 70, and DAVID 66, have been called to that bourne from whence no traveler returns.

DIED, in this village on Wednesday morning, the 27th ult. MR. WILLIAM JOHNSON, aged about 27 years. Mr. Johnson, in his last hours, professed a hope in the Lord Jesus Christ, as revealed to him on his dying bed, as the all sufficient Savior of poor helpless sinners. He has left a wife and two children, with a mother and other relatives and friends to mourn their loss.

## ASSOCIATIONAL MEETING.

The Salisbury Baptist Association will meet with the Messongoe Baptist church, Accomac Co., Va., on Saturday before the fourth Sunday in October, 1848

Ministers and other brethren generally are affectionately invited to attend the above meeting.

## RECEIPTS.

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Coppedge 1.		\$4 00
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INDIANA. Eld P Webb 3.	Mrs. Sarah H Lyon 1.	4 00
VIRGINIA. L H Middleton 1.	F M Perry Esq 2.	3 00
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O Kelley N Y 1.	W Rowe Ga. 1.	A Fairchild N J
1. Eld J Payton (in January last)	Ten. I. Mary	
Clove Ky. 1.		5 00
Total,		\$24 00

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., OCTOBER 15, 1848.

NO. 20.

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*To whom all communications must be addressed.*

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☐ All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

[Continued from page 137.]

Kingwood, N. J., Sept. 20, 1848.

DEAR BROTHER:—Having long halted between those opinions, still clinging to the world, and feeling at times unwilling to give it up, unwilling to sacrifice the honors and pleasure of this life, to lose my reputation, and have my name cast out as evil for the sake of Christ, from this time forward the case became decided, I ceased to enjoy the things of this world, and the society of my former companions; the vanities and follies in which they delighted had altogether lost their charms with me, and I now longed after the society and fellowship of the people of God. I questioned my right to associate with them, and consequently dwelt in a measure alone, not enjoying the company of any body. I began to feel a great increasing anxiety to be united with the society, but if this be forever denied me, I must remain alone, for I can not go back. About this time also, I found myself resting upon the promises, and enjoying a comfortable hope in Christ. I cannot point out any one time, or circumstance, it seemed to be so gradual, that I was hardly aware of the change. But, from a long season of toil, I was now at rest. The promises of the gospel seemed to point out my character, and I received comfort and consolation therefrom. Instead of condemning me as formerly, and speaking comforting only to others, the scriptures now, in the subject of the promises, so clearly set forth and described my character and exercises, that I could receive them, and rest upon them. The name of Jesus had a sweetness and preciousness in it; it was to me a name above every name. This word that formerly was unimportant, and that I could slight and disregard, neglect its precepts, and hearken to none of its threatenings, or in short that I did not believe; now became to me a different book: it was now the word of the Lord, the language of him that

speaketh from heaven. Whether it were precept or promise, I could rely upon it as divine testimony, as the language of him that cannot lie. Perhaps I realized something of what it is, to "tremble at his word." Now it was that after every refuge had failed me, all my exertions proved abortive, and my hope ended in disappointment; the word of the Lord alone was sufficient for me: so that when he pointed out my character, and bid me trust in him, and rely upon his salvation; I found myself believing it, receiving it, even almost before I was aware; and that, ceasing from my own works, I was enjoying a repose in him, to which before I had been a stranger. I now read, in the exercises of the saints of old, much of my own. The Psalms of David seemed to speak the very language of my own heart, and enter into my feelings and desires, fuller and clearer than I could relate them myself. All these things however were far from satisfying me, they did not amount to what I had been looking for, and I could not conceive that they amounted to a christian experience. It still remained, and forever must remain, "The sinner must be born again." I could not for a moment believe that the things of which I have spoken constituted, or would amount to the new birth.

I reviewed them again and again, in order to a just conception of my privilege and duty, and that I might not be mistaken, but they appeared trifling and of little importance in comparison with a "deliverance from the power of darkness, and translation into the kingdom of God's dear Son." While I thus reasoned with myself, it was said unto me, "Whether is easier to say, thy sins be forgiven thee; or to say, Arise, and walk?" From this I was shown, that the spirit was not confined to method in his teachings, and that if I had been given strength and hope sufficient to "Arise and walk" I had reason to be satisfied, and to rejoice therein, as much as if it had come in the way I had been looking for.

I continued however, to seek for more and brighter evidence, but I did not receive any more as formerly, but instead thereof, I met with reproaches for my unbelief and hardness of heart. At one time when an opportunity offered to go before the church, and others were going, these words were forcibly pressed upon me. "Be not faithless but believing." At another time I was reproved in this way, "O fools and slow of heart to believe." My anxiety increased all the while to name the name of Christ, and share with his

followers the reproaches and persecutions which are inseparably connected with an espousal of his cause. But were I to offer myself to the church, What could I tell? What things I could think of, bore but little resemblance to christian experience, and I feared being deceived, and deceiving others. More than once, or twice, I fixed upon a time, when I hoped to be ready to unite with the church, (if they would receive me,) but in this also I was foiled. There remained therefore no alternative for me, but to take that reprobate course, to "wait the Lord's time." One day, in the month of July, 1847, I concluded to take a careful review of every circumstance from first to last, and weigh the evidence for and against; and compare such testimony as I had, with what the word authorized me to expect, in order that I might know if possible my true standing. In the first place my worst difficulty was, that I had never had trouble enough; that my exercises had never been as severe as those of others,

"If aught was felt 'twas only pain  
To find I could not feel."

I had seldom if ever been caused to weep, and although sensible of my situation, a degree of hardness and indifference thereto seemed to prevail with me. And not only so, but there is a joy and peace in believing, a joy which is unspeakable, and full of glory, spoken of, which I did not think that I had ever realized. It appeared to me, that something of this kind, which was necessary, was altogether wanting with me. Such overflowing light and joy, as you have had frequently to record; when every thing in nature appeared to be praising the Creator, is even yet unknown to me. In short, the result of this inquiry was the same as before,—against myself. I must be content, without some further testimony, to dwell on the other side Jordan. No sooner was this decision formed, than quick as thought, was this scripture presented; "We walk by faith not by sight." The words were few, and the time was short, yet my decision was reversed, my views were entirely changed—I saw that what I had been seeking for, would amount to walking by sight, that it was more than was allotted to believers here, to enjoy; that their walk was a walk of trust and dependence, constantly looking to Jesus, and receiving all from him; having nothing in themselves, but in him possessing all things; that they have his faithful word of promise, and that it is their privilege to believe it, and to live upon it. Were it not so, there would be no necessity for the exercise of faith. Moreover I saw also, that I was living in this way, that I only lived as I lived upon him, that in my

self was death, but in him was life, that I was resting in him, and that whatever of life, of hope, of peace, or consolation I enjoyed, it was derived from him, and from no other quarter. Suffice it to say, that the way was now open, the difficulties that had long perplexed me were effectually removed; and I was, unworthy as I am, shortly after this, admitted to the ordinances of the Lord's house, and to the fellowship of his people.

I have thus led you back, "to the rock from whence I was hewn, to the hole of the pit from whence I was digged." I have withheld nothing that I thought would be profitable to you, or have a tendency to exalt the character of the Savior of sinners. I have related in faithfulness what perhaps a proper sense of delicacy might have led me to conceal. I have endeavored to render myself intelligible to the weakest capacity; and if I have presented any thing incorrectly, or given a false coloring to any circumstance, rest assured it has been done undesignedly. And now reader, in closing this subject, let me address a few words to you. Whether you claim the relationship of brethren and sisters or not; whether you reside in Maine or Louisiana, wherever this imperfect sketch of my history finds you, let me ask, in relating to you my experience, have I told any part of yours? Is this the way that you have learned Christ? and has he displayed the riches of his grace and mercy unto you, as he has unto me? Does your want of experience perplex you, and cause you to despond? it is this that has ever been a source of deep concern with me. Have any of you become so hardened in sin, or been so far sold to do iniquity, that you are ready to conclude the divine mercy cannot reach you? Let me point you to a Savior who is able to save you—to such a High Priest as becomes us. It is thus that he is pleased to display his mercy, and make known the riches of his grace, by causing them to shine upon the very chief of sinners. Mark what he has done for me. How long suffering through an almost unparalleled career of transgression; and then when brought low, even down to despair and death, he brought salvation near, causing me to hope, and spake comforting to me. Let none despair, seeing that he has thus entered the very flames to pluck a brand out of the burning; yea from the sides of the pit have his everlasting arms rescued me, reaching even to where I was. My only object in this relation, is to spread his praise abroad, and tell you what great things he has done for me. While ever I have the privilege of employing tongue or pen, let me abundantly utter the memory of his great goodness, and sing of his righteousness. May his blessing follow what is in accordance with his will, and may it be our happy privilege, to enjoy the testimony of the unerring Spirit of truth, that we are the subjects of a work of grace, for the Savior's sake. Amen.

E. RITTENHOUSE.

For the Signs of the Times.

At Home, HARRISBURG PA., Sept., 15, 1848.

*To the Redeemed Flock of Christ, scattered abroad in the East, West, North, and South.*

BELoved BRETHREN:—When visiting the churches which compose the few Associations which I attended on the east of the Alleghany Mountain, viz. the Baltimore, Md., Delaware, Del., Delaware River, N. J., and Warwick, N. Y. I was delighted in beholding their order, and the steadfastness of their faith in Jesus Christ. At the session of these four associations I became acquainted with many others, both ministers of the word, and other faithful brethren and sisters, from Virginia, Pennsylvania, Maryland, Delaware, New Jersey, New York, and Maine, many of whom requested me to write to them, through the Signs, on my return home, which I cheerfully promised to do. Since my return, which was on the 13th day of July, I have visited many of the churches and five of the associations West of the Mountain, viz. White Water, Lebanon, and Conn's Creek, in Indiana, the Salem, in Owen Co., Ky., and the Miami, in Warren Co., Ohio. These were all attended by vastly large assemblies; the seasons were solemn and impressive. The correspondence and visiting ministers at these nine associations were from the scattered sections of Zion, from Maine, to Missouri; yet although so widely scattered, and habituated to all the varieties of custom, climate, habits, and fortune, their messages were the same, and their manner of delivering and defending the truth so similar that no discord could be detected; but one unbroken chain of testimony was presented by all the ministers (about fifty in number) of these nine associations. This condensed body, or cloud of testimony, must be confirming to the saints, and comforting to those who "feed the flock of God."

The health of myself and wife, throughout our long journeys this season has been unusually good; and finding all the churches and associations in such perfect peace and gospel fellowship, all speaking the same language, and all minding the same things, has been truly refreshing to us. Our Western brethren from regions afar off, with some who are near, having joined with the brethren at the East, in requesting a letter from me on some subject calculated to edify, if I could believe myself capable of writing for their edification and for the comfort of the dear sheep and lambs of the Good Shepherd I should esteem it a great privilege to contribute, if it were but a mite to their advantage. I will, the Lord being my helper, try to write a few things on the subject of

#### THE TWO ADAMS.

And in what I shall write, the respective families of the two Adams will be included of course. The apostle, (1 Cor. xv. 45.) says, "The first man Adam was made a living soul; the last Adam was made a quickening Spirit." These two Adams are distinguished in their orders, *first* and *last*; also in their natures, *soul* and *spirit*. The order here observed is doubtless, not in point of

existence; but in the order of manifestation, in all the tangible and corporal substances of the actual animal man in this mode of being. Although Christ was brought forth, set up, &c., before the earth was, and his goings forth, were of old, from everlasting; yet in the visible creatureship of this world, Adam, the living soul, was first; and many generations of his offspring had peopled this world before Adam, the quickening Spirit, literally appeared in this mode of being. It is in this sense the order of *first* and *last* are to be viewed. When God created the *first man* Adam, in this order he was formed or framed, in all his corporal parts, of the dust of the ground, and by direct application of air, by the agency of the Almighty, this formed man became a living soul. See Gen. ii. 7. God created this first man, male and female, Gen. i. 27 and 28, "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. This universal dominion over all created things, in this order, was given to Adam, the living soul, and this Adam was both male and female, with the blessing of God on them, and the seed in them; and the legal authority, or command of God, to be fruitful, &c. All this was in the one person of Adam, the living soul. In this one man was the male and female, and the seed of all the human family; not virtually, or in purpose, as some have said; but really and actually; for the man was a living soul, and the seed, to be fruitful and multiply, was as actually created in this first man, as was his flesh or his bones. Here then, in one man did God create all men, male and female, to dwell upon all the earth, and he hath determined the times before appointed, and the bounds of their habitation. See Acts. xvii. 25 and 26; also Mal. ii. 10. After all were created in one man, all men blessed in one man, and dominion over all things in this order, was given to this one man, all other living things were named by him; the law of his Creator was given to him, and he was placed in the garden of Eden, to dress it, and to control, subdue, and replenish the earth. Thus all nations of men, male and female, were actually created in one man, and the earth, sea, and air, with all their hosts were put under his authority, or made subject to him. See Psa. viii. 3—8. This man in all this authority, with all men, male and female, actually created in him, was the first man, Adam; and he was made a living soul. To him, as such, the law was given, and this law was binding on all the men, male and female, and seed, all in one Adam. After all this, the female was so separated as to take a distinct form, in person, but not essence; she was still bone of his bones, and flesh of his flesh: as really so as when she existed a rib in his side. Therefore Adam said, "She shall be called woman, because she was taken out of man." Gen. ii. 22—24. This union was not



only now perfect as before, but was to continue indissoluble forever; and for this cause, the indissoluble oneness, shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. This test of true affection, and God's imperatives, and man's acknowledged obligation to cleave to his wife, were soon tried by a severe ordeal; for the woman, being deceived by the serpent, was in a great transgression: but Adam, the man was not deceived, yet he cleaved to his wife, and thus complied with the above *shall*s; and left all, and followed her. These *shall*s showed his obligation; the unity justified the *shall*s, and his willingly partaking at her hands, showed the strength of his love, as he was not deceived. By this one act of this one man, in cleaving to his wife, sin entered into the world, and death by sin; and so death has passed upon all men—(upon the whole seed created in him) for that all had sinned. And so judgment unto condemnation, came upon all men; the male, the female, and the seed were all involved. This man being set over all created things in this order, the earth and all that God had formed out of it, was cursed for man's sake. Many strange speculations have been indulged in, as to what this first man was in his nature: some contend that he was spiritual, and that, in his fall, he died a spiritual death. But this we know was not the case; for the apostle says, in positive terms that he was not spiritual, but natural. 1. Cor. xv. 45—48. This text speaks of Adam, as he was made, *a living soul*. He was truly a *very good* natural man, placed in a very good natural place; and invested with authority to rule over a very good natural world; and to him was given, by his Creator, a very good law, with liberty and proper prohibition, touching good natural things. Man, in this state, was possessed of a capacity for endless duration; but was subject, or liable to vanity; but he had no immortality, or death could never have passed on him. God only hath immortality dwelling in the light; and Christ, in his resurrection from the dead, first brought it to light; or made a manifestation of it through the gospel. Man had a soul, a mind and rational faculties, and a strength of natural affections. God only required of him the proper exercise of the power that he possessed, either in the law respecting the tree of the knowledge of good and evil, or in the larger edition of it, as given by Moses. To love the Lord God with all his heart, and with all his soul, and with all his might. Deut. vi. 5. Mat. xxii. 36—39. This was required of man, and this was no more than every natural man has; for he has a heart, a soul, a mind, and a might, and God required the exercise of no other heart, soul, mind, or might, but that which he had. Man by sin is now already condemned to death, and his heart, soul, mind and might, have become alienated from the life of God; the mind has become carnal, and is enmity against God, it is not subject to the law of God; neither indeed can be. This relation between God as a Creator, and man as a creature, is that upon which is founded all

natural theories of religion. The natural powers, natural senses, natural exercises, and *means* to operate through, and upon the natural organs, and natural susceptibilities. God, as our Creator, is claimed, as the Father of all, and his pity and sympathy for his poor frail children, is argued by every teacher of natural religion. The apostle, so far from preaching salvation on this relation, shows universal condemnation, and that there is no possible salvation by any mediation in this relation; not a victim, not a priest, not a brother or a kinsman, or an intercessor possessed either the worth, the innocence, or the right to redeem either himself or his fellow. In the absence, then, of another relation, and another order of things, salvation is utterly impossible for any of the human race. Adam, the living soul, by creation, in the order of creaturship, was the son of God. (See Luke iii. 38. Gen. i. 26.) As the whole seed, male and female, was in one man, the sonship embraced them all, so in the order of creation, we are all the sons of God; but while our accountability, natural obligations, guilt and condemnation, results from this relation and man's unreasonable rebellion in it, we must look elsewhere for salvation. In illustration of another relation in which alone salvation is revealed, the apostle shows us that Adam, the living soul, was a figure of him that was to come; even of him as the *last Adam*, a quickening Spirit. Romans v. 14.

We will now consider the force of this figure. *First*. Adam, was by natural creation, the son of God; Christ, by a spiritual creation, is the beginning of the creation of God, and his Son; the First Born of every creature, in the spiritual order. (Rev. iii. 14. Col. i. 15.)

*Second*. Adam was made a living soul, possessing all the natural parts and mental faculties of a *very good* natural man; Christ possessed all the spiritual parts and powers of a quickening Spirit. See Col. i. 18 and 19. Eph. ii. 1. Adam was the first man of all natural men; Christ was the first of all spiritual men. Adam with all natural men actually created in him, as a seed, was blessed of God with all natural blessings, in earthly places; Christ with all the spiritual family actually created in him, as a seed, was blessed of God, with all spiritual blessings in heavenly places.—See Eph. i. 3 & 4, also ii. 10. This seed shall serve him, and he shall see it and be satisfied.—Adam's seed though actually in him was dormant except by his action; Christ's seed which was actually in him, was also dormant except by his action. Adam received the blessing and the law of God in reference to all natural things before Eve, or any of his race were separated from his person. Christ received all spiritual blessings and the law of the Lord before the church or any of his spiritual seed were separated from the unity of his person. When every blessing and every natural faculty with every prerogative to govern the natural world, and every right and every prohibition was given to Adam, his wife was in him, as an actual part of him, and she was as perfectly bound, and as responsible as he. So also was the wife

or church in Christ, when every spiritual blessing, promise, gift, divine faculty, prerogative to govern all things in the spiritual world; and when every right and prohibition was given, she, as a part of him, was as perfectly bound and responsible as he. Adam was bound to leave father and mother, and cleave to his wife, after she had taken her distinct personal mode of existence, although she was still bone of his bones, and flesh of his flesh, and they were still one flesh. Christ was bound to leave father and mother and cleave to the church, after she had taken her distinct personal mode of existence, though she was still in the spirit, identified as his body, his flesh, and his bones. Eph. v. 29—32. 1 Cor. xii. 27. Adam's wife was deceived and was in the transgression, and Adam was involved by her act, and bound to leave his father, God, and his honorable station with his mother earth, and cleave to his wife, and this he did of choice, for the union could not be dissolved. Christ's wife the church, was also deceived, and in the transgression, and Christ, the last Adam was involved by her act, and legally bound to lay aside the glory which he had with the Father before the world was, and cleave to his wife the church. This, justice required, and the unity legally bound him to do, and he willingly, through his love to her, not being deceived, did. Cleaving to her, he came forward to suffer the curse, and bear her sins. The seed which was created in Adam was afterwards developed by natural generation in a multiplication of distinct forms, or persons; but still was and ever must be the very same seed that was first created in him. The spiritual seed created in Christ Jesus, unto good works, was afterwards by spiritual generation, or regeneration, being born again, by an incorruptible seed, by the Word of God, (Christ,) developed in multiplication of distinct forms or persons, but still are, and forever must remain, no more nor less than the seed which was first created and chosen in Christ.

Much more might be said on this figure; but this must suffice. In the natural Adam, the living soul, and in all the relations in this order there is nothing spiritual. Natural powers, natural susceptibilities, and natural obligations, all of which are properly required to be in subjection to God, our Creator, as our reasonable service, and this obligation grows out of our relation, as the creatures of his creation; but in this relation we have all become sinners, and under the reigning power of death, without one ray of hope for salvation to cheer the gloom that shrouds us in the darkness of eternal night. All the religion and religious schemes that are based on this relationship, with all the means, money, tracts, bibles, preachers, works, and schools with every other engine and power, mental or physical, that ever was, or ever can be brought to bear upon any of our natural organs, senses, powers, or sympathies, nor all the zeal, logic, and pathos of others in our behalf, can ever produce one vital spark, or spiritual motion. Just as sure as it is that nature cannot produce an effect above itself, so sure it is that all the com-

punction of soul, penance, repentance, reformation, fear, sorrow, hope, joy, zeal or obedience that can arise from this relation, or that can be produced from any of the resources of it, upon any of our natural faculties, can never result in any thing more than natural religion; and all belongs to the first man Adam, which was not spiritual, but natural. It therefore remains an irrefragable truth, that we must be born again, or we cannot see the kingdom of God. We must be born of an incorruptible seed; not of blood, nor of the will of the flesh, nor of the will of man, but of God, before we can see, or have one spiritual sensation or emotion. The children of God in Christ, from of old, in their spiritual relation are *wholly of a right seed*; but when put forth in Adam they became *partakers* of flesh and blood; and here they stood in both the spiritual and natural relations. In the spiritual relation they are one with Christ, and in the natural, they are one with Adam. Christ, to whom all these children of God had been given, seeing them now in the flesh and blood, lost and legally condemned, willingly took part of the same flesh and blood; and with the whole seed of Abraham upon him, was made of a woman, made under the law, to redeem them that were under the law. Here then was a full flesh and blood relationship, legally tangible and capable of suffering the legal penalty, and of obeying the precepts of the law. Sin was a transgression of the law; the penalty was legal; Christ was made under the law, to legally fulfill it by a legal righteousness for our legal justification.—This was the righteousness wrought out by Christ and as to his spiritual, personal righteousness, that was always their's as they were one with him.—He that was "Brought forth," "Set up," "Ordained," and "Appointed Heir of all things," and given to be the Head over all things to the church, which is his body, was in the fullness of time made manifest in the flesh, for us, in a nature capable of obeying and suffering legally all that the law could demand. "He bare our sins in his own body on the tree," and put them away by the sacrifice of himself; and through death, destroyed death, and him that had the power of death. Therefore he could not be holden of death; but rising again has brought life and immortality to light, (not the old natural life of Adam, but immortal life.) The suffering body now becomes a glorious, spiritual and immortal body; and here the resurrection of the bodies of all the saints, to a glorious, spiritual, and immortal state is clearly and fully established.

This long letter contains only a hint at the two Adams, and their respective families. Our evidences that we are of the natural Adam are, that we are born of the flesh, and feel the effect and fruits of that relationship; so our evidences that we have a standing in the Spiritual Adam, are that we are born of the Spirit, are led by the Spirit; that we bear the fruits of the Spirit, and that we worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, or in any fleshly or natural system of religion. May these

fruits of the Spirit be in us all, and abound.

Yours, in the best of bonds,

WILSON THOMPSON.

For the Signs of the Times.

New Canaan, Ct., Oct. 1, 1848.

BROTHER BEEBE:—With your permission, I will address a few lines through your paper, to Elder Henry Hait, of Thompson, N. Y.

I was happy to hear by your letter, published in the 10th number of the present Volume, that you were on the land of the living, and still steadfast in the apostles' doctrine, and enjoying times of refreshing from the presence of the Lord; and that you still go on praising him. But I have no such agreeable account to give of the Baptist cause in this part of the land. Churches which once stood in the truth and order of the gospel, are now "spoiled, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world." Others rent by discord and false doctrine, leaving here and there a few churches which maintain gospel order, and many scattered individuals who are deprived of church privileges. How long shall it be to the end of these things? When shall these prophets and unclean spirits be caused to pass out of the land? When shall these Babel builders, with their confused languages, leave off to build their city? But, although we are few and scattered, and unable to enjoy many gospel privileges, yet, trusting in the Lord, "we have a strong city, salvation will God appoint for walls and bulwarks." It is a time in which the pharisees of the present day are boasting of their numbers, of their zeal, popularity and benevolence for the spread of the gospel and evangelization of the world, by their numerous societies and system of means of human invention; ("gods that have newly come up.") And if the work of salvation is to be consummated by such efforts, they may well double their exertions and benevolence, to the extent even of Baal's prophets. 1 Kings, xviii. 28.

But our hope and confidence is that "Salvation is of the Lord." We believe that the work requires an Almighty Arm; and that what God has promised, he is able to perform. The purchased possession will, in due time, be redeemed: yes, without money, shall be wholly and fully redeemed, soul and body; not even the last enemy shall exact upon Him; but it shall be presented before the presence of his glory with exceeding joy.

Finally, may I not adopt the language of the apostle, "Be strong in the Lord, and in the power of his might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places?"

Farewell, WATTS COMSTOCK.

PROFOUND silence, in many cases, carries greater conviction than logical argument, adorned with all the passions of oratory; and decencies of ges-

## CORRESPONDING CIRCULAR.

*The Maine Old School Baptist Conference, convened with the Old School Baptist church in North Berwick, to all Old School Baptists with whom we correspond, send christian salutation.*

BELOVED BRETHREN:—The time of our annual conference has once more arrived, and we have been permitted to speak one to another of the glorious kingdom and power of our covenant Head. We are enabled still to rejoice that there is a remnant according to the election of grace, and that the walls of Zion stand securely based upon that Rock against which the gates of hell shall not prevail. In the midst of all the confusion and error of the present day, God has reserved to himself in Sardis, a few names who have not defiled their garments; and of them it is said, He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a King is among them. God hath recorded his name in Zion; He hath graven her upon the palms of his hands; her walls are continually before him. The Lord doth build up Jerusalem; He gathereth together the outcasts of Israel.

This, beloved brethren, is the ground work of our hope; and while some trust in horses and chariots, in human means and human agencies, we desire alone to trust in the name of the Lord our God. As we look upon the gathering hosts of antichrist, the strong confederacies of error, and the devices of the Devil, we would listen to the voice of him who has said, Say ye not a confederacy to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid; rejoicing in the fact that it is not by might nor by power—not of him that willeth, nor of him that runneth, but of God that sheweth mercy. And what shall we say to these things? If God be for us, who can be against us? In all things we are more than conquerors through Him that hath loved us.

Having therefore these assurances, dearly beloved, what manner of persons ought we to be in all holy conversation and godliness. The coldness and indifference of our hearts, the weak and sickly state of some, and the apparently languishing condition of Zion, are sources of grief, enquiry, and earnest prayer. The language of our hearts is "Return, O Lord, how long? and let it repent thee concerning thy servants." "Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved." At the same time, we would give all diligence in doctrine and practice that the same be in accordance with the lively oracles, and as becometh the gospel of the Son of God; that the house of God be preserved free from defilement; that every burden may be removed, every yoke broken, and we enabled to stand fast in the liberty wherewith Christ has made us free; and having on the whole armor of God, to contend with earnestness for the faith once delivered to the saints.

While we desire to remember with gratitude the mercy of God in preserving us from many of the errors which abound in the world, we would at the same time possess the power as well as the form of godliness, being animated by that faith in God and the word of his grace, which works by love, purifies the heart and overcomes the world. Nothing short of divine power can enable us to live as strangers and pilgrims in the world, rejecting all its allurements, disregarding its scorn, and esteeming the reproach of Christ greater treasure than the riches and favor of Egypt. Strong confidence in the word of God, and a lively apprehension of the power of divine truth, alone can sustain the

church of God under trial, or preserve it in the hour of prosperity; and for these we are instructed to look to the divine energy and direction of the Holy Ghost.

Our hearts have been encouraged and made glad by your letters and messengers, and to rejoice in the belief that, being taught of the same Spirit, we are striving together for the hope of the gospel. It is the privilege no less than duty of the children of God, to stir up one another's pure mind, and being members of the same family, having one Lord, one faith, one baptism, and being called in one hope of our calling, we are thus permitted to be mutual partakers of each other's joys and sorrows, and thus fulfilling the law of Christ. Some whose faces we have seen and who have assembled with us in seasons that are past, have been taken home, and the time will come when the entire family shall be presented spotless in the presence of our Father above.

Brother DANIEL CHADBOURN, long and favorably known as a faithful brother, and beloved member of this church, and whose house has been known as the home of travelling brethren who have visited this place in many years that are passed, has been called home since our last annual meeting. He died January 19, 1848, aged 78 years and 9 months, after a sickness of four weeks. He had been a member of the church 48 years.

"Finally, brethren, be perfect: be of one mind; and the God of love and of peace shall be with you." "Now unto Him that hath loved us and washed us from our sins in his own blood, be glory and dominion, for ever and ever."

The next meeting of the Conference will be held on Friday and Saturday next after the first Monday in September 1849. As we publish no minutes, we desire our brethren of corresponding associations, meetings &c. to accept of our correspondence through the "Signs of the Times."

PHILANDER HARTWELL, Mod.

LEONARD COX, JR., Clerk.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., OCT. 15, 1848.

### "FEED MY SHEEP."

When our Lord gave this charge to Peter, he first interrogated him in a most impressive manner, "Lovest thou me?" Not that we are to suppose for a moment that he was ignorant of the state of Peter's mind, the reality, or amount, or sincerity of his love; but rather to teach us that without a supreme love to him, no man is competent to feed the flock of God. Peter's reply, "Thou knowest all things, thou knowest that I love thee," not only demonstrated the sincerity of his love, but establishes the position we have taken, that it was not for the purpose of being informed himself, (for knowing all things, he knew that Peter loved him) but that his church might know that none are called to preach the gospel in whose hearts the love of God has not been shed abroad. In the absence of supreme love to Jesus Christ, even if a man possess all other qualifications for preaching, by this established rule, he must be rejected. Though I speak with the tongues of men and angels, and have not charity (love,) I am become as sounding brass or a tinkling cym-

bal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. Without this indispensable qualification men would enter the work from defective and unworthy motives and in the work, nothing short of that love can nerve them for the fiery trials to which they are to be exposed, or incline them to take the oversight of the flock in love; and not for filthy lucre's sake. Neither would those who are destitute of that governing principle while preaching to others, however soundly, reduce to practice themselves the principles of the gospel.

On the subject of Peter's knowledge of divine things, including of course that with which he was to feed the sheep and lambs, Christ had also examined him in a similar manner, and found him well instructed in all that he was required to preach. In counterdistinction to the creeds of men, Peter knew that Christ was the Son of the Living God. This he had not learned of men, but it was a revelation to him from God. His faith in Christ could not therefore be superficial or speculative, for it had come from the right and only fountain of divine knowledge. "Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Matth. xvi. 17."

By this examination and decision, in regard to Peter's knowledge of Christ, the church of God should be admonished, that this qualification is also an indispensable prerequisite to the work of the ministry. To preach without these, is to make the gospel ministry, or to attempt to make it, a mere mechanical business, or at least a learned profession. Peter, on examination then was found duly qualified in both these important prerequisites; all that he now lacked was the authority, commission or command.

Christians may possess not only a supreme love to Jesus, but also correct knowledge of the truth, by revelation, and yet lack a call of God to the work of the gospel ministry, and therefore be incompetent for the work. But in the words which we have placed at the head of this article, the authority is duly expressed. The prerogative of Christ, as Head of his church, to judge of the qualifications and to send forth into his harvest whomsoever he will, to labor, is fully recognized. No other authority is sufficient. No king or potentate, no church or ecclesiastical council; no pope or bishop, no mission board, or mission society has any such authority, and it is a presumptuous and daring usurpation, most insulting and treasonable in its nature, for any to attempt to give either the qualifications or the command, but Christ alone. God's people are divinely warranted to "pray the Lord of the harvest, to send forth laborers," but they have no authority to furnish them; nor to recognize, support, listen to, or in any wise countenance any whose qualifications and calling are not manifestly from the Lord.

But we designed to notice more particularly the import of the words *Feed my sheep*. The members

of the kingdom of our Lord are figuratively called sheep, and Jesus Christ, is their Shepherd, *whose own the sheep are*. He therefore uses the possessive case, *my sheep*, to distinguish his church and kingdom, from all other flocks. It is not our purpose, at this time, to elucidate the legitimate grounds of his claim on them; but rather to show that the commission has a special and discriminating reference to the people of God, as the flock which is to be fed. It is not, as frequently represented, the work of Christ's ministers to modify the gospel testimony so as to make it palatable to dogs, wolves, or goats; nor to hold it as any part of their business, to feed carnal or unregenerated men. The words of the command are not, multiply my sheep, convert sinners to God, evangelize the world, win souls, nor any thing of that kind; but the work is to feed the flock of God, which he has bought with his own blood. The Great and Good Shepherd will himself *gather them with his arm*, (Isa. xl. 11,) and *give unto them eternal life, and none shall pluck them out of his hand*. (John x. 28.) It is important that the ministers of the gospel should understand their vocation, therefore the instructions given them by their Lord are clear and explicit. God has not only provided such food for his flock as shall nourish, invigorate and promote the growth and health of his sheep and lambs; but he has also provided them with appetites to relish the food which he has provided for them. The business of feeding does not require that experiments should be tried—to see what the sheep will eat—or what kind of food they may be starved to; but the food is provided, and it is no more the work of the ministry to provide food, or appetites than to provide sheep and lambs to eat it; or than it is for the flock to provide pastors for themselves. God will give them pastors after his own heart; or, according to his own counsel and wisdom, who shall feed them with knowledge and understanding.

In modern times, in which the inventions of men have become so numerous, and so astounding, in arts and sciences—as to almost revolutionize the world, lightnings are tamed, and thunderbolts harnessed for the use of man; the thoughts of professed teachers of Israel, are turned to the subject of improving the institutions of the gospel of our Lord; but God has admonished us that he will take vengeance on all such inventions. His ministers shall not be allowed to turn away their ears from the truth, nor turn them unto fables. That course of ministry which was instituted by our Lord, and exemplified by his ministers in the primitive age of the church is to be continued until time shall be no longer. It becomes us then to go back to the apostolic age for instruction and example in regard to the great work of feeding the Lord's flock.

The flock of Christ is to live by faith upon the Son of God; they are to eat his flesh, and to drink his blood; He is the Bread of Life which came down from heaven; His flesh is meat indeed, and his blood is drink indeed,—to all his flock. All who eat this food have everlasting life; no

man hath life who does not eat his flesh, and drink his blood. To give, or feed Christ to dead sinners is not the work of the gospel minister, as we have demonstrated from the divine record; "It is the Spirit that quickeneth." It is God alone who has power to reveal his Son in the heirs of salvation and first make them partakers of the bread that came down from heaven—and when this work is wrought in them by that almighty power which brought from the dead the body of our Lord Jesus Christ—that new and heavenly life given them in regeneration requires *evermore to be supplied with this living bread*. We learn then, that out of Christ there is no food for the saints to be fed upon. Hence Paul was determined to know nothing else among them. We do not understand that the ministers of Jesus have power to dispose of the body or blood of Christ, but in the preaching of Christ and him crucified, they shall so exhibit him to those who have passed from death unto life as to feed them, in the sense of the text with which we began this article.—And we wish to impress upon our brethren, ministers and all others, that no preaching but the preaching of Jesus Christ and him crucified, that which was, and is, and always will be to the Jews a stumbling-block, and to the Greeks foolishness, can be unto them that are called, of both Jews and Greeks, Christ the power of God, and the wisdom of God. This preaching is then to all who are called of God, Christ; and Christ is to be preached, and the preaching of Christ is ordained of God to be the food of his living children. It is death unto them that are dead, but life to them that have life. It is food to the regenerated; but the natural man, or unregenerated, receiveth it not, it is foolishness to him.

The experience of the saints of God abundantly proves that the same manner of preaching Christ that fed the sheep and lambs of the flock of God in the Apostles' days, continues to be approved of God for the feeding of his sheep and lambs at this day. No improvement or innovation upon what they established by precept or example can be allowed without disorder and confusion.—When the apostles preached Christ, and him crucified, and the resurrection and triumph that followed his crucifixion, on the day of pentecost, there were present a multitude of hungry sheep and lambs, who *gladly received the word*, and as evidence that they were fed, comforted, strengthened, and established, they were baptized, and added to the church, and continued steadfastly in the apostles' doctrine, and fellowship, &c. Now for a pattern of gospel preaching ordained to feed the flock, let us examine this example. What kind of preaching shall we call it? Was it *doctrinal, experimental, or practical*? Beyond contradiction it was a preaching of Christ; Christ was the theme, the sum and substance of the whole discourse: and it was doctrinal, experimental and practical; it embraced all the elements of gospel preaching that should ever be required to the end of time. It was—

1. *Defensive preaching*; These men are not

drunken, as ye suppose. This is that which was spoken by the prophet Joel, of what God had purposed, and promised, and of what he has now brought to pass. The work of God's Spirit in quickening dead sinners—was then, as now, disputed, and attributed to some other cause; it was *supposed* to have resulted from something which these men had been doing, rather than from the outpouring of the Spirit according to what God had long before purposed and promised. The heresy of the people was repelled and the truth of God defended—in the preaching on the day of pentecost.

2. It was emphatically preaching Christ, "Jesus of Nazareth, a man approved of God among you, by miracles and wonders," &c.

3. It was doctrinal, and what is now regarded as the most offensive kind of doctrine, by all classes of carnal religionists. Predestination, determinate counsel, foreknowledge, and wicked men acting contrary to their own designs, in perfect harmony with what God had before determined should be done; their wrath praising him, and the remainder of their wrath restrained. A kind of preaching this, which wise men of our day, think illy calculated to promote revivals of religion.

4. It was *pointed, plain, honest preaching*. "Him being delivered, by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain."

5. It was *resurrection preaching*—"Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden" of it; and this doctrine of the resurrection and complete victory of Christ—over sin, death, and hell, he proves to be in fulfillment of what was promised concerning him, in ages that were past. See Acts ii. 25—28.

6. It was *experimental preaching*; for they preached what had been experimentally taught to the prophets, the psalmist, and to the apostles and primitive saints.

7. It was *practical preaching*; for they enjoined on all that *gladly received the word*, to be baptized.

8. It was *discriminating preaching*; for it applied with unspeakable joy to those on whom God had poured out his Spirit, and produced in them the very results that had been long predicted, and made all others mad.

9. It was *confirming preaching*; for those who received it gladly—being divinely prepared of God thus to receive it continued steadfastly in the apostles' doctrine, &c.

We might go on to analyze the preaching of the apostles on that day, and speak of their presenting and applying the promises of God, and of their restricting the application of them to *as many as the Lord our God shall call*; but our limits admonish us to be brief. We now appeal to the household of our God, especially to his children of the present day. Is there any kind of preaching that can feed, and comfort, and build you up in the truth, like what we have found embraced in

the preaching of the apostles of the Lamb? We are painfully aware that there are those who profess at this day to be sheep and lambs of Jesus, who greatly prefer to eat their own bread, and wear their own apparel; who are better suited with a system of *duty religion*—who say virtually, *Give us Barabbas*. Give us a popular, flesh pleasing kind of preaching, which will rob Christ of his crown, God of his glory, and all the saints of their comfort—and "away with Jesus, let him be crucified!"

Carnal reasoners, often profess great concern for the cause, they tell us that this doctrine, although true, is unprofitable, attended with direful consequences; especially if it be not mixed with something more palatable to the world. The objections to it are chiefly these—1. It will preach the church to sleep; for we have seen the sheep and lambs, immediately after eating heartily of this kind of food—*lay down in green pastures*, just as though they had nothing to do but rest; while actual experiment has proved that those professors who never eat this kind of food—but live on a do and live system, instead of laying down in green pastures—are like the troubled sea, that cannot rest—but continually casteth up mire and dirt. 2. If the saints be fed only on this hard doctrine, it will lead them to indulge in sin; that they must be kept under the lash of vigilant taskmasters of the Egyptian school, or they will be idle, and resist the orders of the pious Pharaoh, and think it a hard thing to make brick without straw. 3. It will make them *close fist*ed and illiberal—so that they will contribute nothing to the *benevolent funds* out of which to pay *large money* to those who are employed to bear false witness against Jesus, and to hire soldiers to guard his tomb, and other objects of benevolence which have become popular in this day of refinement. 4. It never fails to make them uncharitable towards professors of other denominations; we have never known it to fail, when they have drank of this old wine—they have repudiated our *new wine*, and even declared that the *old* was better. 5. This way of feeding the flock fixes the rack too high for some, and too low for others—and finally none can get fat on this old flinty corn but just as many as the Lord their God shall call; and a great many pious and respectable sheep whose grinders are worn out, and young cubs whose teeth are better adapted to devouring much flesh, than eating old corn can not remain with comfort among them; these get discouraged and go off, and finally become *bears and wolves* because the preaching of the cross in this old rough way of preaching it, had no charms for them. Finally it is urged, if you would have a large and respectable flock, if you would have peace with the aliens, be honored by the world, and spoken well of by all men—you must abandon this old apostolic fashion of feeding the flock; and fix your rack on wires so that it can be elevated or settled to accommodate all—and let the corn be such as all can eat without hurting their teeth.

But the experience of the church of God in all ages has proved, that the provisions of God's house are perfectly suited to the spiritual state and circumstances of his children, and those strange children who cannot eat the *hard corn*, who find the rack too high or too low, had better tarry at Jericho, than to come into the sheepfold, to revolutionize the order of arrangement which the Great Shepherd and Bishop has established.

If we have any among us, on whom the preaching of the gospel in its primitive fullness—plainness, and faithfulness, has a tendency to loosen habits, and licentiousness of practice, it is because they are not born of God, do not belong to the family—and such should be put away.



THE WORLD RUNNING AWAY FROM THE CHURCH.

We make the following extract from a speech of Dr. Beecher, published in the New York Recorder, with approving remarks by the editor. As the address of a new school Presbyterian, we should not have noticed it: but as the adopted pet of a new school Baptist periodical, it deserves some attention. We have room only for the following sample—the balance is of the same sort—

When I look around upon this vast audience, and he, I cannot withhold the question. Who are all these? and whence are they? A generation and a third have passed since the Board was organized; and those who assisted at it are nearly all gone. But whence have come the numerous and sturdy helpers? How has it come to pass that we have this plethora of interest in the missionary cause? Has it been by the stated preaching of the gospel? Is it the fruit of cold, correct orthodox sermons of Sunday, with the weekly service—the preparatory lectures before communion; without protracted meetings or prayer-meetings—by preaching in a way that takes special care not to wear out the preacher too fast? Is it the good old jog-trot that has brought to pass what we witness to-night—this mass of living, breathing, praying, friends of missions?

Hear the world roar as it rushes along; and see as civilization advances, wealth accumulates, luxury abounds, and society rises higher and higher; how men dislike the humbling doctrine of the cross! Religion becomes offensive; the gospel is odious; and if they go on they will scout it out of the world with their sneers and contempt. How are you to make head against all this accumulating hatred? By jogging along in the good old orthodox way? No, men will go to hell by whole generations if something be not done.

We must have revivals, to keep pace with the progress of the world's education, civilization, philosophy, business, thought. Everything now goes ahead; and nothing but revivals will keep us in hailing distance of the world. The church is in the world; and if the world goes ten times as fast as formerly, we need ten times the power to keep our hold upon it. A church in the days of the Puritans, could endure a season of death and destitution for seventy years, and yet keep alive. But ten years of destitution now will do more injury to a church now than seventy then. If we went along in the old pace, we should soon be out of sight. The world would leave us so far behind that we could not be discerned with a telescope.

You will ask me, how are revivals to be obtained? Take this, perhaps the last counsel of an old man, for I shall soon leave the world. I never yet had a revival unexpectedly, or on the mere ground that God is a sovereign, and pours out his Spirit when and where he pleases. This doctrine never yet led to revivals. I always sought and labored for them—carefully watching the indications of Providence, and endeavoring, by the grace of God, to seize upon the appropriate moment. If the time came when efforts seemed called for, I made them. If I found my own heart not prepared for a revival, I took it to the throne of grace for correction. Revivals, like all other good things, are to be labored for intelligently, faithfully. Do any of you feel the need of a revival in your churches? There is my experience. Prayer and labor—faith and works.

OBITUARY.

For the Signs of the Times.

Burdette, N. Y., Sept. 23, 1848.

BROTHER BEEBE:—By request, I forward for publication in the Signs of the Times, the following obituary notices you will please insert them, and oblige bereaved and afflicted friends.

Our venerable brother, SILAS HOYT departed this life on the 31 day of June, 1848, in the 86th year of his age. He was born in Connecticut, Feb. 21st, 1763. In process of time he became a resident of Orange county, N. Y., and united with the Baptist church at Wallkill, in 1812. About fifteen years of the latter part of his mortal pilgrimage, was spent in Tompkins county, N. Y. My first acquaintance with him was formed when I moved into this town in 1836; the same year that the division took place in the Baptist churches of this vicinity, on account of the modern anti-scriptural religious institutions, which have become so popular of late years, in which the fashionable religionists love so well to walk in that old arminian path, which Solomon says, "seemeth right to a man, but the end thereof are the ways of death." Prov. xiv. 12. At that time of severe conflict and trial, brother Hoyt stood firm in the doctrine and order of the apostles, and continued so to stand as long as he lived. His last illness was somewhat protracted, but he was enabled to bear it with patience, fortitude, and resignation to the divine will. He partially recovered, and with sister Hoyt, living alone on a small farm, with-hone except hired help to take care of them, with the advice of their children and friends in general, they sold their farm, and came to Ithaca, to live with their son Hezekiah, where they had the kindest care and attention paid to them. Brother Hoyt's health however continued to decline, and about four weeks after they came to Ithaca, he died of Apoplexy. At his burial, a sermon was preached to a solemn and respectful audience, from 2 Cor. v. 1. "For we know that if our earthly house of this tabernacle were dissolved" &c. He has left a bereaved companion and many children and friends to mourn their loss; but not without hope.

I also forward the obituary notice of two of our most promising and respectable youths, viz. MISS ABBEY JANE, and MATILDA N. daughters of James and Nancy Colbert, of Burdette, N. Y. Both died, after a short but distressing illness, of dysentery. Miss Abbey Jane, died on the 21st day of August last, in the 22d year of her age. Miss Matilda, died on the 25th day of the same month, in the 18th year of her age. They both manifested entire resignation to the will of God, and left comforting evidences of a peaceful departure, which was truly consoling to the afflicted family, the majority of whom were at the time suffering the same disease. The parents, as well as the surviving brothers and sisters, have great cause to mourn, but not as those who are without hope.

The Lord has also added to the affliction by the removal by death of a grand-son aged about 3 years, the only child of Harrison and Almira Wihem, the child died on the 14th day of September last, of the same complaint.

How transient and fleeting is human life, and how sudden and unexpected frequently is the transition from vigorous health, blooming youth, and flattering prospects, to the slumbers of the cold and silent grave!

Yours as ever, REED BURRITT.

DIED, at two o'clock on the morning of Monday the 2d inst., at his late residence at New Vernon, Mr. ELI ROBERTS, in the 76th year of his age.

Seldom indeed have we recorded the death of one whose absence will be so generally felt or sincerely lamented as that of the subject of this obituary. In early life he was among the first settlers of the vicinity where he passed the greater portion of his days. His uniform deportment developed as many virtues contaminated by as few faults as can be found in any individual of our acquaintance. As a husband he was kind, constant and affectionate as a parent, loving, indulgent and prudent; as a citizen and neighbor, friendly, benevolent, sympathetic and remarkably obliging; as an associate, he was confidential, and his counsels were sound and valuable. In him the poor and the afflicted found an available and sympathizing friend. His residence being near the Meeting House of the New Vernon church, was always open for the accommodation of all who came there to worship. His house, his hands, his heart, and his purse were always open, when any thing was needed, to meet the necessary expenses of the church, the support of her ministry, or the entertainment of her visitors. Ministers and others who for the last half century have visited the New Vernon church, have shared in the hospitalities of his well provided house.

The deep concern he has uniformly evinced for the prosperity of the church, and for the cause of God and truth generally, has irresistibly impressed our mind with the hope that God had made him a partaker of his saving grace, notwithstanding his want of confidence, to apply to himself the assurances of the gospel, or to rank himself, by public profession, with the regenerated family of God. The declarations of the sovereign Judge, recorded, Matth. x. 40—42, and Mark ix. 40, 41, strengthen and confirm this hope.

With sister Roberts, the widowed companion of the deceased, who so recently consigned to the cold grave a lovely daughter, (whose obituary appeared in our last,) we sincerely sympathize. She has now added to the measure of her grief the absence of a dear companion. But God in whom she has so long confided is her present help in all her afflictions. Thus far he has brought her through the bitter waters of Meribah and his hand will, we trust, still support and sustain her. The surviving offspring of our deceased friend, are one son and two daughters, they deeply feel their affliction. May God bless the dispensation to their good & his glory.

As a reasonable tribute from us, as pastor of the New Vernon church, we cannot forbear to say, that, for the space of nearly twenty five years, the constant, generous, unostentatious friendship and liberality of the deceased, to us, has not been surpassed by that of any friend we have ever had in or out of the church.

BROTHER BEEBE:—You will confer a favor on a numerous circle of afflicted friends and a bereaved community by an insertion of the following brief obituary.

DIED, on the 31th day of August last, of inflammation on the lungs, DEB. JOHN P. HALSTEAD, of Vienna Oneida co., N. Y. Brother Halstead left home on business to the West, and on his way, attended, as a delegate, the Buffalo Convention; and from thence went on to his friends, the brother and sister of his wife, in Wisconsin. In his passage, the heat was so oppressive in the cars, that he divested himself of his coat, by which he was exposed to the evening chill; but reached his friends with but little complaint, and succeeded in completing his business. But when he was about ready to return, he was arrested by disease which gave himself and friends serious apprehensions. He said to his friends, "I don't know but I have come to lay my bones with you." His thoughts flew back to the scenes of home—to the dear companion of his home, and numerous family of affectionate children, and more extended circle of christian brethren. For a few moments the feelings of the parent—the partner—the brother, and the friend, all arose in his mind and presented almost an insurmountable barrier to the thought of final separation. "Oh," said he, "that I could once more see my dear family, it would be the happiest meeting on earth."

But, though so hard the struggle, and so numerous and sensible the emotions that crowded on his mind, they all became properly subordinated to the reconciliation and faith of the children of God. He soon found himself in the sweet repose of submission, leaving all behind in the hands of him whose faithfulness and truth can never fail. The eye of his faith being fixed on the future, he indulged in thoughts of the past, only to recount the seasons of spiritual enjoyment in his former associations with the dear saints of God, many of whose names he mentioned, saying of them, "They are but just across the river which I soon shall pass." He also mentioned particularly the names of Abraham, Isaac, and Jacob, whose company he expected soon to join. O, the power and the appropriations of a holy faith in a dying hour; to take hold of things unseen, and so to appropriate the blessings of the word to our case, as to throw entirely into the shade the very dearest of all our earthly interests, ties, connexions, through its lively apprehensions of the brighter glories of the future world.

Having expressed to his attending friend, what would be his last will and testament concerning the property which he left to his family, he dropped into the arms of his Savior, and there fell asleep, and presented to his surviving friends, "The lovely appearance of death." Death robbed of its sting! Death spoiled of its power! Death changed from a penal evil to a covenant mercy! A sweet repose in the embrace of which he must rest until the Savior calls, at whose almighty and life giving voice, he

"Shall burst the bands, with sweet surprise,  
And in his Savior's image rise."

His funeral was attended at Vienna, by a numerous and attentive audience. The church at that place, of which he was a member, very sensibly feel their loss. The community have also lost a valuable citizen; one who was "diligent in business, fervent in spirit, serving the Lord." One who could not witness the scenes of human suffering without peculiar emotions, and one who was ever ready to alleviate the wants of the sufferer. When we join the family circle, their tears will tell us who is gone.

While on my journey to his place, expecting soon to see him, such was the peculiar nearness generated by coincidence of our views and unity of sentiment, judge of my surprise, when the announcement of his death fell on my ear. It seemed for a little time that it could not be. I found myself quite destitute of a divine submission. Must I go there and change all my anticipated joy of a social interview to the solemn services of his funeral? I cannot go! and yet, I must. Never did any death which was not within the circle of my own connections, so much affect me. Upon my arrival, O, how significant! How expressive was every memorial around me! All spake one language; all gave but one expression. The place that knew him well, knew him no more forever. In view of the bereavement, we were led to enquire, whether there were possessions and blessings for the children of God, that are abiding and permanent, from which we could draw consoling thoughts, in the hour of bereavement and trial? We were led to these words, "For all things are yours; whether Paul, or Apollos, or Cephas; or the world; or life; or death; or things present; or things to come; all are yours," &c. In the consideration of these words, we found the christian incalculably rich, and that which is so formidable to nature, and dreadful to the flesh, is but the hand that shall loose our connection with earth, and introduce us to the society of the glorified saints of God in the unseen world of eternal bliss; yet

In mourning we sing the sad lay  
In solitude lonely we weep,  
For one who is called away,  
In death's cold embraces to sleep.

A friend and companion of days—  
A brother, most lovely and dear,  
Has gone now to sing the high praise  
Of Him, whom he lov'd and serv'd here.

But who can describe the sad scene?  
What pencil can draw the deep lines?

And portray the sorrows we feel  
When him to the tomb we resign?

But, why those sad thoughts we indulge?  
And why this disconsolate frame?  
Since his be so happy a change,  
And his such an infinite gain?

For time's changing scenes, here below,  
He join'd the bright mansion above;  
Where beauties more lastingly grow,  
On the banks of the River of Love.

When we shall, far hence be removed,  
Forever, with him, may we dwell,  
Till then, O, dear Savior, of love,  
Till then, must we bid him Farewell.

N. WATTLES.

## ASSOCIATIONAL MEETING.

The Salisbury Baptist Association will meet with the Messongoe Baptist church, Accomac Co., Va., on Saturday before the fourth Sunday in October, 1848.

Ministers and other brethren generally are affectionately invited to attend the above meeting.

## OLD SCHOOL MEETING.

The Old School Baptist church at Waterloo, have appointed an Old School Meeting to be held at the Waterloo Meeting House, in this county on the 8th and 9th days of November next. Ministers, and other brethren and sisters of our sister churches, and of the Old School Baptist order generally, are affectionately invited to attend.

## LELAND'S WORKS.

For the accommodation of those who wish to be supplied with copies of the Writings of the late Elder John Leland, a fresh supply has just been received at the Paper Warehouse of James Norval, 100 John street, New York city, where they may be had at the subscription price, two dollars & twelve & half cents per copy, Cash. Mr. Norval's Warehouse being in the business part of the city of New York, will afford opportunity to those in distant parts to send by merchants who purchase goods at New York, to obtain a supply.

A consignment is also left with Brother Thomas Barnes near the Wire Bridge in Cincinnati, Ohio, for the accommodation of brethren at the West. A few copies can also be obtained by application to Mrs. Mary Edmonson on 6th street near F. street, Washington city, D. C.

Orders addressed to the editor of this paper will also be promptly attended to. As there is but a limited quantity remaining on hand, those who wish to secure copies of the work would do well to apply soon.

Those indebted for copies already received are desired to remit the payment immediately to the editor of this paper, by Mail.

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

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For the Signs of the Times.

Warwick, Oct. 11, 1848.

**BROTHER BEEBE:**—In giving a relation of the gracious dealings of the Lord with my soul, I brought my narrative to the time of the meeting of the Warwick Association in 1844, when I heard for the first time, with an hearing ear and an understanding heart, the glorious gospel of our Lord Jesus Christ. Being aware that valuable communications from brethren to the "strangers scattered abroad" had accumulated on your hands, and conscious that I had already drawn too largely on your columns, it appeared to me to be a proper time to defer writing any more until you had placed before your readers what I was well assured would be more interesting than anything I could contribute. I will now resume, and as briefly as possible describe the manner in which God gave me an acquaintance with, and a name among his people. I have related the emotions of mind which I experienced during the last sermon preached at the Association to which I have alluded. This sermon was not completed as a team of horses which were tied near the meeting house broke loose, and in running away, created so much alarm that many of the congregation hastily left the house. The confusion obliged the preacher to pause, and when it had subsided he said that, as he wished to reach Chester in time for the afternoon train of cars, and had already occupied more time than he had anticipated, he should be obliged to stop. He was urged by some of the ministers present, to continue his discourse, but declined, and when he came out of the pulpit I left the house. Upon going out, I found the minds of men variously excited about the preaching. While some pronounced it to be the gospel, and expressed their full approbation of the sentiments uttered by the preacher; others denounced them as rank Antinomianism, and manifested the greatest hostility, both to the preacher and his doctrine. Feeling no disposition to take part in the controver-

sy, I enquired the name of the minister, which I learned was Hartwell, and then returned into the house, where those who had there assembled from distant parts of our land, and many of them for the first time, for the worship of God, were taking their leave of each other.—As I looked at them, and witnessed the warm grasp of the hand, and saw the flowing tears, as they bade each other farewell, I was constrained to say, "Behold how these christians love one another," and felt that they were the people of the living God, if he had a people then upon the earth; and had I been the possessor of all the treasures of this world, I would freely have given them for the privilege of claiming them as my people; their Saviour as my Saviour, and their God my God. But they were nearly all strangers to me, and with the exception of a very few, whom I had regarded as bigoted old school baptists, there was no familiar face among them. With a heavy heart I turned to leave the house, but had gone but a few steps, when a young lady who was a member of the church, and nearly related to me, asked what I thought of the preaching. I replied, "It is such preaching as I never heard before;" and what is more strange it appeared as if every word had been addressed personally to me; for he had most accurately described my situation, as I had been for months living in a state of mind bordering upon despair; believing my sins were of so aggravated a nature against a holy and just God, that he could not have mercy upon me. She expressed much surprise at my answer, and asked if I did not wish to go back and have some conversation with the minister, and offered to accompany me. I replied that it would be a great privilege to do so, but that I had been looking upon them, and that he was surrounded by his friends, who were taking leave of him, and that it was not probable that he would at such a time, feel any interest in a total stranger. Notwithstanding her repeated solicitations, I persisted in declining, and again turned to go home. But it was not the will of the Lord that I should have my own way at this time. Having proceeded a short distance, I was again accosted by a friend, with the question, "How did you like the preaching to day?" My answer was similar to the one previously given; but I did not state the effect it had on my own mind. While we were conversing she remarked "Here are some gentlemen who wish to go to Chester, and have no one to take them." Upon inquiring who they were, she pointed to

some gentlemen standing near, among whom I saw the minister who had just preached. It occurred to my mind in a moment, that here was an opportunity which I had so much desired, for having some conversation with him, and I instantly offered to take them. She acquainted them with my offer, which they accepted, and as it was getting late, we started for my residence which was directly on our route. Engaging with Elder Hartwell upon some ordinary topic of conversation until we became a little separated from his companions, I told him that although a stranger, I felt constrained to speak to him of the state of my mind, and briefly related the situation which I had long been in, and the effect which his preaching that day had upon me. He listened in apparent surprise, at being thus addressed by one whom he had never seen before, but in a few questions drew from me enough to form an opinion of the state of my mind. He then said that the view which I had of myself, as a sinner in the sight of God, and the description which I had given of my feelings, answered to those which he had experienced, and that he had frequently heard others give a similar relation of themselves, and all whose hearts were operated upon by the Spirit of God, had similar views and exercises of mind; and as Christ had declared, that he came to seek and to save that which was lost, every one must be made fully sensible that they were lost, before they could know the need of a Savior, and what it was to be found and saved by Him. He quoted several passages of scripture, bringing to view the experience of the children of God; and others containing the words of Christ in proof of what he said. The most of these passages were familiar to me, but they now appeared in a light never perceived before, and appeared as new as if I heard them for the first time. A few minutes walk brought us to my residence, and as it was necessary to make immediate preparations for departure, I had but little opportunity for further conversation until we reached Chester, when we found we were a few minutes too late for the cars, and although I knew they were much disappointed, I could not but rejoice at the privilege of further conversation, upon a subject now of paramount interest to me.

Several others who had been to the Association, arrived a short time after, among whom was the late Elder Jewett to whom I was introduced by Elder Hartwell, and I had much conversation with them both, until it was necessary for me to return home. I felt as if parting with old and long ac-

teemed friends, whom I never expected to see again in this world; and it has proved so with Elder Jewett, but while reason and memory remain, I shall never forget his kind and affectionate language, and the consolation and encouragement which his words afforded to my mind. While returning home, the conviction that a real change had been wrought in me became stronger. The terrors of a God which had so long surrounded me were removed, and the stormy passions which had agitated and distressed my soul were allayed. It appeared as if He who stilled the raging sea, had commanded "Peace, be still, and there was a great calm." I felt a perfect resignation to the will of God, and an assurance that the God of the whole earth could do no wrong. That if he saved me, I would be a monument of his long suffering, and of his rich and sovereign grace; but if he consigned me to endless woe, his justice would remain untarnished; and I could say with the poet,

"And if my soul were sent to hell—  
Thy righteous law approves it well."

A few days before this time, I would, had it been possible, forever have banished the thoughts of God from my mind. Now I longed to reach home; that I might cast myself at his feet there to confess my sins, and implore his mercy and forgiveness. It was dark when I arrived, and after putting out my team, I went in the house, and passing through the room where my family were, went to a distant apartment, and kneeling down endeavored to breath forth a supplication for the pardon of my sins. It was a solemn moment. No eye but that of God was upon me, and I felt myself before his judgment seat. The Publican's prayer was mine—"God be merciful to me a sinner," was nearly all I could utter, and praised be his name, he did not say, "depart ye cursed," but an assurance was given, that my sins which were many were all forgiven me. I arose much relieved, and joining my wife, for the rest of the family had retired, told her of what had taken place;—of the distress of mind which I had suffered for so long a time; of the effect which the preaching that day had upon me; the conversation I had with the preacher, and the hopes which were springing up in my heart, and expressed a fervent wish that this was a blessed reality, and that God was effecting a work of grace in my soul. I soon learned that the preaching during the Association, had not been without its effect upon her own mind also, for she told me it appeared as if she then heard the gospel for the first time in her life; and that although she had been a professor of religion nearly four years, the way of life and salvation through Christ, had never appeared plain before, and having constantly heard that the believer's spiritual enjoyments depended upon their own faithfulness, and notwithstanding all her efforts to be faithful, her mind continually grew darker, and nearly all lively sense of religion had become extinct, and that having been led to look at herself and her own doings, she had nearly lost

sight of Christ and his righteousness, and had almost come to the conclusion that she had deceived herself, and the church, and never had known what true religion was. But that during the Association her heart had been made to bear witness to the truth there preached, her doubts and fears had been removed, and she was now enabled to rejoice in the Lord Jesus Christ, as the way, the truth, and the life; and whatever others might do or say, she must henceforth be numbered among the Old School Baptists. In such conversation the greatest part of the night was passed, as we neither of us felt much inclination for sleep. Upon going out in the morning all doubts (if any remained) that old things had passed away, and all things had become new, were at once removed. The scenes before me were such as had been looked upon from my childhood, but they were now viewed as never seen before. For the first time in my life could I "look through nature up to nature's God." The glorious sun—the trees—the herbage which covered the ground—the feathered songsters of the grove—all things animate and inanimate spoke forth the praises of their great Creator, and my own soul was also full of his praise. The joy, and peace, and gratitude felt during that day is beyond my power to describe. I had been "taken up out of an horrible pit, and out of the miry clay, and a new song had been put in my mouth, even praise unto the Lord." I was desirous for evening, that I might again resort to the place, where the night before I had knelt before the Lord, and there render praises to his great and holy name for all he had done for me. As the time approached my mind was greatly solemnized, at the thought of calling upon the name of him who searcheth the hearts and trieth the reins of the children of men. This feeling increased when I entered the room where all around was darkness, but I knew the eye of Him to whom darkness is as light was upon me, and my lips appeared to be sealed. But his hand sustained me, and as I knelt, my tongue was loosed, and broke forth in thanksgiving and praise to the Lord. While thus engaged, the door was opened, and my sister came in the room, bringing a light with her. The situation in which she saw me was most unexpected. Upon seeing who it was I exclaimed, "I am glad you are come." She was a professor of religion, and falling by my side burst into tears. Mine flowed as freely, and the sound of our weeping, reached the ears of my wife and mother, who soon came in, and we had such a meeting, as none of us had ever expected to enjoy. But I must hasten to a close. The joyful tidings spread among my friends and relatives, and they rejoiced with me. I attended at the next church meeting of the Warwick church, to relate my experience. The late pastor who was absent at the time of the Association had returned, and was present. The church appeared satisfied with the relation, and received me as a candidate for baptism. I had previously learned that Elder Gabriel Conklin of the Brookfield Church, had made an appointment to preach at Warwick

in a short time, and when the minister who acted as moderator, asked me when I wished to be baptized, I expressed a wish that it might be delayed a few weeks. The duty of being baptized by one well known as an old school minister, and who was willing to suffer reproach for the sake of the truth, was made very plain to me. When Elder Conklin came, he went with me "down into the water," and baptized me in the name of the Divine Master. A more happy day than that I never expect to enjoy upon earth. All was peace—a peace the world could not give, and cannot take away.

An incident occurred at the water which it may not be uninteresting to relate. I had an Aunt living in the neighborhood, who a little more than a year before, had experienced a hope in Christ; had related her experience to the church, and was received for baptism, but immediately after, her mind became peculiarly exercised, and she did not go forward to have the ordinance administered. Both the preaching and the conversation of the minister, who frequently visited her, appeared to increase the difficulty under which she was laboring, and thus more than a year had passed, and she was not yet baptized. From conversation among members of the church, I had learned the peculiar position she occupied, and the day after my own soul had been set at liberty, I was impressed with a strong desire to go and tell her what the Lord had done for me. Accordingly fastening my horses to the fence, I started across the fields to her residence, which was near. She was much affected at the recital, and in return told me her own experience, as also the difficulty which had prevented her baptism, the cause of which she said was to her a mystery, but it was not yet removed. We had several conversations together, before Elder Conklin came to Warwick and I had more than once expressed a wish, that she might be permitted to be baptized at the same time with myself—a wish in which she joined, but said she did not know how it would be. I had gone to see her on the morning of the day that Elder Conklin was expected to preach, and on returning he was at my house. I told him where I had been, and on what errand, but that my aunt would only promise to go with me to the water, but dared not promise any further. He said we must leave the result in the hands of the Lord, who declared "his people should be willing in the day of his power." She stood on the shore while he baptized me, and when we came up out of the water, as he was just stepping on the shore, she, handing her bonnet to a friend, put her hands upon his shoulders, and gently detaining him, placed herself by his side. Addressing a few words of explanation to the spectators, he led her down into the water, and baptized her. It was a deeply solemn scene, and many were led to say, "Surely the Lord is in this place and we knew it not."

Brother Beebe, I have in a feeble and imperfect manner, endeavored to fulfil the promise made to my brethren, to relate circumstantially, the manner in which the Lord led me to the know-



ledge of the truth. But had it not been for the kind encouragement of brethren, both personally and through the "Signs," it seems as if I must have failed in the attempt. And although I have written more than I anticipated, the half has not been told; for mortal tongue cannot describe the riches of that grace, which translates a poor sinful worm of the dust, out of the kingdom of darkness into the Kingdom of God's dear Son, and makes those, who by nature are "aliens from the commonwealth of Israel and strangers from the covenants of promise, fellow citizens with the saints, and of the household of God." Who of the dear children of God, in looking back upon all the way the Lord has led them, but must join with the Apostle, and exclaim with heartfelt gratitude; "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! And with the same Apostle add "By the grace of God I am what I am!" It is grace alone which enables me to subscribe myself your brother in a Savior's love.

WM. L. BENEDICT.

For the Signs of the Times.

MATT. XXIV. 27, CONSIDERED.

BROTHER BEEBE:—I see in the Signs for Sept. 1, 1848, a request for my views on Matt. xxiv. 27 from a humble brother who signs himself an inquirer. As the grace of humility is so very rare, and so many of us who would be humble find ourselves when tried quite the reverse; it seems reasonable that when a humble brother is met with, we should pay all due attention to his inquiries. I will therefore seek to comply with his request.

The reading of the text is this; "For as the lightning cometh out of the east, and shineth even to the west; so shall also the coming of the Son of man be." As the coming of the Son of man is here mentioned, it may not be improper to give somewhat fully my views of the coming of Christ as declared in the Scriptures. The Scriptures as I understand them speak of two distinct comings of Christ, in reference to the saints as being in the world. The first was his coming in the flesh or being born in Bethlehem. Embraced in this personal coming, according to the general tenor of promise, and prophecy going before, is the whole of his coming in his kingdom in the world, both in the gathering together of his elect, and in the destruction of his enemies. Thus old Jacob's prophecy, Gen. xlix. 10, "The sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come; and to him shall the gathering of the people be," evidently embraces Christ's coming in the flesh, and his going forth in his gospel, gathering his sheep into his fold. In Psalms l. 1—6, it is said *The Lord hath spoken and called the earth from the rising of the sun to the going down thereof. Out of Zion the perfection of beauty God hath shined. And that "Our God shall come and shall not keep silence; a fire shall devour before him and it shall be very*

tempestuous round about him. He shall call to the heavens from above and to the earth that he may judge his people; Gather my saints together unto me, those that have made a covenant with me by sacrifice," &c. Thus this corresponds with Jacob's prophecy above, in the coming of our God or Shiloh, and in the gathering of the people unto him; also with Matt. xxiv. 30 & 31. the sending of his angels with the great sound of a trumpet and gathering together his elect, &c. Those who have made a covenant with him by sacrifice are evidently the elect, that is, in and through Christ their Head and Representative. In this connection it is said a fire devoureth before him, and remember "As fire goeth before him and burneth up his enemies round about." Psal. xcvi. 3, this also in connection with the Lord's reigning. Thus his reigning or having all power given to him in heaven and in earth, or calling to the heavens from above, and his burning up his enemies round about and the gathering together unto him his people or saints, are all connected with his coming in the flesh, for to this end was he born, John xviii. 37. See also Phil. ii. 6—11. In Isa. ix. 6 & 7 it is said of the child born, (and by comparing ver. 1 & 2 with Matt. iv. 14—16 it is evident this is spoken of Christ, as coming in the flesh) that "of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever." But it is not necessary to multiply quotations to prove a point of which the scriptures are so full. Hence the comings of our Lord in reference to the spread of his gospel, to the destruction of the Jews, and other enemies: or to his dwelling with his saints are but points of his first personal coming; they are not distinct manifestations of himself in person, but only distinct manifestations of his power and of his grace and faithfulness to his people, &c.

That there is to be a second personal coming and appearing of Christ Jesus, is evident from the declaration of the two men in white apparel, unto the disciples, as they were gazing after Jesus as he went up into heaven, viz. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts ix. 9—11. This is affirmed of Jesus, and therefore of his manhood, and hence can mean nothing less than that he shall again come visibly in that same body in which the disciples had seen him go up into heaven. Hence it is that I understand the Apostle in saying "And unto them that look for him shall he appear a second time without sin unto salvation," (Heb. ix. 23,) to have reference to the coming of Jesus in like manner as the disciples saw him go into heaven. A second time, clearly refers to a former time in which he appeared and marks a distinct appearing from that first time; and if it is a second appearing it must be a personal manifestation. This appearing or coming is to be without sin unto salvation. In every thing connected with Christ's first appearing sin is in one way or other brought

to remembrance; but this salvation without sin must be that ultimate completion of salvation, that entire deliverance from sin and death, which the saints by faith are looking for. Hence also I think 1 Thess. iv. 16 & 17, has reference to this same second appearing, or coming in like manner. It reads thus, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first, Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Some of our brethren differ from me in their views of Heb. ix. 28, as also in reference to the 27th verse, "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many, &c." If I understand them, their view is that the 27th verse has reference to a will or testament; that the appointment once to die has reference to the laws and customs of men which require that the testator should be first dead, before his heirs can claim the execution of his will; and the after judgment to be the decision of the judge of probates as to the validity of the will. Whilst I would not treat with disrespect those brethren or their opinions, I must say that from the first of my hearing or seeing this idea advanced my mind revolted at it as tending to belittle this portion of Scripture; and still whilst I am conscious of the superiority of those brethren in gifts and judgment, I cannot view the idea otherwise than as degrading, that the eternal God should have appointed his Son unto death, or offered him, merely in conformity to the laws and customs of men concerning testaments, that the testator must first die, before his will is of force, and such must be the conclusion, from such exposition; for notice the comparison, *As it is appointed unto men once to die &c., so Christ was once offered, &c.* But the mischief of such an exposition does not stop here; it sets aside the whole doctrine of the cross of Christ, as O. S. Baptists have ever held it; as those brethren themselves hold it. For if we admit that the laws and customs of men concerning wills, amount to any thing like an appointment unto men once to die, what is the sum of it? It is this, that the testator must die to establish his will. He dies according to the general sentence of God by which death passed upon all men; there is nothing in his death expiatory, no bearing the sins of his heirs, no redemption in it. Now if the comparison in the text holds good, according to this exposition Christ's bearing the sins of many amounts to nothing; he only dies to give force or validity to the new testament, and the inheritance comes to the heirs without their being redeemed, or their sins being expiated. Is not this the legitimate conclusion to be drawn from the passage according to the above exposition? But let us examine the text with its connection, to see whether such exposition can be correct. 1, I cannot see any thing in the declaration, "As it is appointed unto men once to die, but after this the judgment" applicable to the circumstance of wills. There is

no appointment by the word of God or by the laws of men that men shall make their wills, or that having made them they shall then die. There is an appointment of God that men shall die because they have sinned, but this has no relation to their wills. The Apostle says nothing about an appointment in the case of a testament; he says "Where a testament is, there must also of necessity be the death of the testator," but this is very different from the idea of an appointment in the case. The necessity arises from the nature of things, because whilst the man still lives, his property is his own, and he may alienate it, or decide to make a different disposition of it.—Hence some men have lived to make several wills, and others have died without making any, and some without having any property to be inherited after their debts are paid.—Again how is it that the judgment is after the death of the testator? In modern times, wills may be contested, and in that case there is a judgment as to their validity. But in general the judgment goes before, the man's will is the judgment that must stand in reference to the distribution of his property, and this has after his death to be executed; hence he appoints—not judges—but *executors* to his will.

2d. The connection does not favor the idea, any more than the words of the text, that the Apostle is speaking in reference to a will.—God has been pleased to show to the heirs of promise, the security to them of the gracious provisions he has made for them in Christ, both by the idea of a covenant, and of a testament; and both ideas are carried out in the scriptures distinctly. The Apostle having in the eighth chapter brought to view the superiority of the new covenant over the old, goes on in this ninth chapter to show that the specifications of the first covenant were but the shadows of the good things, the substance of the new, as in the case of the offerings, of the priesthood, and of the tabernacle; and in bringing to view the death and blood of Christ as the substance shadowed forth by the offerings and priesthood of the old covenant, confirms the idea of the old covenant, confirms the idea of the necessity of his death, verses 15—20, by reference to a testament, and the necessity of the death of the testator, thus showing that the death of Christ was involved in both figures. He then again resumes the consideration of the specifications of the covenant in reference to the shedding of *blood for remission*, and offerings, &c., showing that he had fully dropped the idea of a testament; for a testament has to do with an inheritance,—not with sacrifices and offerings for sin. In verses 25 and 26 he lays down the position, that Christ's offering of himself had not to be repeated like the offerings of the first covenant, "But now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself." He then proceeds, verses 27 & 28, to confirm this position by the fact that the penalty of the law does not require that the sinner should repeatedly die, and therefore Christ as the substitute of his people could not be required repeatedly to *offer himself*

or die; His language is, And as it is appointed unto men *once* to die but after this the judgment, so Christ was *once* offered, &c., thus showing that Christ's *once* being offered met the appointment of God or the demand of the law that men should *once* die. But what, say some, has this sentence. "But after this the judgment" to do in this case? A great deal. What is the the judgment, but the giving of judgment? and what is that but the passing of sentence either of justification or of condemnation? Does not the whole scriptural testimony fix the time of judgment after death? Was it not after Christ's death that he was *raised for the justification of his people*? And in reference to himself, though he was first *manifested in the flesh*, yet it was in the *Spirit* that he was *justified*; not by his death, but by the *resurrection from the dead* was he declared to be the *Son of God with power according to the Spirit of holiness*. 1 Tim. iii. 16. Rom. i. 4. So in reference to the elect, it is after they have been slain by the law, that judgment passes upon them. Herein is the clear difference between the sentence or penalty of the law and the judgment, and shows that the sentence of the law is not the judgment; the convicted elect sinner is under the teachings of the Spirit convinced that the sentence of death by the law stands justly against him as a transgressor, and is expecting every moment the judgment in accordance thereunto to be given, and to be banished to eternal darkness; but behold it does not take place, and to his astonishment, instead of *condemnation*, it is *justification* through the obedience of Christ.—So of the world or those who die in unbelief, Christ's words on the point are, "The hour is coming in the which all that are in their graves shall hear his voice; and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John v. 28 and 29. *Damnation* as used in the scriptures is synonymous with *condemnation*, and condemnation is the giving of judgment. If they are raised to this out of their graves it must be after death.—If indeed there is no after judgment, in reference to the finally impenitent, no sentence passed upon them other than what is contained in the scriptures, or than the written penalty of the law; there would at least be a very strong argument in favor of their becoming extinct at death. For the penalty of the law is, the sinner shall *die*; and if there is no after sentence corresponding to the spirituality of the soul, the conclusion would be that death would be the end. Following the Apostle's argument through, that *As it is appointed unto men once to die*, so Christ was *once* offered, corresponding with that sentence, and as, *After this the judgment*; so *unto them that look for him shall he appear the second time without sin unto salvation*; in open confirmation of their faith, and of the judgment passed upon them through him in his resurrection; we see a full harmony in this passage with the connection, and a dignity in it corresponding to the exalted nature of Christ's death as generally revealed in the scriptures.

But to the immediate subject given for consideration: I think I have on a former occasion in writing my views of this 24th chapter of Matthew noticed that the disciples in ver. 3, asked their Lord two distinct questions; 1st "When shall these things be?" that is, the destruction &c., of the temple of which he had just spoken; and 2d, "What shall be the sign of thy coming and of the end of the world?" Some may perhaps suppose, and I know not but that I may have formerly supposed, that the disciples asked concerning two distinct periods in this second question, *viz*: that of his coming, and that of the end of the world. But not so, for then they would have enquired for the *signs*, that is, the sign of each, instead of connecting both as they did with *one sign*. The coming therefore embraced in this enquiry, is that which is immediately connected with the end of the world, and which of course is that *second personal coming* of Christ which, as has been showed, the scriptures authorize us to look for. The enquiry is, after the *sign* of this event, or these events connected. Christ in the course of the chapter gives such answers to the two enquiries and such instructions relative thereto as he saw proper. Preceding this 27th verse he forewarns of the coming of *false christs*, &c.; in verse 26th he speaks of their calling upon the people to go into the *desert* or the *secret chambers* in order to their manifesting themselves to them as the Christ. He tells his disciples not to believe them; and in the 27th verse he gives them this one leading principle by which all such secret working impostors may be detected *viz*: that the true Christ, the Son of man, comes in no such obscure way, "For as the lightning cometh out of the east" (and from its nature) "shineth even unto the west, so shall the coming of the Son of man be." His coming personally, or coming in his gospel and the display of his power, is open and public like the light, not obscure like the darkness. As he says, Isaiah xlviii. 16; I have not spoken in secret from the beginning; from the time that it was, there am I;" and as he told the high priest, John xviii. 20; I spake openly to the world &c.—So his religion leads to an open public profession of it: in vain is it sought to be enjoyed in secret. His doctrine is to be proclaimed from the house-tops, not talked of in the chimney-corner, but kept back in public. These are my present views of this text; and it was spoken I think to guard his disciples in all after ages against any of these *secret-chamber* systems, plans or professions of religion; Christ's religion being like his coming, and like a lighted candle designed to give light.

My respects to *Enquirer*, though I think I may doubt his humility from his being ashamed of his name.

S. TROTT.

Centreville, Fairfax Co., Va., Oct. 10, 1848.

For the Signs of the Times.

Union, N. J., Aug., 1848.

BROTHER BEEBE:—Before I close my sheet, I feel like a stranger in the earth; and tossed with tempests and not comforted: O! such a tempest

rages within—such confusion, trouble and sorrow, as I find in my daily travel, leads me to the borders of despair, and makes me cry in bitterness of soul, "Mine eyes fail with looking upward; O Lord, I am oppressed, undertake for me!" Can this be the work of the Lord? can this be the path the redeemed of the Lord are to walk in? So rough, thorny, crooked, dark and lonesome; is this the way in which the prophets and apostles went? Were they thus tossed about, not knowing what they were, where they were, what they were about, or what would become of them?—Were they left to grope as those who have no eyes? to mourn without the sun, to tremble at every step, and ready to halt at every obstacle? Surely it was so. One says, "While I suffer thy terrors I am distracted." Another says, "He hath destroyed me on every side, and I am gone." And still another cries, "We were pressed out of measure, above strength, so that we despaired even of life." There is now and then a little relief to my soul, when I find that Job, David, and Paul were led in the way that I seem to be led in; but soon again it is all gone and I am left to sink into my loathsome dungeon, and my own clothes abhor me. I seem a burden to myself, a burden to the church, and a curse to the earth; and some there are who seem to have no sympathy for me, rather disposed to find fault with me, and censure me for giving way to my gloomy feelings, attributing my depression to nature, the *dumps*, or something, they know not what. This adds another weight to my already burdened soul; which makes me cry out of wrong, and say, "No man careth for my soul." If at all such times I could go boldly to the throne of grace and pour out my complaint there, and find the bowels of a compassionate God to sound, and his ear to listen to my cry, and his help at hand for my relief and comfort, then indeed could I say with the apostle, "These *light* afflictions." But it is not so, there is no access; no meltings; no drawings out; no rich incomes; but instead of these, he appears to take no notice of me—gives me no token for good—no look of kindness—no sweet smile—no kind word nor blessed embrace. A dark cloud seems to cover him, and a frown sits on his brow, yea, and he speaks roughly, and I expect nothing but wrath and indignation. At such times, I feel awful and solemn, and expect, if I should die to sink to hell as sure as there is a God in heaven. And yet his wrath delays—he spares a guilty rebel; and for what? O! could I but believe and feel that it is a fatherly stroke, how it would relieve my poor soul! You, and others may think that I am in bondage under the law, and so it may be; Christ, I know, is the end of the law, to every one that believeth, I know the church of God is safe, and I know that God has not beheld iniquity in Jacob, nor seen perverseness in Israel. Yea, I know that God is good to Israel, to such as be of a clear heart. But, O! am I included in this covenant? this is my greatest enquiry.—There have been moments in which I thought I could say, "I am black, but comely," the former

I can still say. I see not but that the blackest monster in hell stands on as good ground as myself, or may have as good a hope for salvation.—So far as human goodness or merit is concerned, I think I can say in truth with John Rusk, "In nature we are very devils." Paul gives a most graphic description of the human heart, in Rom. iii. 10—18. Now if such a sinner as I am, be saved, what a work for grace! What glory, honor, power, wisdom, goodness, mercy and love will be displayed! My troubles are not what has been done years ago; for I have been made to possess the iniquities of my youth, and that has passed; neither is it what the world discovers; but what I daily feel within, and which, I think, I hate with perfect hatred. If my sheet would allow I would relate some things; but I must stop for the present.

For nearly three months I have experienced the greatest trouble and affliction that I ever knew I will assure you, no small tempest has lain upon me; and all hope of being saved has been taken away; but at present, if I be not deceived, the Lord has *helped me with a little help*; praise to his matchless grace. But I am far from being delivered; but he has put a little crying into my soul, and there is an expectation of good to come.—What it means I know not, unless it be *hoping* against hope. There is in my soul, a longing, looking, sighing, desiring, hungering and thirsting, and fainting for God's salvation. At the present time I travel much in Job and David; I know not why, unless it is because they seem to express more of my exercise. O, that I could say from my soul, Bless the Lord, O my soul, for he redeemeth thy life from destruction, he healeth all thy diseases, and forgiveth all thy iniquities: or that,

"The time of love will come.  
When I can boldly say,  
Not only that he shed his blood,  
But shed his blood, *for me*."

or that,

"Grace first inscribed my name  
In God's eternal book,  
'Twas grace that gave me to the Lamb.  
Who all my sorrows took."

Yours,

E. TIBBALS.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., NOV. 1, 1848.

### ON TESTAMENTS.

Brother Trott, in responding to the request of "A humble brother," who desired his views on Matt. xxiv. 27, has found occasion to dissent from the views of some of his brethren—on Heb. ix. 16—28, in which the inspired writer has illustrated the necessity of the shedding of blood in order to the remission of sins, by the necessity of the death of a testator, to bring in force his will or testament. Having ourself held such views of this subject, perhaps, as brother Trott objects to, we feel inclined to review the subject. And first, lest any should regard a discussion of this subject, in the light of contention for mastery, or as indicative of any unfriendly feelings between

the parties to the discussion, we wish to say we fully appreciate the motives of brother Trott, and so far from a disposition to strive for mastery, to elevate himself above his brethren, or exalt himself at their expense, we believe he would as readily yield any view that he may entertain, if convinced that it is unwarranted by the standard of divine truth, as he would have us to do so, if condemned by the same standard. A careful examination of the subject may however find us not so far apart in our views as he has supposed. So far as he may allude to our views of the subject, brother Trott has stated our position correctly in these words, viz.

"That the 27th verse," (And as is appointed unto men once to die, but after this the judgment;) "has reference to a will or testament, that the *appointment once to die*, has reference to the laws and customs of men, which require that the testator should be first dead, before his heirs can claim the execution of his will; and the *after judgment* to be the decision of the judge of probates, as to the validity of the will."

This we admit to be substantially the position taken by us, and which we still think is fully warranted by the connection. But we wish to give a fair and candid hearing and reply to the objections of our brother; we claim for ourself no infallibility—and no brother's opinion against us can do more to shake our confidence in our own than that of brother Trott. His objections to our position are—

FIRST. *It belittles* this portion of scripture.

SECOND. It is viewed as *degrading*, that the *eternal God should have appointed his Son unto death, or offered him MERELY in conformity to the laws and customs of men concerning testaments, that the testator must first die, before his will is of force,* &c.

THIRD. "It sets aside the whole doctrine of the cross, as held by Old School Baptists," &c.

These are serious objections, and coming from a brother who is greatly our senior in years, and and far in advance of us in his general understanding of the scriptures, demand of us due consideration.

The first objection will be fully sustained, if the other two are established; for we freely admit that no erroneous comment on the scriptures can fail to derogate from the excellency of the scriptures. As they contain the truth of God, it is impossible to improve them by any view which they do not warrant, nor to exalt them by any embellishment of human invention or providence. It is not necessary to discuss the first objection, as it must stand or fall, with those which follow it.

The *second* objection will be more than half demolished by striking out the word *merely* which we have placed in capitals, that it may be distinguished as the author of the confusion, or of the apparent difficulty between us. It is no where said in the position charged upon us, and admitted as correct, that "God had appointed his Son to die *merely* in conformity to the laws, nor indeed did we design to embrace the idea, that God any

reference at all to the laws or customs of men, in the appointment of his Son to die. But our position assumes that, in the illustration of the subject of testaments—the apostle has referred to the manner in which wills or testaments of men are made, and also to what is required to give them force, after they have been made. We will now review the subject, as presented in Heb. ix. 15—28.

"And for this cause he is the Mediator of the new testament." For what cause? The cause is stated in the 14th verse, to "purge your conscience from dead works, to serve the living God," he having as stated above, by his own blood, entered into the holy place, having obtained eternal redemption for us; or as farther explained in what follows, "that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Here then we have the cause of his being the Mediator of the new testament, or the executor of the last will. Had he come to execute the first testament, we could only have received what was legally provided for us in that will—condemnation, wrath and hopeless bondage or the just recompense due to the transgressions which were under the first testament; but he is the Mediator of the new testament. "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Chap. viii. 13. As Mediator, he by means of death, legally delivered us from the old testament; and as the making a last will necessarily annuls all prior wills—so the redemption of the transgressions which were under the first testament, opened the way for that testament, in which the heirs of salvation receive the promise of eternal inheritance. The necessity of Christ's death to open the way for the promise, and the claim of the heirs being based on that promise of eternal inheritance, which is the sum of the new testament, shows very clearly the importance of the sacrificial death of Christ for redemption, and as a still stronger illustration of this, reference is made to the nature of wills, as generally understood among men. Not that God has been swayed or governed in the formation of his purpose, by the custom or laws of men; but rather, that God who worketh all things after the counsel of his own will, has provided among the incidents of human usages, many things by which he is pleased to illustrate eternal things to us. Now we appeal to brother Trott. Did not the inspired writer, in confirmation and illustration of these views, say, "for where a testament is, there must also of necessity be the death of the testator; for a testament is of force after men are dead; otherwise it is of no force at all while the testator liveth?" Did Paul, or, whoever wrote this epistle, belittle the subject, or degrade the purpose of God in giving his Son, by bringing forward, for illustration or confirmation of the doctrine, the wills or testaments of men, and their utter want of force while the testator was living? If not, then how

can we involve such consequences by making the same use of the same figure? Paul did not say that Christ died, *merely* to conform to the laws or customs of men, neither did we. Such an idea would change the whole force of the subject. But because Christ's death was not *merely* to conform to such law and custom, by no means forbids the analogy of the figure. It is true of all testaments and wills. "Whereupon, neither the first testament was dedicated without blood." The necessity of the death of Christ, to establish the claim of the heirs of promise to their inheritance, provided in the new or last will and testament, even of eternal inheritance, is farther confirmed by referring to the dedication of the first testament, by the shedding of the blood of calves and goats, and saying This is the blood of the testament which God has enjoined unto you. And almost all things are by the law purged with blood; and without the shedding of blood is no remission. But brother Trott concludes that the apostle has dropped his allusion to wills, and now has the doctrine of redemption, as a distinct subject, in hand. He will pardon us for differing with him in that conclusion. His allusion to testaments, is inseparably connected with his presentation of redemption, purification, remission of sins, and eternal inheritance. To leave any of these out would equally belittle, or disparage the subject. To show the necessity of the death of Christ to redeem his people from the transgression under the first testament and to apply to them the promise of eternal inheritance provided in the new testament, and to give them as heirs a right to claim their inheritance, and that the first testament, might truly prefigure the new one, it was dedicated by blood, and by the shedding of blood: and by its application, as the blood of that testament, that testament was enjoined unto them by God himself; and the necessity of the death of Christ is thus fully set forth in the patterns of the things in the heavens. But although the patterns could, according to the provisions of the old will or testament, be dedicated with the blood of calves and goats, yet the heavenly things themselves, of which *these* were only the figures, or types, must be dedicated with better blood, or better things, than those used in the patterns. For Christ is not entered into the holy places, made with hands, (where the priests under the first testament, carried the blood of the victim slain by them,) which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Here observe in the pattern, first the death of the victim, then the blood is carried in to the holy places by the priests of Israel, there to appear presenting blood before God within the veil, so Christ was once offered—as we shall have occasion to notice. The Jewish priests were required to repeat their service every year; but not so with Christ, for then must he have suffered often since the foundation of the world: but now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the

judgment; so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin unto salvation. We will not dispute the views taken of this passage by brethren Trott, Marshall, and others, that, as the general sentence of death is passed on all men, and that sentence requires of each living man, that he shall once die; and that that appointment is fully executed by man's dying once; and that after the once dying, there is to be an execution of the righteous judgment of God on every individual, either to justification or condemnation; and that, so Christ died—that is, he was by the law that he came under, required to die but once, and that the judgment of justification would follow and be manifested by his resurrection; or of condemnation, if he did not arise, as Paul said to the Corinthians, If Christ be not risen, ye are yet in your sins. And that Christ having thus been once offered, and having arisen from the dead, the judgment is settled unalterably and forever, that all for whom he died are legally, finally, and forever justified in him who was delivered up for their offences, and raised again for their justification; and that it is on this ground that they who look for him, have the blessed assurance guaranteed that they shall not be disappointed; he shall appear unto them, without sin unto salvation. Now we have no objection to all this; we believe it all, we rejoice in it all, we glory in it all. We do not see that it conflicts with our position as agreed upon in this article, or with what we expressed at the Ketonet Association, in Va., in August last. This is, according to our view of the subject, but an extension of the view we took of the passage. Only with this difference, brother Trott, objects to any reference being made in the 27th verse to the subject of wills, or testaments, mentioned in the 15, 16, & 17 verses of the chapter, while we, as confidently hold that the figure of the testament, as used by the apostle, is extended throughout the chapter. This difference of construction however, does not lead to a different issue, as to the doctrine of the subject; or we fail to discover wherein.

Our position assumes that, Where a testament is, there must also of necessity be the death of the testator; otherwise the testament is of no strength at all, while the testator liveth. Nothing short of the death of Christ, could redeem us from the transgressions which were under the old testament or annul that testament, or remove the legal impediments which the old will imposed to our being recognized as the heirs of the promise of eternal inheritance. Instead of our receiving that inheritance independently of Christ's death, he himself was held responsible to the law, and the law continued in full force until he as our testator died; its eye was not dim nor its natural force abated. It therefore behooved Christ to suffer, and to die, and then to enter into his glory. Hence, as in establishing the validity of the will of a testator, as well as in the general sentence of mortality which is passed on all men—(the first of which only is mentioned in any part of the



connection of the subject,) there is an appointment, once to die; for otherwise the testament is void: but after *this* (the death of the testator) the judgment—So Christ was once offered, to bear the sins of many, even all the transgressions which were under the old testament; and the judgment must follow. The validity of the last will and testament is established, the obstacles and impediments of the old testament are cancelled; annulled, and removed, the will is proved. The executor or Mediator has by and with his own blood appeared in the presence of God for us; the will itself is presented by the executor, "Father I WILL, that all that thou hast given me, be with me where I am, that they may behold my glory," &c. The will is approved, the heavens receive the executor of it, until the restitution or fulfilment of all things; the Holy Spirit is sent down, the legitimate heirs of glory are by the Holy Spirit testified in due time, and the promise of eternal inheritance is given to and received by them. Nothing in the old will, not all the flame or smoke of Sinai that Moses saw, or Israel feared, can alienate them; their eternal inheritance is incorruptible, undefiled, and cannot fade away, it is reserved in heaven for them who are kept by the power of God, through faith unto salvation, and ready to be revealed in the last time, and as this eternal inheritance is in Christ, and is Christ, to them who look for him, shall he appear the second time without sin unto salvation. The challenge is given, Who shall lay any thing to the charge of God's elect? It is God that justifieth! Who is he that condemneth? It is Christ that died, (making valid to us legally, the will, and annulling all legal impediments,) Yea, rather that is risen again, who is ever at the right hand of God; who also maketh intercession for us. The testament is proved, approved, and confirmed, and the Mediator of it ever liveth to make intercession for the heirs of salvation. Who shall disinherit them? Who shall separate them from the love of Christ? We cannot perceive wherein this application of the figure *belittles* the scripture, or *degrades* the purpose of God, in the gift of his Son. Neither can we discover wherein it conflicts with the doctrine advanced on the subject by brother Trott. We do see the want of harmony in our views in tracing the figures, but in summing up the testimony, we come to the same conclusion. Brother Trott makes a distinction between the covenant and the testament, in the argument—and has the apostle dwelling on them in this connection alternately dropping one and taking up the other, but keeping them distinct. We have not made that distinction in our remarks on the subject, nor can we tell what he means by the old testament, if he does not mean the old covenant; we regard them as identical, and so also have we understood the new testament and the new covenant to mean the gospel, but, be that as it may, if the apostle dropped the subject of the covenant on which he had been treating in the preceding chapter, and took up the testament as a distinct subject, and then dropped the subject of the testament, and resumed

that of the covenant, we find him again dropping the covenant, and resuming the subject of the *will*, in the 7, 8, 9 & 10, verses of the next chapter; announcing Christ as the executor of the will, as annulling the first, that he might establish the second. "By the which WILL we are sanctified through the offering of the body of Jesus Christ, once," to be repeated no more.

If we have met and obviated the second objection of brother Trott, the first and third will cease to exist.

As to the final resurrection of the dead at the last day, and the execution of the righteous judgment of God, the reception of all the heirs of glory, soul and body, into life eternal, and the everlasting perdition of the ungodly, there is no controversy between us, that we are aware of. We do not regard men as probationers in this life, nor do we believe that the decision of God as to who are his children, and who are not, who shall be saved, and who shall be damned, is suspended until after the resurrection of the bodies of the human family at the last day, but we believe "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." We have no faith in the notion that the saints which are now in glory, nor that the enemies of God who with the inhabitants of Sodom, are now suffering the vengeance of eternal fire, will meet at the resurrection in a promiscuous assembly to pass an examination in order to a decision as to which place they belong; neither do we understand this to be the view of brother Trott, nor any other consistent and enlightened Old School Baptist.

We wish to be open to conviction if we err, and we hope ever to appreciate the kindness of brethren who may labor to shew us wherein they think we err, and we hope brother Trott, if he still thinks us wrong, will not be deterred from a full investigation of this, or of any other subject, through fear of giving offence, or of wounding our feelings or mortifying our pride. Truth is precious, it is worth searching for; let us buy it, and sell it not.

#### INVITATIONS.

Brother Jasper Smith of Ohio, desires of us an explanation of what we have said on a former occasion in regard to *gospel invitations*. He says he does not know how to understand us, in saying that we have searched in vain to find what men call invitations, in the gospel, addressed to either saints or sinners. He refers us to our Lord's words, "Come unto me, all ye that labor and are heavy laden," &c., with a number of others of similar import, which he has always regarded as invitations, addressed to the *living* children of God.

In reply, we assure our brother that we also regard these scriptures as addressed exclusively to the children of God, and applicable to no other characters, but we do not understand them as invitations.

1. Because they are no where in scripture called invitations.

2. Because all invitations are addressed to the will of the person or persons invited—and they are at perfect liberty to accept or not, just as they choose, without giving any just reason of offence to him from whom the invitation comes. For example, in the text referred to, Jesus calls the weary and heavy laden to come to him and find rest.—Jesus is the King of Zion, and where the word of a king is there is authority; but there is no authority expressed nor implied in a mere invitation. When Jesus says come, there is authority expressed, and the weary and heavy laden are *commanded* not *invited*; if they come not, they disobey, whereas it would not be disobedience to decline an invitation. If brother Smith should say to his child, or to his servants, Come to me, he would call, and they would not be at liberty to disobey; but if he should say to his neighbor, "I would be happy to receive a visit from you," both would understand this last address to be a mere invitation, left wholly to the volition of the neighbor, to do as he pleases about accepting.

The question is, Does the King of saints address his subjects in any case, leaving them at perfect liberty to do as they please in regard to what he tells them to do? If he does, we again confess our ignorance as to where such invitations are to be found. When he said to Lazarus, "Come forth," did he call him or only invite him? The difference is, there is power and authority expressed in calling—but there is none in an invitation. Now we appeal to brother Smith; Was there any more power or authority expressed or implied in the words, "Come forth!" as addressed to the dead Lazarus, than in the words, "Come unto me," addressed to quickened, weary and heavy laden souls? If the latter was an invitation, then the promises connected with it, were *yea* and *ay*, or conditional promises. As though he had said, I leave it to you to do as you please; if you choose to come, I will give you rest, and I further invite you to take my yoke, and learn of me, &c., and if you will do as I invite you to do, I will, in consideration thereof give you rest; but if you will not accept of my invitation, why then my promises are *may* promises; that is, You shall not find rest to your souls, and I will give you no rest. We will be apt to find *yea* and *may* promises as often as we find invitations in the gospel; but we can find neither.

#### SMALL THUNDER, VERY SMALL.

"Ye Baptists, who would as soon have your fingers pinched in a vice, as to hear a missionary sermon, and be asked for money; who always stifle conscience by dark hints, that missions are a cloak for somebody's getting rich or making money, Luther Rice thunders in your ears, that all missionary agents are not Thieves and Robbers. S."

Thus endeth an article in the Religious Herald written in praise of that prince of religious mendicants, Luther Rice. His eulogist presents him as an exception to the general swindling character of missionary mendicants, but the thunder is too light and noiseless to affect the ears of those who were acquainted with Luther. His thunder now that he is dead is as inefficient in securing the objects contemplated as his *vices*, with which he endeavored to *pinch* the fingers and extort money from the Old Baptists, were. His eulogist must contrive some bigger thunder than he can extract from of the ashes of Rice, or his labor will be lost.

## POETRY.

## RELIGION.

BY MONTGOMERY.

Through shades and solitudes profound,  
The fainting traveler winds his way;  
Bewildering meteors glare around,  
And tempt his wandering feet astray.

Welcome, thrice welcome, to his eye,  
The sudden moon's inspiring light,  
When forth she sallies through the sky,  
The guardian angel of the night!

Thus mortals, blind and weak, below,  
Pursue the phantom Bliss, in vain;  
The world's a wilderness of woe,  
And life a pilgrimage of pain!

Till mild RELIGION, from above,  
Descends, a sweet, engaging form,  
The messenger of heavenly love,  
The bow of promise in a storm!

Then guilty passions wing their flight;  
Sorrow, remorse, affliction cease:  
RELIGION's yoke is soft and light,  
And all her paths are paths of peace.

Ambition, pride, revenge depart,  
And folly flies her chastening rod;  
She makes the humble, contrite heart,  
A temple of the living God.

Beyond the narrow vale of time,  
Where bright celestial ages roll:  
To scenes eternal, scenes sublime,  
She points the way and leads the soul.

At her approach the grave appears,  
The gate of Paradise restored;  
Her voice the watching Cherub hears,  
And drops his double flaming sword.

Baptized with her renewing fire,  
May we the crown of glory gain;  
Rise when the hosts of heaven expire,  
And reign with God, for ever reign.

## MARRIED.

Married at Sweet's Hotel in this village, on Wednesday, the 18th ult., by Eld. Gilbert Beebe, Mr. AUSTIN HOUGH, to Miss AMELIA LADLEE, both of Port Jervis.

At Warwick, September 7, by Eld. P. Hartwell, Mr. ALFRED BROWN of Belvale, to Miss MARGARET ANN AYRES, of Vernon.

At Warwick, on the 5th ult., by the same, Mr. WILLIAM HART, of Sing Sing, to Miss MARIA CONKLIN, of Warwick.

## OBITUARY.

BROTHER BEEBE:—In the order of Providence we are called to mourn the absence of our beloved sister MARY CAREY wife of Nathaniel Carey of the County and Town of Chemung, who took her departure on the 14th day of April, 1848, after a painful and severe illness which she bore with proper resignation.

Sister Carey was the daughter of Eld. Jones, formerly of Orange county. About 20 years since she professed to have passed from death to life, and was received as a member in Brookfield church. In the year 1833, she settled in this place, and as there were a few brethren and sisters in this region, who were made partakers of like precious faith, her house has been opened for them to worship in for 12 years past. And in her house has a little branch arisen and covenanted together, to try to walk as poor despised unpopular Old School Baptists, of the which we have our portion.

Our Sister, was impressed in her first illness that she would go no more out, and prayed that she might enjoy that patience and resignation that would become a pardoned sinner. One tie of nature after another being cut and her affections weaned from the world, she called her family and gave them one by one her benediction, as also many of the Church; her mind remaining until the last in a calm, and settled in the same faithfulness of her blessed Savior that it ever had been; all her hope rested in what

Jesus had done. Death had no terrors, the grave no fears, and her cry was, Come Lord Jesus, and take me home.

Our Sister's age was 58 years and 4 months. Oh! how sensibly we feel the loss of her company, especially when our covenant meeting is at her house; but we trust she is singing redeeming grace without interruption. Therefore we mourn not as those who have no hope.

H. ROWLAND.

Oxford, Ia., Oct. 10, 1848.

BROTHER BEEBE:—You are requested, for the information of distant brethren, to publish the death of our esteemed brother, deacon PLINY BARNUM, who departed this life on the 29th day of September last, aged 63 years, 5 months and 2 days. He was a deacon of the Indian Creek church. Brother Barnum was taken ill at the Lebanon Association in Henry county, Ia., while in attendance as a correspondent messenger, from the Miami Association of O., and although, with difficulty and suffering he was taken home, he survived but ten days, from his first attack, when his spirit went to his final rest.

Sister Barnum, his children, and the church with numerous friends deeply feel their loss, but believe that it is his gain.

DANIEL S. ROBERSON.

Died, at Wallkill, on Sunday, the 13th ult., after a short but severe illness, SARAH, eldest daughter of Mr. Samuel B. Godfrey of Port Jervis, aged 12 years.

## OLD SCHOOL MEETING.

The Old School Baptist church at Waterloo, have appointed an Old School Meeting to be held at the Waterloo Meeting House, in this county on the 8th and 9th days of November next. Ministers, and other brethren and sisters of our sister churches, and of the Old School Baptist order generally, are affectionately invited to attend.

## LELAND'S WORKS.

For the accommodation of those who wish to be supplied with copies of the Writings of the late Elder John Leland, a fresh supply has just been received at the Paper Warehouse of James Norval, 100 John street, New York city, where they may be had at the subscription price, two dollars & twelve & half cents per copy, Cash. Mr. Norval's Warehouse being in the business part of the city of New York, will afford opportunity to those in distant parts to send by merchants who purchase goods at New York, to obtain a supply.

A consignment is also left with Brother Thomas Barnes near the Wire Bridge in Cincinnati, Ohio, for the accommodation of brethren at the West. A few copies can also be obtained by application to Mrs. Mary Edmonson on 6th street near F. street, Washington city, D. C.

Orders addressed to the editor of this paper will also be promptly attended to. As there is but a limited quantity remaining on hand, those who wish to secure copies of the work would do well to apply soon.

Those indebted for copies already received are desired to remit the payment immediately to the editor of this paper, by Mail.

## RECEIPTS.

NEW YORK.—Dea. S. D. Horton for D. Slawson of Ill. \$1; Wm P. Carey 1. 2 00  
ILLINOIS.—Eld. Cyrus Wright 5; Alexander Gray 6 00  
1. VIRGINIA.—Eld. Tho. Buck 9; Eld. A. C. Booten for R. Pounds 1. 10 00  
KENTUCKY.—Eld. J. H. Gammon 1; Capt. H. Thompson 1. 2 00  
INDIANA.—Henry Morris 1; John W. Blair 2; Eld. Daniel S. Roberson 8. 11 00  
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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., NOVEMBER 15, 1848.

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### COMMUNICATIONS.

For the Signs of the Times.

Henry county, Mo., Aug. 16, 1848.

BROTHER BEEBE:—As I am making a remittance to you as a remuneration for the Signs, I will submit a few thoughts on *Sabbatic Institutions*. The subject may be contained in two questions, viz:

1. Whether the command by which the Jewish Sabbath was instituted extends to christians; and,
2. Whether any new command has been delivered by the Lord Jesus Christ, or any other day substituted in lieu of the Jews' Sabbath by authority or example of the apostles.

In regard to the first question, it will be necessary to attend to the accounts given of the institution in the bible history of the Israelites. In the second chapter of Genesis, Moses, the historian, having concluded his account of the six days' creation, proceeds thus, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made." After this we hear no more of the Sabbath or seventh day as in any manner distinguished from the other six days of the week, until the history brings us to the sojourning of the children of Israel in the wilderness; when this remarkable passage occurs; upon the complaint of the people for want of food, God was pleased to provide for their relief by miraculously sending manna, which was found every morning upon the ground about the camp; and they gathered it every morning, according as they severally needed to eat, "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses; and he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy Sabbath unto the Lord: bake that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning,

as Moses bade; and it did not stink, neither was there any worm therein; and Moses said, Eat that to day; for to day is a Sabbath unto the Lord; to day ye shall not find it in the field; six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none; and the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days," &c., "So the people rested on the seventh day."

Some time after this, the Sabbath was established with great solemnity, in the fourth commandment.

Now, in my opinion the transaction in the wilderness, above noted, was the actual institution of the Sabbath; for if it had been instituted at the time of the creation, and if it had been observed all along from that time to the departure of the children of Israel out of Egypt, a period of about 2,500 years, it is unaccountable that no mention of it, not even the obscurest allusion to it, should occur; nor is there in the passage above quoted from Exodus xvi., any mention that the Sabbath then appointed to be observed, was only the revival of an ancient institution which had been neglected, or suspended; nor is any such neglect imputed to the people of the old world, or to Noah, or to his family; nor is any permission recorded to dispense with the Sabbath during the captivity of the children of Israel in Egypt, nor on any other great emergency.

The passage in Gen. ii., which creates the whole controversy on the subject, is not inconsistent with this opinion; for as the seventh day was erected into a Sabbath on account of God's resting on that day from the works of creation, it was natural for Moses to add, "And God blessed the seventh day and sanctified it." Now it is clear that the religious distinction and appropriation of that day were not actually made until the giving of the manna in the wilderness. This interpretation is supported by a passage in Ezekiel, where the Sabbath is said to be *given*, (and what else can it mean but as first instituted,) "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them," Ezek. xx. 12. The prophet Nehemiah also accounts the giving of the sabbatic law, among the transactions in the wilderness; which supplies another argument in support of my

opinion. "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: and madest known to them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven, for their hunger, and broughtest forth water for them out of the rock for their thirst." Neh. ix. 13—15. We find by the fourth commandment, a strict cessation from all labor was enjoined, both upon the Jews by birth, and by religious profession, and upon all who dwelt among them; and the same was extended to their slaves, and their cattle; that this rest was not to be violated under pain of death. Ex. xxxi. 15. Besides this the seventh day was to be solemnized by double sacrifices in the Temple. "And on the Sabbath day two lambs of the first year, without spot, and two tenth deals of flour, for a meat offering, mingled with oil, and the drink offering thereof; this is the burnt offering of every sabbath, beside the continual burnt offering and his drink offering." Num. xxviii. 9 & 10. Also *holy convocations*, which I presume means assemblies for the purpose of public worship, or service to the Lord, were directed to be held on the Sabbath day; the seventh day is a Sabbath of rest, a holy convocation; Lev. xxiii. 3. So the Sabbath day was observed, in fact, amongst the Jews, by a scrupulous abstinence from every thing which might be deemed labor; as from dressing their food, traveling more than a Sabbath day's journey; and in their wars, they suffered thousands of their numbers to be slain rather than do any thing in their own defence on the Sabbath days. Witness the final siege of Jerusalem, the Maccabean wars, &c.

After the erection of synagogues, it was the custom to assemble in them on the Sabbaths, to hear the law rehearsed and explained; and probably, for the purpose of public devotion. For Moses, of old time, hath in every city them that preach him; being read in the synagogues every Sabbath day. The Jews computed their Sabbath from 6 o'clock on Friday evening to 6 o'clock on Saturday evening. Having premised the above sentiments, I will now approach the main question; *Whether the command by which the Jewish Sabbath was instituted, was intended to extend to us?*

If the divine command was actually delivered at the creation, it was addressed, no doubt, to the whole human race alike, and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it. But if

the command was published, for the first time in the wilderness, then it was immediately directed to the Israelites alone; and something farther, either in the subject or circumstances of the command, will be necessary to shew that it was designed for any other. It is on this account that the question concerning the date was first to be considered. The former opinion excludes all debate about the extent of the obligation; the latter admits, and *prima facie*, induces the belief, that the Sabbath ought to be considered as a part of the peculiar law of the Jewish policy which belief is greatly confirmed by the following reasonings.

The Sabbath is described as "a sign" between God and the people of Israel, "Wherefore the children of Israel shall keep the Sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." Exo. xxxi. 16, 17. Again, "And I gave them my statutes and shewed them my judgments, which, if a man do, he shall even live in them." "That they might know that I am the Lord that sanctify them." Ezek. xx. 12. Now it does not seem easy to understand how the Sabbath could be a sign between God and the Israelites, unless the observance of it was peculiar to that people, and designed of God to be so. If the command by which the Sabbath was instituted be binding upon christians, it must be so as to the day, the duties, and the penalty; in none of which is it received.

The observance of the Sabbath was not one of the articles enjoined in the fifteenth chapter of the Acts of the Apostles, upon them which from among the Gentiles were turned unto God. The apostle Paul, evidently considered the Sabbath as part of the Jewish ritual, and not obligatory upon the christians as such; "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moons, or of the Sabbath days; which are a shadow of things to come, but the body is of Christ."

My opponents about here raise two objections to these arguments. One is that the reason assigned in the fourth commandment, for hallowing the Sabbath day namely because God rested on the seventh day from the works of creation, is a reason which pertains to all mankind. The other is that, the command which enjoins the observance of the Sabbath, is inserted in the decalogue, of which all the other precepts and prohibitions are of moral and universal obligation.

Upon the first objection, it may be remarked that, although in Exodus the commandment is founded upon God's rest from the creation, in Deuteronomy the commandment is repeated with a reference to a different event. "Six days shalt thou labor and do all thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant," &c. Therefore the Lord commanded them to keep the Sabbath day. It is farther observable, that God's rest from the creation is proposed as the reason of the institution, even where

the institution is spoken of as peculiar to Israel. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant; it is a sign betwixt me and the children of Israel forever; for in six days the Lord made the heaven and the earth, and on the seventh day he rested, and was refreshed." The truth is, these different reasons were assigned, to account for different circumstances in the command. If a Jew enquired why the seventh day was sanctified rather than the sixth, or eighth? his law told him that it was because God rested the seventh day, from the creation. If he asked why the same rest was allowed to slaves? his law bade him remember that he also had been a slave, in Egypt, and that the Lord, his God, brought him out thence. In this view, the two reasons are perfectly compatible with each other, and with a third, and in the institution, its being a sign between God and the people of Israel, but in this view they determine nothing concerning the extent of the obligation.

With respect to the second objection that, *It was as much as the other nine commandments, acknowledged of moral and universal obligation, it may reasonably be presumed that this is of the same.*

I answer, this argument will have less weight when it is considered that the distinction between positive and natural duties was unknown to the simplicity of ancient language, and that there are various passages in the Scriptures in which duties of ceremonial or positive nature, and confessedly of partial obligation, are enumerated, and without any mark of discrimination, along with others which are natural and universal; of this the passage in Ezek. xviii. 5—9; is an incontrovertible example. The same thing may be observed in the apostolic decree recorded in the fifteenth chapter of Acts.

If the law by which the Sabbath was instituted, was a law only to the Israelites, it becomes an important enquiry with the christian, whether the Lord Jesus Christ delivered any new command on the subject; or if not, whether any day was appropriated to the service of religion, by the authority or example of his apostles. The practice of holding religious assemblies upon the first day of the week, was early and universal in the christian church; that it carries with it strong proof of having originated from some precept of Christ or of his apostles, though none such be now extant. It was upon the first day of the week that the disciples were assembled when Christ appeared to them for the first time after his resurrection; then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst of them. John xx. 19. This for any thing that appears in the account, might have been accidental, as to the day; but in the 26th verse of the same chapter, I read that after eight days, that is on the first day of the week following, again the disciples were within, which second meeting upon the same day of the week, looks like an appointment and de-

sign to meet on that particular day. In the xx. chapter of Acts, I find the same custom in a christian church, at a great distance from Jerusalem, "And we came to them at Troas in five days, where we abode seven days; and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." The manner in which this case is recorded of the disciples coming together to break bread, on the first day of the week, shows, I think, that the practice by this time was familiar and established. Paul writes thus to the Corinthians, concerning the collections for the saints, "As I have given order to the churches of Galatia, even so do ye; upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come. 1 Cor. xvi. 1, 2. This direction affords proof that the first day of the week was already among the christians of Corinth and Galatia distinguished from the rest, by some religious appellation or other. At the time John wrote the book of Revelation, the first day of the week had obtained the name of *Lord's day*, "I was in the Spirit on the Lord's day," Rev. i. 10; which use of said name, sufficiently proves the appropriation of the first day of the week to religious service; and which was perfectly known to the churches of Asia. Let it be understood that I am contending, by these proofs, for no other duty than that of holding and attending religious worship, acts of charity, mercy, &c. A cessation upon that day from labor, implies the foregoing as well as to rest the body, to invigorate it for the ensuing week's business.

The Lord Jesus-Christ, during his stay upon the earth, preached his religion to the Jews alone; they had their Sabbaths which, as subjects of that economy, they were obliged to keep, and did keep. It is not probable that Christ would enjoin another day in conjunction with this; but by his death he put an end to the Jew's Sabbath with all their rituals, and nailed them to his cross; making an entire end of them; and ushered in a new dispensation, which is the gospel dispensation. Old things were all done away, and behold all things were made new. Hence the conclusion from the whole enquiry is this, that the assembling upon the first day of the week for the purpose of public worship and religious instruction, is a law of christianity, of divine appointment.

Brother Beebe, you are at liberty to amend the foregoing if in your judgment it is deemed necessary; and furthermore, if you think it worthy of a place in the Signs, you may publish it; but do not do so to the exclusion of other, and more interesting communications.

I am, dear brother, with sentiments of christian affection, yours truly, WM. M. WALL.

For the Signs of the Times.

Green county, Pa., August 27, 1848.

BROTHER BEEBE:—I have taken my pen to inform you that I am in the land of the living, thanks be unto God for his kindness and mercy to,



such a poor, hell deserving sinner as I am. I have realized so much comfort in reading the experiences of brethren and sisters which have been published in the Signs, that I feel a desire to write you a few lines on the subject of my own, if I could indulge the hope that it may afford any encouragement to any of the saints.

It is many years since I hope it was the good pleasure of God to open my blind eyes to see the miserable state that I was in. It was under the preaching of my grandfather, John Corbly, an old Baptist preacher, about fifty years ago. I went mourning for several years, and laboring to make myself better. I often resorted to the woods to try to pray to God for mercy; but when I came away I generally felt worse than when I went. I have sometimes in coming away felt so bad that I have turned back and tried again to pray; but my prayers did not seem to ascend above my head. In this way I continued for several years. I still attended meetings, and it seemed to me that the preacher was addressing me all the time, he was exposing me to the congregation all the while, which crossed me wonderfully; for I desired to become a christian and to let no one know any thing about it; but I grew worse and worse, and finally felt as though I must give up all hope. It seemed to me that I had committed that unpardonable sin, and there was no mercy for so vile a sinner. But I was brought to see and feel that God would be perfectly just in consigning me down to everlasting woe and misery. Thus I continued two or three years, and I got so at last that I thought I must be deprived of my reason, and my wife, who was a professor at that time, also feared I would become insane. For two days and nights I neither ate nor slept, on the third night I lay down on my bed, but felt as before; after laying awhile mourning my wretched condition, this passage of scripture came to my mind, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." And then, O my brethren, the Lord took the burden from my soul, and I felt relieved. I felt as though I was in a new world; and I did then, if ever I did, praise God from my very heart, and soul. I gave to him all the glory. My wife and I talked all night of the amazing goodness of God to such poor and wretched sinners as we felt ourselves to be. The next morning when I arose and went out it seemed that every thing was praising God; and I think I can safely say, if ever I was resigned to God, I was then. For two or three months I thought my troubles were all over. Before this time my grandfather was called home; and there came a stranger, who called himself an Old Baptist preacher, for there were no other kind of Baptists in our section of country at that time; his name was Hersy. He was not here long after I was born again, before there arose a great disturbance in the churches; for he preached for all the churches that my grandfather had had the pastoral care of. He was a doctor, and the difficulty was between him and the women; he was finally silenced from preaching here. This was a won-

derful stroke on me. We then lived some years without a preacher; and I continued, without following the footsteps of Christ in baptism eighteen years; but O, how many whippings I got for my disobedience. The Lord was pleased at length to raise up a preacher amongst us, and to chastise me so sorely that I could no longer stay back; so I went to the church, was received and baptized, and lived very comfortably for a few years. Then came on the new order of things, and then instead of joy in meeting with the church, I experienced grief and sorrow. The new order soon got to be so strong that they drove us out, six or seven of us, and forbid our holding meetings in the house any more. But, my brother, if I should relate all the troubles which ensued, I should never get through; for, brother Beebe, I am so blind that I fear you will not be able to read what I have already scribbled. This is the last time I ever expect to write to you and the brethren and sisters, I am an old man and stricken in years. The Lord has permitted me to pass the time allowed to man; my age is more than three score years and ten, I am seventy two years of age.

Brother Beebe will you give me your views on Rev. xvi. 13. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Unworthy as I am, I would subscribe myself a lover of gospel truth.

JOHN MORRIS.

For the Signs of the Times.

Shelby County, Ia., October 16, 1848.

BROTHER BEEBE:—Having a remittance to make, I will say to you and to all the readers of the Signs, that I am well pleased with your reply to brother S. Williams in the 19th number of the current volume. I do believe to constitute christian baptism, the administrator must act under the authority of an organized gospel church of Christ; and I do not believe that any of the demominations apart from the old fashioned predestinarian Baptists make any part of that church; but I believe they are the seven women, spoken of by the Lord, who should take hold of one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach. These seven women embrace the whole body of antichrist, and are called seven because they are divided and subdivided among themselves. But it is not so with the church of Christ, the Bride, the Lamb's wife; she never was, nor ever will be divided. Her Lord has said, There are three score queens, and four score concubines, and virgins without number. My dove my undefiled is but one, she is the only one of her mother, she is the choice one of her that bare her. Jerusalem which is above is free, which is the mother of us all. What saith the Scriptures? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. Bear that in mind, ye children of the free woman, especially when ye are about to receive members into the

church: But to return—Now the old fashioned Baptists always have and always will stand apart and distinct from the seven women, or branches of the body of antichrist. The church of Christ is a kingdom which the God of heaven has set up, and which shall never be destroyed: nor shall it be left to other people; but it shall break in pieces all other kingdoms, and it shall stand forever. I wish to be distinctly understood that I am not writing any thing about who are going to heaven; or who are not going to heaven; but I am speaking of the church of God in her militant form. In this church or kingdom, "A king shall reign in righteousness, and princes shall rule in judgment." Thus the church is perfect, thoroughly furnished unto all good works. She has Christ to reign in her, and the twelve apostles to rule in judgment; hence she is not to legislate, but to render obedience to the King and his princes. Now if God wills that his gospel shall be preached in all the world for a witness to all nations, he calls his preachers by his grace and reveals his Son in them, that they may preach among the Gentiles the unsearchable riches of Christ; and says to his church, as he said to the church at Antioch, when he commanded thus, "Separate me Barnabas and Saul, for the work whereunto I have called them." The church obeyed her King and sent them away; so they, being sent forth by the Holy Ghost departed. O, how careful should the church be to set apart no man to the ministry until her king gives her the evidence that he has called him to the work. There is no other gospel authority on earth; it matters not how sound the man may be in doctrine and experience, if he is acting under any other authority, he is in disorder, and all his official acts are disorderly; and if the church regards any of his official acts as valid, she is a partaker of his evil deeds, and I had like to have said, treating her King with contempt.

Brother Beebe I will take the liberty to propose a question to you and to your correspondents, viz: Is it, or, is it not orderly for a preacher acting under the authority of the church, as her servant, to receive and baptize a candidate who has not first come before the church, when within a reasonable distance of a church? I wish you to give an answer through the Signs; and by doing so you will confer a favor on a poor unworthy brother,

Yours, as ever,

J. P. BARTLEY.

## CIRCULAR LETTER.

*The Elders and Brethren composing the LICKING ASSOCIATION OF PARTICULAR BAPTISTS, now in session with our sister Church in Georgetown, to the Churches which they represent, and to the children of God scattered abroad; wish grace, mercy and peace.*

DEARLY BELOVED BROTHERS AND SISTERS:

Our profoundest gratitude is due the Author of our holy religion, for the privilege of associating once more in our annual convocation, and for the sweet, and we trust, profitable converse we have held with each other.

We know not how better to subserve the cause

of truth and the interests of Zion, than by submitting such views of the divine economy of redemption and salvation, as we entertain; whilst we most cordially accord to others, the right to test the correctness of those views by the standard of truth.

We have long esteemed the doctrine of the indissoluble union of Christ and the church, as being at the very base of the christian system; that it is second, in point of importance, to no point in that system; and that to overturn it, would be to remove one of the main pillars of the spiritual temple; yea more, to raze the foundation itself, and prostrate all the well grounded hopes which saints indulge, of meeting in another and better state of things.

As we attach so much importance to this doctrine, and have made it the topic of our present annual address, it will be expected of us that we enter into a calm, dispassionate and scriptural investigation of the subject. The doctrine is so lucidly inculcated in the Holy Scriptures, that, with a consciousness of incompetency to a full and thorough elucidation of its momentous bearings, we are nevertheless encouraged to present such considerations as have brought conviction to us of its truth and vital importance.

The history given us of the "first Adam," combining within him his bride, with all his natural family, and who is declared to be "the figure of him that was to come," is such, that being understood, must carry with it undying conviction of the doctrine of "union," with reference to that family.

Professing as we do, to take the Bible for our guide, does it not behoove us to inquire for truth at its sacred pages? Whether our preconceived opinions shall be found to harmonize therewith or not, all should bow without a murmur to its doctrine.

We proceed with the figure. "And God said, Let us make man in our image; after our likeness; and let them have dominion over the fish of the sea," &c. "So God created man in his own image: in the image of God created he him; male and female created he them,"—Gen. i. 26, 27. By the term, "In the image of God created he him, male and female created he them," we cannot suppose the Holy Ghost meant that Adam was created a God—that he was *immutable*. Then would he not have sinned and fallen under the sentence of condemnation—or that he possessed the attributes of the Deity; but that he was created in the image and after the likeness of "God manifest in the flesh;" in the image of the "Everlasting Father," of the spiritual Husband; in whom the Bride, and all the sons and daughters of Zion were created. "This is the book of the generation of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam; in the day when they were created."—Gen. v. 12. "And Adam called his wife's name Eve; because she was the mother of all living."—Gen. ii. 20. From all which, it is manifest that God is, *alone*, the creator of the "first man Adam," who is of the earth earthy—that his bride, and all his natural seed were created in him—that it took all combined to constitute the "first Adam," (the Adam of the Bible.) "And he called their name Adam."

We next inquire; Whence did Adam derive his vitality, and what were his susceptibilities? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. ii. 7. Man was destitute of life, of consciousness, and consequently, only became a responsible being, when he became a living soul." It

took soul and body to constitute him a rational, intelligent being—the subject of law, and responsible to God. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.—And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. ii. 8, 9, 16, 17, 18, 21, 22, 23, 24. We presume that all intelligent beings must see the doctrine of "union" fully and conclusively taught in the foregoing reference to the scriptures of truth.

Irrespective of "vital union," we should be totally at a loss to comprehend the following declarations—"Behold, I was shapen in iniquity: and in sin did my mother conceive me,"—Ps. li. 5.—"The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies." Ps. lviii. 3. "Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (For until the law, sin was in the world: but sin is not imputed where there is no law.)—Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence so also is the free gift. For if through the offence of one, (Adam,) many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification. For if by one man's (Adam) offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness; shall reign in life by one, Jesus Christ."—Rom. v. 12 to 17, inclusive.

Had the union between Adam the first, and his natural seed (who were created in him, and simultaneously with him,) been dissolved by transgression, there had been no development of one son or daughter of Adam. But we go further, and say, that "union" is proven to have existed both antecedently and subsequently to transgression, in the fact that, "Adam the first," though created upright, is the father of an apostate and degenerate family, as is manifest in the case of Cain, and multitudes of others. "Lo, this only have I found, that God hath made man upright, but they have sought out many inventions."—Eccl. vii. 29. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."—Gen. v. 3.

From the quotations made, we recognize two heads. The one of the natural, the other of the spiritual family. Let us not forget the character of the respective heads, or we shall mistake the character of their families. "And so it is, written,

The first man Adam was made a *living soul*, the last Adam was made a *quickening Spirit*." Hence, the Apostle continues, "Howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 45 to 50, inclusive.—Here we are presented with two distinct families; the first, "living souls"—the second, "quickened spirits." The first, natural beings—the second, spiritual; the first, earthy—the second, spiritual beings.

We maintain, that Eve, and all the natural family, were created in, and known only as "Adam." "And he called their name 'Adam.'" That they all received the law in him—transgressed in him—became the subjects of condemnation and death in him—in a word, *such as he was after the transgression, such are they in a state of unregeneracy*. We confess we are utterly unable to see the force of the figures used in the Bible with reference to this subject, if the Bride, and all the "sons and daughters of the Lord Almighty," were not created in, and known only as Christ, *mystically*—received the gospel, and all their spiritual blessings in him. Hence, an Apostle said, "Ye are all one in Christ Jesus." Again, "As he is, so are we in this world." Adam the first conveyed death, condemnation and moral depravity to all his natural seed, who descend from him by ordinary generation, in consequence of "union." "Adam the second," conveys all spiritual blessings to his spiritual seed, in consequence of "union." Adam's natural family are born as a consequence of previous existence in, and "union" to him.—Christ's spiritual family, are born again, as a legitimate consequence of previous existence in, and union to him; as the "branches in the vine"—"created in Christ Jesus"—"chosen in him before the foundation of the world"—having "grace given them in Christ Jesus, before the world began"—"preserved in Christ Jesus and called."

Imputation necessarily follows relation, else would not Adam's natural family have been affected by his disobedience. Nor yet would Christ's spiritual family be affected by his obedience.

The doctrine of the Eternal Union of Christ and the church, when unfolded to, fills the hearts of the regenerate with peace and joy in the Holy Ghost. Hence the Psalmist said, "Lord, thou hast been our dwelling place in all generations.—Before the mountains were brought forth, even from everlasting to everlasting thou art God."—Ps. xc. 12. "In all their afflictions he was afflicted and the angel of his presence saved them; in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old."—Isa. lxiii. 9. "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosom, and gently lead those that are with young."—Isa. xl. 10, 11. "My substance (said David, personating Christ,) was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them," (that is, none yet made manifest upon earth.)—Ps. cxxx. 15, 16.—

The Psalmist further illustrates the "union," when he says, (with reference to Christ,) "I am poured out like water, and all my bones are out of joint."—Ps. xxii. 14. Although his bones (for "ye are members of his body, of his flesh, and of his bones," are "out of joint;" yet is there not one of them broken, or dead; in consequence of "union."

The various metaphors, or figures, found in the Scriptures, and which are designed to set forth the union between Christ and the church, it would seem, are unmistakable, if the children of light "would contemplate them in their connection;" for example, we hear it said, "And hath put all things under his feet, and gave him (Christ) to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. i. 22. Destroy "union" between head and body, literally, and that destruction is necessarily fatal to both head and body. The Apostle continues, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edification of itself in love."—Eph. iv. 15, 16. "For the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body." "So ought men to love their wives as their own bodies: he that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the church; for we are members of his (Christ's) body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.—This is a great mystery; but I speak concerning Christ and the church."—Eph. v., read from 23 to 32 verse, inclusive. "And he is the head of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the pre-eminence."—Col. i. 18.—"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."—Col. i. 24. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." "Now ye are the body of Christ, and members in particular."—1 Cor. xii. 12.—We invite special attention to the chapter. But, the "union" is brought to view by other metaphors. "For unto us a child is born; unto us a son is given, the government shall be upon his shoulder; his name shall be called Wonderful Counselor; the mighty God; the everlasting Father, and the Prince of Peace."—Isa. ix. 6. Compared with Gal. iv. 6.—"And because ye are sons, God hath sent forth the Spirit of his son into your hearts, crying Abba, Father." Again, "For thy Maker is thy husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall be called."—Isa. liv. 5. "And I (the good shepherd) lay down my life for the sheep."—John x. 15. "Feed the church of God, which he hath purchased with his own blood."—Acts xx. 28. Thus we see, that "union" gave sanction to his work, as Shepherd, FOR HIS SHEEP, as Father for HIS CHILDREN, as Husband FOR HIS BRIDE, as Head FOR THE MEMBERS, including his whole body.

But Christ is emphatically, the life of his people. "When Christ, who is our life, shall appear then shall ye also appear with him in glory."—Col. iii. 4. Can "union" be closer or more indissoluble? The chosen family transgressed the law and incurred its penalty in their earthly head. Life is the forfeit—nothing more or less

than life can meet the demands of divine justice. "The wages of sin is death." "The soul that sinneth, it shall die." "None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth forever.)"—Ps. xlix. 7, 8.

Such the Apostle considered the nature of that "union." He says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."—2 Cor. v. 14, 15. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. ii. 20. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ; (by grace are ye saved.)"—Eph. ii. 4, 5.

Adam the first, possessed within him, all who have been, now are, or ever shall be developed, as living souls, and imparted to them the nature which he had as a "living soul." Christ, the "second Adam," possessed within him, all who shall ever be developed as "quickened spirits," and imparts to them the nature which he possesses; which is indispensable to serve God aright, and enjoy the world to come.

We feel, we own, we have transgressed the divine precept, that "in me, that is in my flesh, dwelleth no good thing;" "for to will is present with me, but how to perform that that is good I find not."

"I cannot do the good I would,  
Nor keep my conscience clean."

But O! with what transport is the heart of the believer filled, when he feels home application made of the declaration, "He hath made us accepted in the beloved." "For ye are complete in him, which is the head of all principality and power."

"My filthy rags are laid aside,  
He clothes me as becomes his bride;  
Himself bestows my wedding dress,  
The robe of perfect righteousness."

"Unto her it was granted that she should be clothed in fine linen, clean and white, and the fine linen is the righteousness of saints." Hence the angel said to John, "Come hither, and I will show thee the Bride, the Lamb's wife." "Thou art all fair my love, (said the husband,) there is no spot in thee." "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a King is among them."—Numbers xxiii. 21. O ye sons and daughters of Zion,—Ye who mourn and so deeply lament "iniquity" within, and long for deliverance from "perverseness," destroy "union"—eternal, indissoluble "union," with your living head, and whence could you look for comfort, or hope for acceptance? Your King, your Savior, in his prayer on your behalf, says, "And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John xvii. 22, 23, 24.

We confess, most frankly, that in the absence of "union," we are utterly at a loss to reconcile the justice of God with the sufferings endured by the Lord Jesus, and his death upon the Cross; or to reconcile that justice with the salvation of sin-

ners. "The wages of sin is death:" but Jesus was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," "who did no sin, neither was guile found in his mouth." "Yet it pleased the Lord to bruise him." "Who his own self bare our sins in his own body on the tree." "He was wounded for our transgressions and bruised for our iniquities." "He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable."—"As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." Why is it, that the shepherd is holden responsible in law, for the trespass committed by sheep placed in his charge, if not by virtue of his relation as shepherd? Why is the husband holden responsible for the trespass of the bride, if not by virtue of his relation as husband? "The reproaches of them that reproached thee, are fallen upon me: Then I restored that which I took not away." Why is the head holden responsible for murder committed by the hand, if not because of union or relation?

We presume that no intelligent christian will deny that "union" between the "first Adam," and the "living souls," who descend from him, existed antecedently to their development; and that, that "union" is the cause of their being born into an earthly state of existence; susceptible of earthly enjoyments, and sustained upon earthly productions. Is it not passingly strange then, that any who have been brought to taste that the Lord is gracious, should deny that "union" to the "second Adam," who "was made a quickening Spirit," is the cause of all those who concentrated their spiritual existence in him; being "born of God;" "born of the Spirit;" "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever?" The being born of corruptible seed, and "going astray from the womb speaking lies," no more necessarily results from the corruption of the fountain whence they proceeded, than the being born again of incorruptible seed and possessing holy desires, results from the incorruptible nature of the fountain whence they derive their existence. "Whatsoever is born of God doth not commit sin: because his seed remaineth in him: and he cannot sin, because he is born of God."—"In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1 John iii. 9, 10. "We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not." "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and Eternal Life."—1 John v. 18, 20. The cause of rebellion, and disposition to sin, is found in the "first Adam," hence we are at no loss to account for the effect, as manifested in all his natural seed. "There is none that doeth good, no not one." The cause, or nature of holiness is found in the Lord Jesus, hence they who are in love with holiness, and ardently desire its practice, manifest that they are born of God, that they are branches in the "true vine." And here we perceive the root of all spiritual or holy obedience; "God is a spirit, and they that worship him must worship him in spirit and in truth."—In all this, the doctrine of the indissoluble "union" of Christ and the church, is taught; let it be successfully controverted, and we despair reach-

ing that "city which hath foundations, whose builder and maker is God," or joining the heavenly anthem, "Great and marvelous are thy works Lord God Almighty, just and true are thy ways, thou King of saints."

"This sacred bond shall never break  
Though earth should to her centre shake;  
Rest, doubting saint, assured of this,  
For God has pledged his holiness."

"Because I live, ye shall live also." "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." "I will never leave thee, nor forsake thee; therefore, we may boldly say, the Lord is my helper, I will not fear what man shall do unto me."

It is matter of no little surprise to us, that there should be found among those claiming to be Old School Baptists, some who can make no distinction between the doctrine of "union," as taught in the Holy Scriptures, and illustrated in the foregoing pages, and the modern "two seed" heresy—that they should consider them synonymous; when every intelligent Bible reader must see that there is no more affinity, agreement, or fellowship, between them than between righteousness and unrighteousness; the temple of God and idols; Christ and Belial; or the believer and an infidel. Such Baptists must be nearly related to "Leah," of old, who was *tender eyed*—short, or near sighted. They certainly will not deny union between Adam the first, and his natural family, else how will they explain the declaration, "For as by the offence of one, (Adam,) judgment came upon all men to condemnation; even so by the righteousness of one (Christ) the free gift came upon all men to justification of life?" The first *all*, includes the whole natural family, who, under satanic influence, transgressed the divine law and became exposed to the curse. The second *all*, includes all the spiritual seed, chosen in Christ before the foundation of the world, and of whom it is said, "A seed shall serve him; it shall be accounted to the Lord for a generation." We reject the idea of a self-existent, self-subsistent, or independent devil; and the idea that he is the author of the existence of the non-elect, goats, or finally impenitent. May the precious doctrine of eternal union cheer our hearts amid the darkness of gloom. May we be enabled by faith to lean upon his Almighty arm. And Oh that God would grant us the spirit of wisdom and understanding that our lamps may be trimmed and our lights burning at the announcement of the second coming of our Shepherd, Husband, Friend and Savior, who shall present his redeemed before his Father without spot, or wrinkle, or any such thing, with the exclamation, "Behold, I and the children which God hath given me," is our prayer for the Redeemer's sake. AMEN.

Done by order of the Association.

T. P. DUDLEY, Mod.

Attest:—J. S. PEAK, Clerk.

### CORRESPONDING LETTER.

THE LICKING ASSOCIATION OF PARTICULAR BAPTISTS, to the Associations with which she corresponds:—Beloved Brethren:—It is with gratitude to our Heavenly Father, who has preserved us through the vicissitudes of another year, that we send you this our epistle, to perpetuate the correspondence, existing between us. Dear Brethren, our churches generally complain of coldness, and you will discover from our minutes that there have been but few additions to our body, since our last Associational meeting; but we rejoice to be able to say we are united in doctrine, having but one Lord, one faith, and one baptism. We are surrounded with enemies on every side,

some saying, Lo! here is Christ; and some saying lo! there is Christ! but we are commanded not to go after them, nor to be partakers of their sin; for these are deceivers who would deceive the very elect if it were possible; but we rejoice that the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his, and that of all the Father has given him he will not lose one, but will raise them up at the last day. The soul that is brought by the Holy Spirit to receive this truth in much assurance, may contemplate with ineffable delight the immutability of their Heavenly Father's will, who is the same yesterday, to-day, and forever, and who has said I will never leave thee nor forsake thee. Many are the afflictions of God's children, but out of them all will the Lord deliver them; though they are called to pass through the waters, the floods shall not overflow them: and if through fires, the flames shall not burn them, neither shall any weapon that is formed against them prosper. We should not be discouraged, although our numbers are few, in comparison to the multitudes who are wandering after the Beast, or worshipping the image thereof. Jesus hath said, Fear not little flock for it is your Father's good pleasure to give you the kingdom; and, Greater is he that is in you than he that is in the world. Because I live ye shall live also. With such assurance may we not ask—

"Why should the saints be filled with dread,  
Or yield their joys to slavish fear?  
Heaven can't be full, which holds the Head,  
Till every member's present there."

The church is his body; the fulness of him that filleth all in all. Destroy the union between the head and the body and you destroy both the head and the body. Destroy the union between the head and any one member of the body, and the body is imperfect. But God is to be thanked that there is nothing that can separate us from our head; for every member is kept by the power of God, and it is the same spirit that animates the whole body; for all God's people are taught of the Lord, and are led by the same spirit to admire the riches of that grace which has made us accepted in the Beloved, in whom is treasured all riches, and glory. Brethren beloved, rejoice evermore, and be exceeding glad, for he who has called you is faithful, and true; and has declared that the gates of Hell shall not prevail against his church, neither shall the purposes of his grace be frustrated, for he must reign until all enemies are put under his feet.

We were greatly comforted in having the presence of your messengers with us, and we desire that God will continue to bless our correspondence to our mutual comfort, and to the strengthening of our love in the truth.

Our next Association will be holden with our sister church at Rockbridge, Bourbon Co., Kentucky, on the 2d Saturday in September, 1849, where we hope again to hear from you.

Done by order of the Association, and signed in her behalf.

T. P. DUDLEY, Mod.

Attest:—J. S. PEAK, Clerk.

### EDITORIAL.

SOUTH MIDDLETOWN, N. Y., NOV. 15, 1848.

#### SABBATH DAYS.

In this number our readers will find an article on the subject of the Sabbaths from the pen of our talented brother, Dea. Wm. M. Wall, of Mo. He has demonstrated beyond contradiction that the command by which the Jewish Sabbath was

instituted, did not extend to the christian church, nor to the Gentile nations. But on the second proposition, "whether any new command has been delivered by the Lord Jesus Christ, or any other day substituted in lieu of the Jewish Sabbath by authority or example of the apostles," we cannot say that his arguments and deductions are to our mind as clear as we could wish. Brother Wall, very magnanimously gave us liberty to amend his article, if we saw cause; but, in style and manner, it required no amendment that we were able to perform; and doctrinally we did not feel willing to change any sentiment. From the candor evinced by the writer we are satisfied that his object is to search for and present nothing but truth; and with this conviction we cannot think he will be offended if we offer some objections to some of his arguments on the second general proposition. An investigation of the subject may be profitable to us, and possibly to some of our readers if conducted in a christian temper, and with an eye single to the glory of God—and edification of his saints. But to the point—

We take as our position, that there is by no authority of Christ nor his apostles, express or implied authority in the scriptures, for the substitution of any other day in lieu of the Jewish Sabbath. We hold, as all our readers are aware that the Sabbaths under the law to Israel were a type of that rest which weary and heavy laden souls find in the gospel, when delivered through the blood and righteousness of Christ from the toil-some labors of the law, and set free from that yoke of bondage, and made the bearers of Christ's yoke, (or law) which is easy, and his burden which is light. The Jewish Sabbaths as well as new moons were figures of good things to come, of which Christ is the body, or real substance, hence to give us another day in lieu of that shadow, is to divert our eyes from him who is the body or substance of the types. If the first day of the week be divinely substituted in lieu of the seventh day Sabbath, then the substitute must take the precise place of its principal, and continue to be the shadow of good things to come; and if in place of its principal, it must be binding on the same people, (the Jews,) and to be observed in the same way, (abstaining from servile labor; or in reading Moses in the synagogues,) and enforced by the same penalties, (stoning to death the offenders, &c.) None of these, we are sure, brother Wall believes. It is true he speaks of the first day being set apart for christian purposes; but still, in finding a day set apart specially for religious purposes, in the discussion of his second proposition, he leaves the reader to conclude that he holds that day, as substituted in lieu, or in the place of the old Sabbath.

We cannot clearly perceive that the scriptures referred to by our beloved brother, present "a strong proof" that the first day of the week was by any divine authority, set apart, as a day for the stated meeting of the church for devotional purposes. That there are several instances in which they were together on the first



day for worship, breaking of bread &c., is freely admitted; but it is at the same time contended that they were frequently together for the same purposes on all the other days of the week; so that to us, the example of primitive saints, warrants us in giving no preference to one day in the week above another. The first passages referred to by brother Wall, are John, xx. 19 & 26. In neither of these verses are we informed when these disciples assembled. In the 19th verse we are told that they *were* assembled. They had probably been there from the time their Lord was crucified, and the doors were shut for fear of the Jews; our Lord visited them on the evening of that day. If he had designed to set apart that day, to commemorate his resurrection would he not have visited them on that day, and not waited until the evening, seeing that he arose early in the morning? And had it been his design thus to hallow that day, would he not have intimated that such was his design when with them in the evening? The disciples could not have assembled on that day, in that case, in honor of his resurrection; for they knew not, until after they were assembled that he had arisen.

We see nothing in the circumstance of this first meeting of Christ with the disciples after his resurrection to favor the idea that he designed to consecrate, sanctify, or set apart that day of the week or give it any preference above the other six; but much to forbid such an inference, seeing that he said nothing to them which could indicate any such design. In the 26th verse, we are informed that "After eight days again his disciples were within;" (how long they had been within, at this time, we are not told) and Jesus visited them again. How, or by what rule of reckoning brother Wall can make out that this second meeting, occurred on the first day of the week, or on the evening of the first day of the week, puzzles us very much. If the first meeting had been early in the morning of the first day, and the second, as it was, on the evening of the eighth day, including two first days, then the second meeting would have been on the evening of the first day; but such was not the case. It is therefore very clear that the meeting *after eight days* from the first, occurred on the evening of the second day, which, so far as these two passages are concerned, gives as *strong proof* that Monday was consecrated specially, as that Sunday was. We have not the time nor space now to review all the passages referred to, we will notice but one or two more. The case of the meeting of the disciples at Troas on the first day, does not prove that this was a stated practice; but if it did, it certainly would not prove that their stated meetings at those two places, were held on that day in obedience to any command designating that day above other days. more than the circumstance of other churches meeting for the same purposes on other days would prove that other days were specially set

apart by divine command. If it could be proved that John called the first day of the week "the Lord's day," it would go farther to establish this point with us, than any thing we have ever found in the Bible; but we have not the most remote idea that he made any allusion to any particular day of the week.

So far from finding that the apostles and primitive church had set apart one particular day of the week for religious purposes, and honored it with the distinctive title of Lord's day, we find the apostle deciding officially that every man shall be fully persuaded in his own mind, whether to regard one day above another, or every day alike, and he forbids them to allow any man to judge them in this matter. That all christians, and christian churches were and still are required by apostolic authority to assemble themselves together for social devotion and edification, is very certain, but that it was left to the churches to decide for themselves on what days or nights such meetings should be held, is equally certain. We hold it therefore to be the duty of every gospel church to appoint stated times for assembling together for worship, and the duty of every member, unless providentially prevented, to be present. We find no authority to warrant us to consider a meeting held for worship on the second, third or on any other day less sacred than it would be if held on the first or seventh day. We, in common with our brethren in these parts meet statedly for the worship of God, and edification of the saints on the first day of the week, because our churches have so appointed according to apostolic order, and we are bound to obey the church in this matter, and as *we esteem every day alike* we sacrifice nothing. It is a delightful privilege thus to assemble, and regard the day unto the Lord, and also on all other occasions when opportunity offers, without regard to the day of the week, or of the new moon.

We have thus frankly, and in all good feeling written our views on this subject, not in disparagement of the views held by our brother; for we are aware that he is not alone in his view of the subject; and his reasons are as good for his decisions, as any we have ever met with from any quarter in defence of the position, that the first day of the week, by any divine authority should be regarded as more sacred than any other day of the week; what we have written we submit to the judgment of our brethren; we will not judge for them, lest we should be judged. "Let every one be fully persuaded in his own mind." He that regardeth the day regardeth it to the Lord; and he that regardeth it not to the Lord, regardeth it not.

#### REPLY TO BROTHER BARTLEY.

The same commission given to the apostles by our Lord, which authorized them to go forth and preach the gospel, also enjoined on them the administration of the ordinance of baptism, to such as should be made manifest to them as believers in the gospel which they preached. It was evi-

dently the practice of the apostles in obedience to their commission, and of other primitive Baptist preachers to travel into many regions of country where there were no organized churches, and where their word was gladly received by heaven born souls; these they baptized and organized them into churches where there were as many as two or three of them; and in other cases like that of Philip and the eunuch, the baptized subject of grace, was allowed to go on his way rejoicing, until God should raise up others within practicable distance to unite with them in church order. These administrators all, including the apostles belonged to the Old School Baptist church, and had received the right hand of fellowship from the church, to go and preach among the Jews and Gentiles the unsearchable riches of Christ; and being thus set apart to the work whereunto the Holy Ghost had called them; they went out with the authority and fellowship of the church, and confessing themselves the servants of the church for Jesus' sake. Very unlike those who at this day, go forth preaching modern missionism, and themselves servants of the board of missions, for *filthy lucre's* sake. Being themselves members one of another, and servants of the Lord, and by his will and authority, servants of the church, those baptized by them were baptized into the body and fellowship of the church, and were admitted to all the privileges of any branch of the church, where they could make it appear that they were subjects of saving grace, and regularly baptized by those who were duly authorized to baptize them thus in the fellowship and under the authority of the church.

Under similar circumstances, ministers who are thus traveling under the authority, and with the expressed fellowship of the church, as her servants for that purpose, are at full liberty to baptize all the believing Corneliuses or Ethiopian eunuchs they meet with, as Peter and Philip did, in the examples referred to. But such cases are not embraced in the query of brother Bartley. His query relates only to such cases as occur within a reasonable distance of the church, and we have hitherto and do still consider it disorderly under such circumstances for the minister to proceed without the direct concurrence of the church.

1. Because, as a servant it is orderly for him to show his mistress that respect, it is assuming in him to act on his own responsibility when the church can be consulted without unreasonable delay.

2. Because such a policy in such cases would naturally lead to disorder, by leaving wholly to preachers the judging and deciding on the evidences of regeneration and faith which belongs to the church.

3. Because it necessarily leaves the baptized person, under unnecessary embarrassment; for, altho' having the fellowship of the administrator, he must be required to undergo another examination after baptism, by the church, in order that they may gain a fellowship with him, and if on such examination they should fail to receive such satisfactory evidence, a jargon is created between pastor and church, by the peculiar circumstances of the case.

We could multiply reasons for our conclusion; but three are as good as a thousand, if they are valid reasons.

The inquiry concerning the unclean spirits like frogs, proposed by brother Morris, must be deferred for want of room.

## POETRY:

## THE SALOPIAN ZEALOT.

OR

## THE GOOD VICAR IN A BAD MOOD.

By John the Dipper.—London, 1778.

This poem was intended as a satire on the writings of Rev. Mr. De Courcy, of Salop, a zealous defender of infant baptism, and was introduced as follows:

"A humble imitation of Rev. Mr. De Courcy's pompous advertisement."

Just published, posting from the press,  
Three shilling price, the world to bless,  
A bouncing answer, sharp as nitre,  
To every anabaptist writer;  
Which clearly proves the word baptizing  
Doth not mean dipping, but rantizing.

Young Disputator, good and gifted,  
And to St. Alkmund's pulpit lifted,  
Discharg'd the duties of his station,  
With pious zeal and reputation;  
Profess'd a love for all mankind,  
Appeared to have a lowly mind;  
A friend of truth and justice seem'd,  
And by us all was much esteem'd.  
But ah, how frail the human heart!  
The best are perfect but in part:  
Chameleon self in sinful worms,  
Will still assume a thousand forms.  
In every eye the preacher shone,  
But too refulgent in his own.  
Th' exalted vicar from his chair  
Pontific, towering in the air,  
Beholds his brethren far below,  
As his subjected slaves, that owe  
Obedience passive and implicit  
To his sound creed;—you must solicit  
His high permission, ere you dare  
Your different sentiments declare;  
To him submit your faith and reason;  
To doubt his dogmas is high treason.

## A curious description of John's method of baptizing.

The sacred rite we dare proclaim,  
Was first performed in Jordan's stream,  
At Enon too, to Salim near,  
Because there was much water there,  
Ergo, a basin-full is more  
Than needful to baptize a score.  
The lowly Jesus, when baptized—  
Who then our practice patronized—  
Went straightway up out of the water;  
Ergo, our infant son and daughter  
Should to and from the font be brought,  
Without a will, without a thought.  
The Jews in Jordan were baptized;  
Ergo, ingenious John devised  
A scoop, or squirt, or some such thing,  
With which some water he might fling  
Upon the long-extended rank  
Of candidates, that lin'd the bank:  
Be careful, John, some drops may fall  
From your rare instrument on all;  
But point your engine ne'ertheless,  
To those, who first their sins confess:  
Let no revilers in the crowd  
The holy sprinkling be allowed.  
The Baptist had not time, we dream,  
To dip the people in the stream;  
But, when awake, we must believe  
It took more minutes to receive  
Confessions from the truly good,  
Than to immerse them in the flood.  
But Jesus Christ himself, we own,  
'Put off his sandals,' and went down  
Into the waves quite off from land,  
That John might wet him with his hand;  
Which, you must know, he could not do,  
Had Christ not stood in Jordan too.

The holy rite, now in dispute,  
Is a plain gospel institute,  
To be obey'd in truth and love,  
Our inward purity to prove.  
And, like the supper, was design'd  
For persons of a contrite mind;  
Ergo believers' infant seed,  
By nature all a graceless breed,  
Should have this rite on them impos'd,  
And be thereby with saints inclos'd.  
Be quite consistent Disputator,  
If you become our legislator,

And give the babes of *alma mater*  
Some bread and wine, as well as water.

Infants were brought to Christ of old,  
And Jesus bless'd them we are told;  
But none were by our Lord baptiz'd—  
Ergo, they must have been rantiz'd.  
Whole households, hearing and believing  
The word of truth, and by it living,  
Obeyed the sacred rite with speed;  
Ergo, baptize your infant seed.  
Pray Mistress Lydia let us know,  
Are you in social life or no?  
If married, what's your husband's name?  
And why hath Luke conceal'd the same?  
Where doth he live? we want to spy him;  
Pray have you any issue by him?  
If you have children, please to tell  
What is their age, and where they dwell,  
And whether they were all rantiz'd  
When your whole household was baptiz'd.  
We hope, for your own reputation,  
They were not born of fornication:  
Your answer, Madam, we solicit;  
Pray be particular and explicit:  
'Tis on your evidence depends  
The cause for which the priest contends.  
Good Abram's seed were circumcis'd—  
Ergo, our babes must be baptiz'd.

'Twas at the glorious reformation,  
The Baptists rose within the nation;  
Though, first of all, with Christ they sprung,  
Ergo, they're ignorant and young.

The rapid traveler could not call  
Where any Baptists lived at all,  
From Jordan's banks to Munster's plain,  
Where German rangers fix'd a stain  
Upon the name, which his fierce page  
Exhibits to the present age,  
(Above two hundred years apart)  
In horrid forms with cruel art.  
He squints, indeed, at *Piedmont*,  
But dares not face its noble front;  
And while his eyes its practice trace,  
A secret blush steals on his face.  
He shakes the urn of poor *Servetus*,  
And whirls his ashes to defeat us;  
He should have left his dust entire,  
Which has been purified by fire.  
'Scripture forbids us in no place,  
To sprinkle infants on the face;  
(Nor yet to give them bread and wine),  
Ergo, this rite must be divine;  
And, Ergo, we may, quite as well,  
Religiously baptize a bell.

Some good advice to my young friend,  
For this he needs; and I shall end.  
Pray, for the future, Disputator,  
Write to the praise of your Creator;  
And to the world some service render,  
Besides the printer and the vender.

But should you, thinking to be gainer,  
Continue still a *paper stainer*,  
Deal not in sophistry and sound;  
On solid truth your reasons ground.  
Veil not the sacred text, so plain,  
With the dark mist of your own brain.  
Exhibit sense to public view;  
Others have eyes as well as you.

## MARRIED.

Near Finchville, on Saturday evening the 29th ult., by Elder G. Beebe, Mr. WILLIAM HULSE, of this village, to Miss MARIETTE, daughter of Mr. Joseph Conklin, of the former place.

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., DECEMBER 1, 1848.

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☐ All moneys remitted to the editor by mail, will be at our risk.

### COMMUNICATIONS.

For the Signs of the Times.

*Fayette county, Ten., July 5, 1848.*

BROTHER BEEBE:—I wish to give a short account of the Mississippi River Association of Baptists, as not long since I purchased a copy of Benedict's late History of the Baptist denomination, in which I find but very little said about that Association, and very little of what is said is true. Alas! if the work throughout is as erroneous and deficient, I pity his readers. He has prophesied, as many of his tribe have done in years past, the utter extinction of the Old, or Primitive order of Baptists. But I know that he will prove to be a *false prophet* although he may, with all the Hagarine Baptists in the world desire a fulfillment of his predictions; for the Primitive or Old School Baptists have the Lord for a Sun and Shield, and he will give them grace and glory. But Hagar, the bound woman and her issue, shall be cast out, and shall receive none of the inheritance. Truly her family have multiplied so that they lie along the valley like grasshoppers for multitude, and they eat their meat at Jezebel's table. Our God may suffer her and Ahab, (alias his satanic majesty,) to drive his prophets out of the land for a season, yet they shall be fed as Elijah was, & the poor widow's oil will hold out to the end of the famine. As to the falsehood he utters against the Old Baptists, in charging them with holding members in bondage, so far as my knowledge extends, it is utterly false; for few as our numbers are, our churches would rather be without such members. I know of none, neither do I believe that Mr. Benedict himself believed it when he wrote the falsehood; for I am well acquainted with the churches of two or three Associations, and I hope the brethren throughout the land will let us know if they know of any such cases; and if any such can be found, I for one, will plead for their emancipation.

In the History, page 808, he says, The Mississippi River association "was founded in 1833 by

consent of the mother body; it is located immediately on the great river whose name it bears, in the south-west corner of the State. It has never been very prosperous, and at present it is said to be in a divided condition. The session for 1846 was held in Shelby county which is probably a central position for this feeble interest."

And here the history ends; but if the reader will read his account of the Big Hatchy association, you will see he makes it out to be the largest in the whole state; a powerful interest, to be sure; But what are the facts in the case? The Mississippi River association was constituted in 1832, instead of 1833, and at that time was nearly or quite as large as the Big Hatchy, which he styles the mother, and afterwards the said Big Hatchy underwent another division which was not quite so agreeable to this venerable Mother. Do you wonder why? I will tell you. The antichristian, effort, or modern mission spirit had grown so large that it turned the *mother* out of doors, took from her association book and name by fraud, for these are the facts; after some ineffectual ballotings for moderator it was agreed that whoever got the majority should hold the book and retain the name. Eld. A. Meeks was the Old School choice for moderator, and he left the house and a majority of the delegates followed him, leaving the book and papers in their possession, and they held on to them and would not give them up, notwithstanding Meeks had the majority. At this time, the mother, as she is styled had fewer members than either of her daughters; or rather, the Mississippi River, or the party that went with Eld. Meeks, which were truly Old School. These formed into a body called the Regular Baptist Association, and this left the Big Hatchy an out and out family of Hagarines, which, by means of anxious benches, and straw-pen altars, she has since grown to the size Mr. Benedict represents. Now I will return to the other portion, the Mississippi River always retained a majority of the Old School, and the Hagarines left by churches and members till she became purged, since which she has enjoyed peace. But Mr. Benedict gives no account of her at all subsequently to her organization, as I will show before I am done, that that "feeble interest," he mentions, is a disorderly little few that were botched together by one S. T. Toncray, who was neither missionary nor anti-missionary, but would live with any who would allow him to dictate for them, whether Old or New School. He at last died insolvent, and I believe a Mr. R. Jones received his mantle.

Now, as I have the Mississippi River Book and Minutes before me, I will give her number of churches and members as she stood yearly from her organization down to the present time; and if I have room, close with a short history of S. T. Toncray and his *little or feeble interest*, as Mr. Benedict calls it. In 1832, the Mississippi River association was constituted with 16 churches, and 550 members. In 1833, 18 churches, and 603 members. In 1834, 20 churches, and 615 members. In 1835, 17 churches, and 560 members. In 1836, 20 churches, and 603 members. In 1837, 22 churches, and 458 members. (Several churches not represented this year, the effort system being at work.) In 1838, 22 churches, and 465 members. In 1839, 20 churches, and 414 members. In 1840, 20 churches, and 409 members. In 1841, 17 churches, and 380 members. In 1842, 14 churches, and 365 members. In 1843, 12 churches, and 329 members. In 1844, 12 churches, and 322 members. In 1845, 12 churches, and 248 members. In 1846, 12 churches, and 249 members. In 1847, 12 churches, and 270 members. The above brief account is copied from the Association book.

I promised to give a concise history of S. T. Toncray. In 1832, before the organization of the Mississippi River Association, S. T. Toncray was delegated to Big Hatchy association by a church which he alone had constituted in Memphis, Ten., in the constitution of which he had included himself; and one other church which he had constituted which came at the same session; and contrary to the constitution which required that two or more Elders should be present at the constitution of churches &c. But, after some objection, he was received, and at the same session, it was agreed to set off the churches within certain bounds, to form a new association; and here begins the Miss. Riv. Association; and S. T. Toncray being a man of talents, was in a short time made moderator; now all was well enough. But after a while many reports of an unpleasant character were circulated about him; one of which was, that he never brought any letter from whence he came; and the brethren removed him from the position of Moderator. After a while a difficulty arose between him and Eld. H. T. Moran, which got into the Association and lasted several years, to the great annoyance of the brethren. About the year 1841, Toncray was rejected, and he being *smart* carried off some two or three churches, and put them together, and here begins the *little feeble interest*,

which Mr. Benedict speaks of, which he represents in the table of churches, &c., from minutes of 1846. S. T. Toncray, Mod. and M. L. Roy clerk. It does appear to me that Mr. Benedict gloried in giving hard names to the Old Baptists, and in placing a false face on every transaction he mentions where the children of God have been compelled to separate from his Ishmaelitic brood, or to remain in bondage, sure enough. He speaks of our churches holding members in bondage; but let him examine his own ranks, and there he may find many grinding under a load of taxes, virtually fastened on them by Conventions, Societies, etc. Brother Beebe, I wonder why he did not put down those questions, 4, and 5, which have respect to obligation on church members, in temporal affairs, under page 806? Ah! that might have disclosed a secret to the rest of his brethren, how this venerable Mother is usurping their rights hereabouts. But I wish Mr. Benedict to put it in his next volume that there has been a kicking up and the riders have not mounted yet; perhaps however they may in time, when the people are better broke.

Yours truly,

PETER CULP.

For the Signs of the Times.

Monticello, N. Y., Nov. 4, 1848.

BROTHER BEEBE:—I did think I would not again trouble you with my imperfect scribbings; but the communications from the brethren and sisters have been so interesting and encouraging to me of late that I cannot forbear to throw in my mite. I call them *my* brethren and sisters notwithstanding my unworthiness to claim such relationship with them; but I feel such love to, and union with them, that I cannot avoid it. Truly we are *one* in Christ Jesus, having been quickened by the same Spirit, we are of one heart and one mind, and it is no wonder we should love each other in the Lord. I regard it as a great blessing to the tried and tempted, of our Father's family, that we have such a medium of correspondence as the "Signs," through which the brethren and sisters can make known to each other the dealings of God with them in bringing them out of darkness into his marvelous light, and in making such as were scoffers the subjects of his saving grace. It is consoling to know that the Lord has reserved a few who put their trust in him. He will bear them up through all their tribulations of this life; and he will not only sustain them in this life, but he has given them *good hope, through grace*, that when this earthly house of our tabernacle shall be dissolved and fall, they have a building of God, a house not made with hands, eternal in the heavens. The future felicity of the saints will consist chiefly in seeing God, and dwelling forever in his presence; they have, even here, some glimpses, by faith; they see as through a glass, darkly; but they hope and wait for a full unclouded vision of his refulgent glory. Although called to pass through manifold trials and temptations, they cannot be deprived of this hope, nor diverted from it by the alluring vanities of this

vain world. The eternal God is their Refuge, and his everlasting arms are underneath them. This is the consolation of the saints under all circumstances; in life and in death, his purpose shall stand, and he will do all his pleasure. He will shield us from all our enemies, and protect us from all danger; for in him all fullness dwells. It is our blessed privilege to cast all our cares upon him, for he careth for us. He has done more for us than we can ask or think. Behold what love the Savior has bestowed on his chosen people, in laying down his life for them; he became poor for their sake, that they through his poverty might be made rich—rich in faith, and rich in their heavenly inheritance, which is incorruptible, undefiled, and cannot fade away: for it is reserved in heaven for us, who by him do believe in God. What precious promises he has made to them that love him, and that wait for him to the end! Then they shall hear the welcome words, "Enter into the joys of your Lord." He is the Rock on which we shall stand firmly during the approaching storm, which is gathering to try our faith. We have nothing to fear; for he has promised that he will not forsake us, though we be tried with fire,

"The flames shall not hurt thee, he only designs,  
Thy dross to consume, and thy gold to refine."

It affords me much consolation to know that the ultimate triumph is not uncertain, and that our God is not slack concerning his promises. That Jesus who reigns in triumph over hell and death, will gather in all his redeemed people, for whose sake the world now stands. Having therefore such full assurance of our future state, and such full information as to the nature of it, and so clear a prospect of immortal felicity in him who is our Resurrection and our Life, let us give place neither to fear nor shame, if we be despised and persecuted for his sake. He in whom we have believed is able to bear us up, and keep us safely unto the day when he shall appear to perfect our joy and wipe away our tears. Let us not be ashamed of the testimony of our Lord, but glory in it even among the most scornful enemies; and let us willingly become partakers of the afflictions of the gospel. We have the power of God to support and comfort us, and his Spirit bearing witness with our spirit that we are children of God. We know that he hath saved us, and called us, with an holy calling; not according to our works; but according to his own purpose and grace which was given us in Christ Jesus before the world began.

My brother, (if one so unworthy may claim kindred with the children of God,) there are times when in view of my own vileness, I am led to think that no heaven born soul can feel as I feel; but then again my blessed Lord comforts me with his presence and the application of his precious promises; and I have such a realizing sense of his goodness and mercy extended to me, though unworthy I am, that I am enabled to run with patience the race set before me; looking unto Jesus, the author and finisher of our faith. If we experienced all peace, and had no trials to encounter, we might well fear that we were not in the straight

and narrow path that leads to joys on high; for it is through much tribulation we shall enter the kingdom. Unworthy as I am, I do rejoice in the inestimable privilege of having my name enrolled with those who are hated of all men, for Jesus' sake. That it may be our happiness, through grace, to be found numbered with the ransomed of the Lord, is the sincere prayer of your friend, and I hope, sister in Christ.

HANNAH E. HAIT.

For the Signs of the Times.

[The following letter is from a colored brother who has been long and favorably known as a preacher.]

Brownsville, Pa., Oct. 1, 1848.

BROTHER BEEBE:—After preaching this evening I feel disposed to cast my little mite into the "Signs," as the poor widow cast hers into the treasury. For Christ is my life, and it has afforded me a great deal of pleasure that the Lord has enabled you to continue to strengthen all the churches throughout the land, which are of the household of faith. I must truly say, brother, it has been a great strength to me to hear from all my dear sisters and brothers, and of their experimental knowledge of the Lord. They all seem to speak the same things; as much so as though they were all together in the same room hearing each other's voice. But I thank God that we are all of the household of faith; and it is my desire that all my dear brethren and sisters may strive to sustain this paper. Now, dear brother, in few words, I will strive to tell you how it has strengthened me. I wish not to be lengthy in my letter, so that I may leave room in the paper for my dear sisters and brothers.

I have been trying to preach now going on forty-nine years; but I was preaching twenty years before I knew a letter in the book. When the Lord called me to the ministry I refused, as Jeremiah did; I felt myself too unworthy to receive such an office. But, brother, I could not reject; I was obliged to go. I must now tell you, brother, how I received my gift. After I was awakened by the word of God, I trust I was brought to see that I was a poor sinner, under the law; I tried to pray to God that I might get good; but the more I prayed, I thought I grew worse, until I had a view of Christ, and then I viewed him on the cross, and from his side flowed blood and water, and on his head was a crown of thorns. At that time I seemed to be standing over the brink of hell! My cry was then unto the Lord; I thought it was just, if he sent me to hell; but then I met with a joyful surprise, (I thank God,) then I had a view of Christ on the cross, bowing his head and yielding obedience to the Father, and redeeming his church from under the law. And O, I was thankful, brother, that he had found a place in the Lamb's book for me, and a word was revealed to me, that my sins were forgiven, and my soul set free: Go thou, therefore and preach, and Lo, I will be with you, and I will be a mouth and speak with you. So brother, this is my faith, that all the chosen seed of God, are of the Old Regu-



lar Baptists, and we can never take a young kid and make a sheep of it; nor can we take a New School Baptist and transform him into an Old School Baptist. But brother, in all my preaching I have never made a proselyte yet. Please to let me know if it has been so with you, or not? I have been taking your paper nearly a year. It has greatly strengthened me, and I wish to continue, and I hope that all my dear brethren and sisters will continue.

May the Lord strengthen you. Amen.

MARTIN ROBINSON.

For the Signs of the Times.

Sharon, Chambers Co., Ala., Nov. 1, 1848.

BROTHER BEEBE:—According to a request of some brethren and my promise to them it becomes my duty to write to you, and by your permission I will also present a few things for the consideration of the readers of the "Signs." The great Apostle and High Priest of our profession, while with his disciples gave to, and enjoined upon them a new commandment, that they should "love one another," and I am persuaded that this love of the saints one to another is the same love that God has shed abroad in their hearts by the Holy Ghost (Rom. v. 5) & hence this love to the heavenly family or household of faith is one of the strong and conclusive evidences of being born of the Spirit or of having passed from death unto life. This love is pure, having emanated from God; it is durable and unchanging because it is the love of God written in the heart and mind by the Spirit of the living God. It binds the poor and afflicted children of God together and causes them to labor for the welfare of the whole body and to promote the happiness and comfort of each individual member, and to rejoice with them that rejoice, and weep with them that weep, and be of the same mind one towards another.

Dear brethren, suffer a word of exhortation from a poor afflicted and unworthy brother. Hatred and love are very different things. I am well apprised that the world hated our blessed Lord and it yet hates his "little children," but be of good cheer and be not discouraged, for this very hatred of the world towards you, for the truth's sake, is one of the strong and conclusive evidences of your being chosen of God, for if you were of the world the world would not hate you, for the world will love his own. (John xv. 19.)

As my chief object in writing, is to drop a word of comfort to those "little ones that believe in Jesus," who are sorrowing and crying, doubting and fearing, that they are not the objects of God's special care and love, because they cannot do as they would desire, nor praise God as they would desire, and from that consideration they sometimes conclude that they are deceived, and fear that they know nothing of that pure and heavenly love of God which freely flows to poor needy souls through the Lord Jesus Christ. If such things as these are distressing you, be assured that they are evidences of your adoption into the heavenly family. Those heavenly desires of love to God, and

to praise and give glory to his name, were not always with you, your feeling sense of unworthiness did not always appear so plainly to you, and hence you did not see so much necessity for repentance towards God and faith in the Lord Jesus Christ as perhaps you now do. Whence came this change in your feelings and views? It is because God shined into your heart and divine life and love has been communicated to your poor soul, showing you your poverty and wretchedness and giving you repentance that needeth not to be repented of. If you feel a godly sorrow, it is certain there is a godly principle communicated to you, or else there could not be a godly sorrow—and if a godly principle it has been given you by God's spirit according to his goodness and love, and so we read that it is the "goodness of God that leadeth thee to repentance," and again we read that "as many as are led by the Spirit of God they are the sons of God." Rom. viii. 14. Do you feel poor in spirit? If so, do not despair and think you are too poor to come under the notice and care of the blessed Jesus who for our sakes became poor and has pronounced his blessing upon the poor in spirit saying "theirs is the kingdom of God." Yes, you have the privilege of his church and of being united with his "little ones" here, and joining the redeemed family above. Are you hated by the world and reproached by nominal professors, and charged with coldness and indifference because you cannot warm yourself by sparks of your own kindling? Then remember your Lord has said "If the world hate you, it hated me before it hated you, and therefore rejoice and be exceeding glad for great is your reward in heaven." Are you discouraged because you fall so far short of some gay proud professor who outwardly has great zeal and who appears to love to pray in some public place to be seen by men, while you feel so little and unworthy that you cannot so much as raise your eyes towards the holy habitation of God? Be of good cheer for you worship a God who seeth in secret and his knowledge is so great that "He knoweth what you have need of before you ask him." Are you identified with a people that is every where spoken against. Then you may know that these are the people of God. O yes, say you, I am identified and stand connected with just that sect that is every where spoken against, but still I fear I am not really one of them. Do you like to be "every where spoken against?" No, that is contrary to human pride and human nature. Why then are you with this poor despised people? Is it not because you love them better than you do any other people? Surely it is, for there can be no other motive with an honest man. Then dear brethren, hear your Elder Brother's dying counsel to you, "Little children, love one another." John xiii. 33—34. Let this love bind you together in peace, union, and christian affection, so that in lowliness of mind each may esteem others better than himself. Let all things be done unto edifying, and remember that this pure and heavenly love, or charity, suffereth long and is kind, and is

not puffed up, but it leads us to be tender hearted one towards another, and is directly opposed to strife. Though it may be a dark and wintry time with many, yet the Lord is our Sun, and he will at his own good time shine into our hearts with his heavenly cheering rays and give light, joy, comfort, and love, and we may rest assured that powers, heights, depths, things present, nor to come, nor any other creature, will ever be able to separate us from the love of God. May I not say again, Love one another with a pure heart fervently.

Yours in love,

WM. M. MITCHELL.

For the Signs of the Times.

DeKalb County, Ga., Aug. 20, 1848.

BROTHER BEEBE:—Although I feel that I am the least of all and have no desire to appear in the public print, yet I feel constrained to say something to a communication that appeared in the Signs, Vol. xvi, number 15, over the signature, "And Old School Baptist." Should I forbear I should suffer the church and cause of Christ in this part of the country to be evil spoken of and slandered with impunity.

In the first place he expresses great satisfaction with a communication of brother Campbell of Kentucky, and then goes on to suppose that brother Campbell refers to a certain kind of preaching which he says is common among the Old School Baptists in his country, which he describes. Now if "An Old School Baptist," had not charged the preaching of such doctrine as he describes on the Old School Baptists, I would not say a word; but the doctrines which he describes are so very different from any that are held and preached by Old School Baptists of my acquaintance, that I am inclined to doubt the real *Old Schoolism* of the writer; for he brings the very charges which are made against the the Old School Baptists in this country by their enemies who wish to make them appear odious; and it should not be forgotten there were similar charges brought against the saints in Paul's day. For they accused him of preaching "Let us do evil that good may come." This self-styled "Old School Baptist" says he has heard a doctrine that souls born of the Spirit are as powerless to obey the commandments of the Lord as a dead sinner. And he says he has all his life heard much of Election and Predestination; but *not predestination to be conformed to the image of Jesus!* Much of salvation by grace; but *not the grace that teaches us to deny ungodliness and worldly lusts, living soberly, righteously, and godly in this present world.* Much of faith; but *not that faith that works by love and purifies the heart.* Much of an Advocate at the right hand of God; but *not for the weeping child whose godly sorrow worketh repentance not to be repented of; but for thoughtless impenitent backsliders, plastering such with untempered mortar, and making sad the hearts of God's people.* This is the kind of doctrine he charges the Old School Baptists with preaching in his country, and he says that it is the cause of the sickness and coldness of the churches, where the discipline

of the gospel seems to be laid aside; and that we are taking the motes from the eyes of others with beams in *our own*. Here he betrays himself by the personal pronouns *we* and *our*, including himself with the Old School Baptists as occupying themselves with the *world* and *the things of the world*, and using *carnal weapons*, and *addressing political meetings and in Legislative Halls, endeavoring to excite dissatisfaction with the government; not afraid to do that which the archangel durst not do to Satan!* Brother Beebe, these are very grave charges to make against the church of Christ, and that too, by one who professes to belong to that family. I tell you I have never heard these doctrines advanced by any Old School Baptists; and if I were to hear them, I should consider it my duty (if no one else did it) to prefer charges against him, or them, as the case might be, and I know of no Old School Baptist church that would not investigate such charges. And if any Old School Baptist in this country should make such charges, he would be called to account to answer to the charge of slander. But your anonymous correspondent has evaded the liability of being called to account by using a false or fictitious name; and by withholding his residence. Had he given his name and address I should not have troubled you with this letter; but as it is, I have no other way to meet him. As he has published his charges to the world, it is necessary to repel the slander in the same public manner. We are admonished by our Lord to beware of wolves in sheep's clothing; and we know that one enemy within the camp is capable of doing more mischief than ten out of the camp.

Now I have said this much, and if "An Old School Baptist" is really what an Old School Baptist ought to be, let him come out with his real name, and if he can show that such doctrines are propagated by any who profess to be Old School Baptists, let him point out the offenders, and let them be dealt with according to the gospel, and thus show to the world, that we as a denomination do not recognize such offenders as Old School Baptists, and not attempt to fasten the charge on the Old School Baptists generally.

As you said to brother Campbell, it may be that some of the preaching brethren may dwell too exclusively on some points of doctrine, and neglect other points of equal importance; but I do not know that they should be censured with holding false doctrine on that account.

Respectfully, yours in love,

J. M. HOLLEY.

For the Signs of the Times.

BROTHER BEEBE:—Allow me once more to address you, from my obscurity, and through the medium of the Signs, affectionately salute the household of faith whom I love in the truth. There is a oneness of faith and hope and love, of trials, temptations, privations, and afflictions, as well as comforts which characterizes us as *one body*, actuated by one Spirit, possessing all spiritual and experimental things in common, which relate to

the kingdom of grace, and the warfare connected with our travel through this wilderness state. How often has my spirit been refreshed by thee, brother, when you have drawn your pen, either in defence of some important branch of truth, or to preach the gospel of the blessed God, in its fullness. And to one who, like myself has been laboring in the fire, or for years endeavoring to wash the Ethiopian white, by personal efforts, the subject of your editorial remarks in your last two numbers\* cannot be uninteresting; they must be exceedingly welcome. The subjects of sin and holiness have ever occupied my mind with intense interest; and how to avoid the one and attain the other, has been a matter of deep solicitude. Although from the commencement of my pilgrimage, in view of the nature and greatness of the work, my mind has been much exercised; for I did not think *my* troubles at an end, nor my trials all over; but that they were only just began. It was impressed on my mind that I should not go this warfare at my own charges; but confidently trust in God for help and strength; but through the complicated journey of life, and mysticisms of Babylon, and being cut off from the society of those who know and preach the truth, through ill health and natural blindness and the power of unbelief, and various other causes, I have been greatly despoiled of comfort. It seems strange to me even now, when my mind appears to be emerging from the darkness which has enveloped it for so many years, and in view of the magnitude and splendor of the work of Christ, and of the christian privileges and endowments in him; with humility and awe I exclaim, great is the mystery of godliness, as exhibited in the dispensations of the grace and mercy of God towards his church in this time state. I can but wonder how it was that I, who had but one desire, but one wish, after I had been brought out into a large and wealthy place, should be so cramped in my views, and how I got back into that state of slavish fear and bondage from which I had been delivered when Jesus Christ and his righteousness were revealed to me as my righteousness and hope and as the ground of my rejoicing, which has always been, and I hope ever will be my song in this house of my pilgrimage, and forever. Had I then understood the admonition of the apostle which sounded in my ears continually soon after I united myself to the church of Jesus Christ, which was this, "As ye have received Christ Jesus the Lord, so walk ye in him," how different would have been the experience of many years! But being exceedingly anxious on the subject of sin, and wishing to know how to get rid of it; for I believed that it must be done away, by some means, and not knowing how I should walk so as to please God, and being subject to sin at the same time, I commenced using means. I began by using nitre and much soap, and snow water; but alas, the light would break in and discover the hideous deformity and sin, and the utter incapacity of human power to shield the subject of depravity; then was I plunged into the ditch so that I truly abhorred myself, and wondered how the great and holy God

should ever think of such a one as I, and make me the subject of his peculiar revelation and providence; but after a while I would try again and again the use of means. So foolish and ignorant was I, as not to know that I was following an *ignis fatuus*, which would plunge me again in the ditch, to my discomfort and spiritual disparagement. In the mean time, the ever blessed God in his providence took a turn against me, in temporal matters, as well as in spiritual things; so my way has been hedged up, and I have been left to lament with the prophet, and the patriarch Job, and others of a later date, that all my pleasant things have been laid waste. Notwithstanding the desolation of temporal things, which my heart has never been set on, comparatively speaking, I should not have known what trouble was, could I have seen my teachers and heard the gospel preached from living lips. Being deprived of this, has been my greatest deprivation. Being, by the providence of God, destitute of this matter of greatest importance, I betook me to a course of religious reading, of commentaries, sermons, tracts, religious biography and every thing to influence my heart and practice in a religious point of view; and to retire, as much as possible from the world, and try what virtue there was in this way; and see if I could not starve sin out. I found it perfectly useless for me to go to hear preaching elsewhere; there was no food for me there, although I have tried often to be refreshed, and hoped to get some crumbs from that source. I cannot describe to you my feelings, there was a perfect revulsion; it was cold, heartless and lifeless to me, and I realized anything but a spirit of enjoyment. However, in seclusion I have watched the workings of sin, and have found out that sin dwelleth in me; in my thoughts, desires, imaginations, and mind, so that from heart felt experience I can subscribe to what is contained in the seventh chapter of Romans, and to what you have lately published in relation thereto. Even my thoughts, measured by God's holy law would subject me to punishment, and, agreeably to the decision of James the inspired apostle, constitute me guilty of all! Who then can be saved, on this footing? I have come back to the conclusion that it is right and best that the saints should live by faith upon the Son of God, who has loved us and given himself for us—for sinners; and by faith which is in him, and virtue of union, and the communion of his Spirit, I may live and serve him, and not by any other way whatever. So that by beginning in the Spirit and thinking to finish up things by ending in the flesh, is just as wrong now as it was in the apostles' days. O, that this bright and glorious truth may shine in all its consoling influence, through the preaching of the everlasting gospel!

In all my endeavors to live a holy life, according to my notion of things, do not understand me to mean that I wished to invade the office of Christ, as a Savior; I desired only to walk as becometh a disciple of Christ, neither was I defective in bible knowledge on the subject; for I had known the scriptures from a child; but in

\* The 15th & 16th No's. of the current Vol.

leaning to my own understanding on certain points, I was left to work out that problem, although unwillingly, that we shall never attain unto holiness by legal endeavors, after the natural state. Jesus Christ left that as he found it; he did not design even to reform it; but it is to be mortified, crucified, and put off. But, by a new and living way which he has consecrated for us, through the vail, that is to say, his flesh; so that by his living and working in us by his Spirit alone can we hope to do any thing acceptable to God, or pleasing in his sight.

I was privileged a few days ago to attend the Mad River Association, fifteen miles from this place where I sojourn. It was attended by a goodly number of elders and brethren. The introductory sermon was preached from Hebrews x. 19-23, so you will see that Christ was the theme from the beginning, and continued to be, as I hope, to the end; for I left a few hours before the close of the meeting. I have this day read the epistle to the Hebrews, and I think I can truly say, I have been much interested in that grand and masterly discourse from the pen of the inspired apostle, in which he preaches Christ supereminently.

I find myself sometimes in the case of the Ethiopian eunuch, who, as he journeyed along, read the prophet Isaiah; and Philip said unto him, "Understandest thou what thou readest?" and he replied, "How can I except some man should guide me?" It is so with me in a general way, when I read the inspired volume. How often have I thought that the minister of Jesus understood all mysteries, and must have a happy sense and peculiar enjoyment in reading the good word; but it seems, from their acknowledgment, that they are nothing more than conduit pipes, or earthen vessels through which rich treasure is conveyed to us. And I will here say to brother Goldsmith, and brother Alling, that I am indebted to them for applying that screw of theirs, to uncork that bottle of thine, so that the old wine of the kingdom might flow out and reach even to me. I thought at first, it was only an artifice to draw you out.

Dear brother, it seems that you have recently visited Salem, (Va.) and met the assembly in that grove, in their associational capacity. I too, remember to have mingled with them at that place; it was there I saw and heard you last; but so I do not expect to meet again: yet I hope there is a joyous meeting for us all once more. I have not power to conceive, describe or portray that state of blessed immortality, only by negatives. Sin and sorrow shall be done away, and there shall be no more death; but there the glorious Lord shall be, and we shall be like him; for we shall see him as he is.

Yours, in hope of eternal life; through Christ alone.  
F. A. NEILL.

### CIRCULAR LETTER.

The Elders and Messengers composing the Conn's Creek Regular Baptist Association, to the Churches they represent:

BELOVED IN THE LORD:—Through the continued goodness and mercy of our heavenly Father

we have been permitted to meet once more in our associate capacity. By reference to our minutes accompanying this epistle of love, you will discover what business has claimed our attention, together with its final disposition. And as an evidence of our christian regard for your spiritual welfare, we address this communication to you, in which to stir up your pure minds by way of remembrance. Christian union and fellowship among the household of faith, is that which renders society desirable to the heirs of promise; neither of which can be realized without a principle of divine love, or spiritual life in the soul; love being the bond of union. But it is not in our power to define, or describe the love of God shed abroad in the hearts of his dear children; and notwithstanding we cannot tell when he began to love, nor why he did love; nor the number on whom his love was eternally fixed; yet we know that he hath loved and that from everlasting: for he has said in reference to his church, "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee," Jeremiah, xxxi. 3. And so sure as this love is shed abroad in our hearts by the Holy Ghost given unto us, so sure will we be drawn away from the love of sin, and self, and from all expectation of obtaining justification by the deeds of the law; and it draws the soul also from false teachers, blind guides, and lying prophets, and from every false refuge, and draws it to the fountain of Christ's blood, which cleanseth from all sin: and we conclude this is what Christ meant when he said, "No man can come to me except the Father which has sent me draw him," and souls thus drawn will rise to life eternal at the last day. Which will lead us to make a few brief remarks on the subject of the resurrection of the body, or rather to give a few quotations from scripture in proof of the doctrine. We view the doctrine of the resurrection as a fundamental principle in the system of salvation as revealed in the gospel of the grace of God. Notwithstanding there were in the Apostolic age of the world and have been in all succeeding ages up to the present, some who have denied the resurrection of the dead, yet the great Apostle of the Gentiles viewed the resurrection as being a first principle in theology. Therefore, in his first epistle to the church at Corinth, 15 chapter, he takes up the subject, and enters, upon an investigation of its merits, in doing which he shows clearly that if the position taken by those who deny the resurrection of the body were true, that it was equally true that Christ did not rise: for, said, he, "if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins." And here we conclude from the argument of the Apostle, that we may as well deny the union of Christ and the Church, or the final salvation of the redeemed, as to deny the resurrection of the body. For the Apostle evidently regarded the bodies of the saints in the resurrection of the dead; in proof of which we quote Romans, viii. 11, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you;" here the Apostle identifies

the body as the subject of quickening, and in the same connection declares that we ourselves (the church) groan within ourselves waiting for the adoption, to-wit, the redemption of our body. Now we cannot see why the dear Redeemer should have taken upon him a body like unto ours, sin excepted; and have suffered both in soul and body, if the souls and bodies of his chosen were not included in the atonement. But if the doctrine of non-resurrection be true, it is equally true that the bodies of the saints were not embraced in the doctrine of atonement. But Paul says 1 Corinthians, vi. 19th and 20th verses, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's," Now that Jesus did suffer both in soul and body the scriptures abundantly testify. Isaiah liii. and 10 verse, speaking of the sufferings of Christ, says, "It pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Here we see his soul was made an offering for sin, and when he was thus suffering his language was, now is my soul troubled, and again, My soul is exceedingly sorrowful even unto death: and in relation to the sufferings of his body after he had yielded himself into the hands of his enemies; "They spit upon him, buffeted him, and smote him with the palms of their hands; he was scourged, crowned with a crown of thorns while vinegar mingled with gall was given him to drink; his hands and feet were nailed to the fatal tree of the cross, and his side was pierced with a spear; thus, in the agonies of death, he cried, It is finished! and yielded up the ghost. And behold the vail of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. We shall now quote a passage of scripture in proof of the resurrection of the body. Job. xix. 25 and 26 verses, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God." Isaiah xxvi. 19 verse. "Thy dead men shall live, together with my dead body shall they arise, Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Daniel xii. 2 verse, "and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." John v. 28 and 29 verses, "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Hosea xiii. 14th verse, I will ransom them from the power of the grave; I will redeem them from death; O, death, I will be thy plague; O, grave, I will be thy destruction. Phil. iii. 21 verses, "Who shall change our vile body, that it may be fashioned like unto his glorious body." 1st Thes. iv. 16 and 17 verses, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1st Cor. xv. "Behold, I shew you a

mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, so when this corruptible shall have put on incorruption, and this mortal immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? We now commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

J. P. BARTLEY, *Mod.*

A. B. NAY, *Clerk.*

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., DEC. 1, 1848.

### OLD SCHOOL MEETING.

An old school meeting is appointed to be held with the Warwick Baptist Church, at Warwick, on Wednesday and Thursday the 6th and 7th days of December inst. to commence at ten o'clock on Wednesday. Ministers and brethren are affectionately invited to attend.

By order of the church,

WM. L. BENEDICT, *Church Clerk.*

### REMARKS ON REVELATION, XVI. 13.

REPLY TO THE INQUIRY OF BROTHER JOHN MORRIS, ON PAGE 171.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,"

Had brother Morris required of us a clear, full and satisfactory explanation of this text, we should have declined the undertaking, and confessed our consciousness of incompetency ; but as he has only requested our views, such as they are we will not withhold them. Brethren who have a clearer light on the subject may feel disposed to favor us with a more lucid exposition. What we shall write, is only designed as an expression of *our view* ; or as some reflections on a subject which we do not clearly understand.

To us it has seemed that the dragon, in this text is the same that is described in chapter xii. which stood before the woman, to destroy the child as soon as it should be born and whose tail drew the third part of the stars and cast them to the earth, which also with his angels fought with Michael and his angels ; but did not prevail ; but was cast out of heaven and his angels with him, and which, when he saw that he was cast into the earth persecuted the woman, and cast water out of his mouth, as a flood, after the woman, that he might cause her to be carried away ; and failing in this enterprise, was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. This dragon was *red* which is generally understood to denote his cruelty in persecuting and slaying the saints of God. It is generally understood that this great *red dragon* signified the Pagan anti-christ, or the great

church and state embodiment of power to persecute the church of God, embracing the religion of the Pagans, enforced by the imperial power of the Roman government. The beast is understood to mean the papal anti-christ, the number of whose heads and horns and crowns corresponds with those of the dragon, and unto which the dragon gave his seat, which was Rome, and his power and great authority, which embraced all the power of the Roman Empire. The *false prophet* mentioned in our text, is by general consent understood to mean *Mahomet*. In these three prominent characters we have presented the most formidable organizations of secular and ecclesiastical power that have ever been arrayed against the church of our Lord Jesus Christ, and these may represent all minor organizations as growing out of them, that the saints have already, or may hereafter have to encounter.

The next things to be considered are the *three unclean spirits, like frogs*, which in the next verse we are informed are the spirits of devils ; but coming out of the mouth of these three grand embodiments of religious opposition to the cause of Christ, they must be the spirits of *religious* devils. The number of three corresponds with the number of mouths out of which they came ; not however to signify that the dragon, the beast and the prophet each produced one unclean spirit like a frog, and in the aggregate the number three ; for the same three spirits came out of the mouth of each of these embodiments of anti-christian church and state establishments. The same unclean spirits which came from the mouth of the dragon came also from the mouth of his successor the beast, and out of the mouth of the false prophet. As these three unclean spirits were to go forth unto the kings of the earth, it is very natural to suppose that they were *MISSIONARY SPIRITS*, and as they were to act in concert, in their work it is equally clear that they belong to the *Union of effort* class of missionists. And as a prominent part of their business was to work miracles, we are compelled to infer that they were deceitful, deceiving and lying spirits, and as their business was with the kings of the earth, or constituted governments of the nations, it is evident enough that the grand object of their negotiations was to effect a permanent connection of church and state amalgamation in every nation under heaven, so far as it could be brought about by their signs and lying wonders. And as they were to gather all the kings of the earth and of the whole world to the battle of that great day of God Almighty ; it is not difficult to perceive that the whole consolidated power of earth and hell in *politico ecclesiastic* union is to be marshalled against the cause of truth and holiness, and a final demonstration made of what this abominable confederacy, led on by the unclean spirits of wonder working devils can effect.

The peculiar description of these spirits must not be overlooked.

*First*, They are *unclean spirits*, by which we cannot infer that there are clean or pure spirits of

devils ; but in the description of those which our Lord cast out, in the days of his incarnation, some were said to be *dumb devils*, and others unclean devils, and one kind we recollect went out only by fasting—or being *starved out*. The spirits in our text described cannot be dumb, or they would not answer for missionaries to the kings of the earth, and they are not the kind to be starved out, as like the frogs, they can live in the water or in the air, on the grass or in the mud. But as their mission is to corrupt the governments of the earth through the kings or other agents of human governments they are distinguished as *unclean spirits*.

*SECOND*, They are *spirits*, and, as we have hinted, missionary spirits. Devils are called spirits also ; but these are spirits of devils, from which we not only infer that they emanated from hell, but that they embody all the peculiar enmity malice, fraud, hypocrisy, deceit, power, and falsehood of devils, and that they fitly represent all the powers of darkness.

*THIRD*, They were *like frogs*. It is probable that brother Morris particularly desired our views on this particular point. We recollect a few years ago, our late venerable brother Lawrence of North Carolina published in the "Primitive Baptist," some curious essays on Frogology. We cannot now lay our hand on them ; and being but a novice in the science, we must beg to be let off, by giving such crude views as we have.

The frog is certainly not the most beautiful, or perfect specimen of the animal creation, nor in loquacity or locomotion do they excel ; but still the frog possesses traits peculiar to its kind, and on account of which it was undoubtedly used as a figure in this case. If we are correct in supposing that these were missionary spirits, we may learn something of the suitableness of our figure by demonstrations which were made in Egypt about 3340 years ago, when God sent them as a plague into that land, and when the magicians also produced them by their enchantments. Observe, *first*, they were sent as a plague to scourge a guilty land. *Second*, They could be produced and operated on by the enchantment of the magicians. *Third*, They manifested as little diffidence in obtruding upon the premises of Pharaoh and his servants, into his palace, house, kneeding trough, and oven, as our modern missionists do in penetrating our Congress Halls, State Legislatures, private cabinets, executive chambers, and all other places where loaves and fishes may be found.

As an amphibious animal capable of living in either of the two elements, water or air, the frog may well illustrate those unclean spirits which are equally adapted to the ecclesiastical or secular departments, easily leaping from the one to the other as occasion may serve. But the frog whether regarded as a creature of the land or of the water, as beast or fish, is unclean to Israel ; as beast they neither divide the hoof, nor chew the cud ; and as fish they have neither fins nor scales so there is no way they can be regarded as clean, hence the three unclean spirits are in this respect



like frogs; it is sin for the Lord's Israel to eat of them.

Frogs are very fond of lying about our springs of water, and often when we approach to drink they will leap in advance to the bottom and so stir up the mud from the bottom as to conceal themselves from sight by the dirt with which they soil the water; in this respect they are not unlike those filthy shepherds who were charged with fouling the waters with their feet, so as to prevent the Lord's flock from drinking. In how many places where in time past the sheep and lambs of our Lord's flock have fed in green pastures by the still waters, has the modern missionary spirit leaped in and so stirred up mire and dirt, that the flock has been deprived of its wonted privileges.

But the frogs are peculiar in another respect which we will name; the incessant unintelligible jargon with which they rend the air with their croaking and noise. However intelligible their senseless notes may be to themselves, the sounds to intelligent ears are susceptible of as many constructions as the language of the workmen engaged in building the tower of Babel. This is equally true of the mission spirit of devils to whom we have applied the figure; their preaching some have construed to be *grace*, others works, but most who hear them are compelled to understand that they want *money, power, and dominion* over the consciences of men.

What we have written, (on the foregoing subject) we have written; if our views should be regarded by the learned as original, or calculated to reflect credit on this age of discovery, we hereby give notice to the universities and colleges of our country and of the old world, that we do not wish them to dub us *Doctor of Divinity*, nor any thing of that kind,—we don't.

McConnellville, O., Nov. 4, 1848.

BROTHER BEEBE:—I wish you to give your scriptural views on the following query, viz.

A person who had set under the gospel ministry for some years, and had become convinced that it was his duty to become a member of the visible church of Jesus Christ, and having made known to the brethren his mind, was by them advised to relate to the church what the Lord had done for his soul, which he did, to the satisfaction of the whole church, and was received, accordingly, by being baptized, which was administered by a regular Baptist minister of the Old School order, but afterwards this baptized person rejected the ministry of the gospel and declared that he never did believe it as it is preached by the Old School preachers; but advocated the means doctrine, for which the same church excluded him. If the same person should repent and acknowledge his errors to the church, would his baptism be valid?

Yours, for the order of the Lord's House,  
JAMES JANEWAY.

REPLY.—The case as stated above is to us a very novel one, and such as we have never met with, and such as we should hardly suppose would occur precisely according to the statement; but

on the supposition of such a case our present view whether *scriptural* or not, is that he should not be again baptized. It is supposed in the statement of the case that the person is a subject of grace, on his giving undoubted evidence of the same he received the fellowship of the church, and on a profession of his faith he was regularly baptized in the fellowship of, a regular gospel church, by a regularly authorized servant of the church; nothing could possibly occur to annul that baptism.—His course subsequently to his union with the church was disorderly and fully justified the church in her act of excluding him, after laboring unsuccessfully to reclaim him. But his disorder must be judged by the general rule laid down in the New Testament, as there is no case of the kind specified. And that general rule is, If thy brother offend thee tell him his fault &c., and when the regular course of discipline has been duly observed, if he refuse to hear the church, he must be put away. But if an offending brother be put away from the church agreeably to the gospel rule, and afterwards returns repenting, as in the case stated by brother Janeway, he must be restored to the fellowship of the church; there is nothing in the rule requiring a rebaptism, more than in the case where a brother has been put away for heresy, drunkenness, or any other wicked conduct.

We would suppose a returning and repenting offender, according to the aggravated circumstances of his case, should be subjected to a very rigid examination by the church, before she reinstates him; or he may afterwards again mock the church by declaring that he never did repent, nor confess, or that he considered himself justifiable in his course, &c., as in the first place he professed to believe the truth as held by the church, and afterwards denied that he ever did believe it, and contended for an opposite doctrine. Churches cannot be too careful in the examination of candidates for baptism and membership. "Him that is weak in the faith" however, they should receive; but not to doubtful disputation. While on the one hand none should be admitted to the rite of baptism or to membership without gospel evidence of their being born again, and of their supreme love of the truth and cordial embrace of the doctrine of the gospel so far as they understand it, none should be rejected for being weak in the faith, when it is evident that the root of the matter is in them.

Merriwether Co., Ga., Nov. 4, 1848.

BROTHER BEEBE:—The Primitive Western Baptist Association request you to publish the following in the "Signs of the Times."

CHARLES H. WEBB, Clerk.

CAUTION.

The Primitive Western Baptist Association to whom it may concern.

This is to certify that John Keith, formerly a member of this body has left this country holding credentials from under the hands of a regular pres-

bytery, which consisted of Jonathan Vichals and Creed Caldwell, and in consequence of reports having reached us that he is preaching in other parts, we take this method of informing our brethren, and the public generally, that the said John Keith is in disorder, as he stands excluded from the Fellowship Church, of Merriwether county, Ga., which was formerly a component member of this body.

By order of the Association, this 17th day of October, 1848.

CREED CALDWELL, Mod.

CHARLES H. WEBB, Clerk,

### REVIVAL SERMONS.

A SERIES OF REVIVAL SERMONS, with an Appendix. By Rev. Daniel Baker. pp. 378. \$1.00.

These sermons have been instrumental in the conversion of more souls than any other of which we have any knowledge. We have never read a more faithful, pungent and earnest exhibition of divine truth. The preacher probes the heart, presses upon the sinner the charge of aggravated and inexcusable guilt, and lays him penitent at the footstool of sovereign grace. We cordially recommend the volume to our brethren in the ministry.

We ought to be all revivalists in the appropriate sense of the term. There is an unction about them truly delightful.—*Baptist Guardian*.

For sale by

HARROLD & MURRAY, Agents,

Richmond, Va.

REMARKS.—We clip the above advertisement from one of our exchanges, if we mistake not it was from the "Religious Herald," the organ of the New School Baptists in Virginia. The time has been when such an advertisement in a Baptist periodical would have been a novelty; but in these days of religious experiment it would be far more curious to find in a New School Baptist paper, the declaration that "Salvation is of the Lord." Men who profess to be endued with gifts from on high, and commissioned by the God of heaven to preach his gospel, are directed where they can buy volumes of messages, of the most fashionable style, all cut and dried. As witnesses of God, they can purchase for one dollar testimony enough to enable them to compete with the most sprightly revivalists in getting up revivals of religion. No need now of praying the Lord of the harvest to send laborers—any school boy can read these wonderful sermons.—No need to ask God to give matter, and a door of utterance, the preacher only requires good eye sight to read off these printed sermons. No more need of Habbakuk's petition: "O Lord, revive thy work," &c., this volume of sermons is supposed to possess all the power necessary for revival purposes, and only \$1. per volume! cheap as dirt!

We are reminded of the caricature of the colored preacher down east who offered for sale a pair of second hand boots, in which he averred that three persons had got religion.

We wonder if these sermons do not declaim wrathfully against the abomination of papists selling prayers, pardons, indulgences &c., whereby they make merchandise of holy things?

## POETRY.

*The Watery War*; or, a poetical description of the existing controversy between the pedobaptists and baptists, on the subjects and mode of baptism.

By John of Enon.—Boston, 1806.

So christendom is doomed to feel,  
The fiery strife of flint and steel;  
And parties still will be disputing,  
Opposing each, and each confuting,  
With verbal warfare and contention,  
In growing times, or in declension.  
A watery strife, of old begun,  
Is now more fiercely coming on;  
And parties with much haste prepare,  
To fight the elemental war.

This seems the ground of this dispute,  
As near as one can well compute:—

Has Christ enacted all the laws,  
Intended for his holy cause?  
Or must we search the Jewish code,  
To guide us in the christian road?  
Must gospel churches now be made  
Of parents and their infant seed?  
Or, are professing saints alone,  
The only subjects Christ will own?  
Is't apostolic, or perversion  
That pouring, sprinkling, and immersion,  
Are all the same baptismal rite,—  
In substance one, and either right?  
Or is immersion only good,—  
Exclusively the scripture mode?

The other note, to pitch the tune on,  
Is "anti-christian" close communion.

Sometimes you hear the learned assertion,  
There were no places for immersion;—  
Your friends have taken it for granted,  
Your geographic skill was wanted;  
And kindly, for your information,  
Have told, to stop your innovation,  
That Jordan was a little stream,—  
To talk of dipping's all a whim.  
At Enon, too, and all around,  
No dipping-places could be found.  
What though there was much water there?  
'Twas in small brooks! you often hear.  
Ye Baptists, dare not controvert  
What learned men so oft assert.  
This country though exceeding dry,  
Yet brooks and fountains could supply;  
Full large enough, 'tis thought, for John  
To sprinkle people one by one,  
And had he used them sparing, too,  
As moderns are inclined to do,  
These many brooks, we make no doubt  
For sprinkling might have long held out.

We can but feel a wish to know,  
Why John should keep the water so.  
If sprinkling might have been the mode,  
Why should he take so long a road?  
Or, if he had designed to pour,  
Why, then, to Enon take a tour?  
The answer comes as quick as wink—  
The man was looking out for drink,  
And kindly seeking watering-places  
'For horses, camels, mules and asses.'  
The reason seems as clear as day,  
As pedobaptists wisely say,  
Why John chose out a watery station,  
To do the work he was engaged in;  
'Tis plain that multitudes came out  
From all the regions round about;  
'Tis likely, too, we lately hear,  
Th' encampment lasted more'n a year.  
And who but baptists once could think,  
That men and beasts would want no drink?  
This question answered with such ease,  
We'll state another, if you please.  
Admitting John a public eater—  
Providing man and beast with water,  
And that his mind was more intent  
On drink, than on the sacrament;  
And having now obtained his end,  
And near by Jordan made a stand,  
We humbly ask, if 'tis no sin,  
Why he should need to enter in?  
To this full many have replied,—  
And here's the answer cut and dried;  
That since the concourse was so poor,  
There was not found, in all their store,  
A basin, pitcher, or a cup,  
With which to lade the water up;

'Tis likely John, as others do,  
Proceeded down a step or two  
In Jordan's stream, to take a stand,  
To do what might be done on land.  
But ere we give the subject o'er,  
We beg to ask one question more.  
Since John was so intent on thinking  
To find conveniences for drinking,  
'Tis wondrous strange he had not thought  
To bring, or see some one had brought,  
Some vessel Jordan's wave to lade in,  
Which might have saved him tedious wading.  
You'd think, to help the water-fetchers,  
He'd brought a load of pails and pitchers.

While thousands, unconcerned to know,  
If scripture prove their creed or no,  
Embrace what has been handed down  
From father to succeeding son,  
Well pleased to walk in custom's way,  
Nor from tradition ever stray;  
Yet many venture farther out,  
And chase a devious round about  
Of ancient rites and promises,  
Of probabilities and doubts,  
Of scripture silence and negation,  
Of inference and implication;  
The doubtful tales of oral rites,  
For washing Gentile proselytes;  
Good Lydia and the jailor, too,  
And suppositions not a few;  
Convenience and expedition,  
For which, you know, we all are wishing;  
And many things which critics speak—  
Of skeptical, evasive Greek;  
And books, too many now to name,  
Of ancient or of modern fame,  
And what of scripture may befriend,  
In trying times to gain an end;  
But from its "silence," who would look  
For aid from such a speeches book?  
For, 'tis said by more than one disputer,  
In this debate the Bible's neuter.

Be pleased to speak with more precision,  
Of your rare Christian circumcision;  
Produce some text in what you write,  
To set the proof in clearer light,  
That Jews and Christians are the same,  
And differ only in the name;  
And that the ancient covenant seal,  
Retains its use and meaning still;—  
Then tell us why your infant daughter,  
As well as son, is sealed with water.  
Why give baptizo such a scoring  
To prove the lawfulness of pouring?  
For this you know as well as we  
With your own practice don't agree.  
Or why still make so loud a tinkling,  
With words which chance to mention sprinkling?  
While those which indicate immersion,  
Are thought unworthy of insertion.

## MARRIED.

In Wallkill, on Thursday evening, the 9th ult., by Eld. G. BEEBE, MR. JOHN TIERS, to MISS ABIGAIL MOWREY, all of Wallkill.

At Warwick, Oct. the 12th by Eld. P. Hartwell, MR. LEWIS L. SUTTON, and MISS LYDIA WOODRUFF, both of Warwick.

At Warwick, on Wednesday morning, the 8th ult., by Eld. P. Hartwell, MR. EDWARD A. OLMSTEAD, of Chester, and MISS MARTHA WEEDEN, of Sugar Loaf.

On the evening of the same day, At Sugar Loaf, by the same, MR. JONATHAN F. KNIFFIN, of Chester, and MISS HARRIET WEEDEN, of Sugar Loaf.

## RECEIPTS.

NEW YORK.—Eld. Tho. Hill \$2 John Brook 1. Henry Clay 2. John Racine 1. Lewis Everett 1. \$8 00  
ALANSON EVERETT 1. 2 00  
PENN.—J. W. Wells 1. Job Northrop 1. 2 00  
GEORGIA.—John C. Simms 1. Benjamin Manning, 6 00  
1. Eld. A. Belcher 4.  
A. Havens N. J. 1. W. Woolford Md. 10. Eld Jas.  
Janeway O. 1. Jas. Basket Ky. 1. Eld. J. P.  
Bartley Ia. 1. 14 00

Total

\$30 00

To NEW SUBSCRIBERS.—Our 3d and 4th numbers of the current volume are exhausted: those who desire it can still be supplied with the back numbers, except those.

## LIST OF AGENTS.

The following list, together with those who formerly acted as agents for the Monitor, are respectfully requested to obtain subscriptions, and to collect and transmit to the editor all moneys due for this paper:—

ALABAMA. Elders B. Lloyd, E. Roberts, R. Daniel, A. West, & Jas. B. Stapler, J. L. McGinty, Wm. M. Mitchell Elder A. J. Coleman.

CONNECTICUT. Elder A. B. Goldsmith, Gen. Wm. C. Stanton, and Wm. N. Beebe.

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# SIGNS OF THE TIMES,

AND

## DOCTRINAL ADVOCATE AND MONITOR.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. XVI.

SOUTH MIDDLETOWN, ORANGE CO., N. Y., DECEMBER 15, 1848.

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**Gilbert Beebe, Editor,**

*To whom all communications must be addressed.*

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### COMMUNICATIONS.

For the Signs of the Times.

November 10, 1848.

**BROTHER BEEBE:**—Entertaining a hope that the Spirit of truth will guide both writer and reader into a right understanding of the word of the Lord, I will submit some reflections upon Rom. viii. 17. "And if children, then heirs, heirs of God, and joint heirs with Christ." In taking up my pen to address you on this subject, I feel almost disheartened, and ready to relinquish the task at the onset; well knowing that my subject is far above my capacity. But when I consider again, that the very ablest writer in existence might for the very same reason lay down his pen in dismay, and exclaim with an apostle, "Who is sufficient for these things?" and also, that the best of us are imperfect vessels of clay; and that a divine blessing sometimes attends the labors of the weakest, I feel encouraged to proceed. The Most High has left in the midst of us "an afflicted and poor people," and he does not seem to have designed for them to possess and enjoy much of the good things of this world, or of the favor or applause of the men of this world; but to pass through this world as strangers and pilgrims, having here no continuing city, and suffering through all their pilgrimage, trials and afflictions, both from the carnal propensities of the flesh, and at the hands of their enemies. But while such is their portion in the earth, a better inheritance awaits them. And their Lord and Master has on the other hand evidently designed that although the world be in battle array against them, in him they shall enjoy a "strong consolation," that their place of defence should be the munition of rocks: that bread should be given them, and water should be sure. He hath sent a heavenly messenger into the world to comfort them, to lead them from time to time to the rock of their strength, and in the hour of distress, administer the balm of consolation to their fainting spirits. Moreover he has through his apostles frequently called their attention to the contempla-

tion of that blessed inheritance which is bequeathed to them, to the glorious rights and privileges which are their portion as sons and daughters of the Most High; and they are admonished to comfort one another with his words. Such is the passage we have under consideration. It is one, in which the most forcible figures in nature are brought into requisition to illustrate and exemplify the portion of the saints. *And if children.* He has before shown, that their claim to the relationship of children was testified of by the Spirit bearing witness with their spirits, and he goes on from this, to argue the blessed consequences, or fruits of this relationship: *then heirs.* So that the endearing title, by which it has pleased the Lord to distinguish his people, is not merely nominal, an empty name; but that they will eventually be recognized as, and receive the portion of sons and daughters. As in nature, all the earthly inheritance, whether it be possessions, honors, titles, dignities, or even the sovereignty of nations, descend to the heirs at law; this figure is made use of to set forth the spiritual rights and privileges which are consequent upon, and inseparably connected with the adoption of children. But, like all other figures, it is only a figure; and shadows forth but dimly the riches and glory of that inheritance, which is the portion of them that are sanctified. And, after all that we are taught in the word, by this and the like scriptures, unless we know something of God, and of the purity and holiness of his character, and of his infinite and divine perfections, by revelation of the Spirit, together with our own utter poverty and destitution, we can have but little conception of what it is to be *heirs of God*. The relationship being spiritual, so is the inheritance. It is not prized among men of the world, nor sought by them; neither is it known, or loved by many who profess an interest therein. The boasted wisdom of this world, with all its researches, has ever been unable to comprehend it; yea, "eye hath not seen, nor ear heard, neither hath it entered the heart of man."

Shall we be permitted to draw aside the veil, and for a few moments contemplate the glorious inheritance of the saints. The same apostle informs us that "all things are yours," and again, "He hath blessed us with all spiritual blessings in heavenly places in Christ." In what, then, does all spiritual blessings consist? God himself is a spirit, and his children are partakers of the divine nature. He has breathed into them a new spiritual life, that whereas he is love, he is holy, yea holiness itself; a love of God, and a love of ho-

liness is implanted in them. As the living water is said to be springing up into everlasting life, so is the heaven born soul aspiring after God, longing for his presence, for the light of his countenance, and desiring to bear his image; as it is written, "I shall be satisfied when I awake with thy likeness." Nothing less than this, nothing short of an exact resemblance to him who holds the seven stars in his right hand, in all his eternal perfections, will fully and finally satisfy the heirs of God. To be heirs of God, then, is to inherit God himself: nothing less than the infinite and incomprehensible Jehovah constitutes the inheritance. With great propriety, then, may it be called an inheritance incorruptible, undefiled, and that fadeth not away.

The heir, however, until the time appointed of the Father, differeth nothing from a servant, from those who are under bondage, and a legal covenant: but when the fulness of time arrives, He sends forth his Son to redeem them from under bondage, that they may receive the adoption of children.—And then it follows; because they are children, he hath sent forth the spirit of his Son into their hearts, bearing testimony to their heirship, giving them an earnest, a foretaste of their inheritance—Crying, Abba, Father. Now from henceforth they live upon the bread in their Father's house. Their food, though it be but now and then a crumb, is all from their Father's table; and it is applied according to their need; and at all times, and under all circumstances, will prove sufficient for them.

Christ is the mediator of the new testament, and he is the medium through which all new covenant blessings flow. We can have access to our inheritance only through him; He being the way, the truth, and the life, there is no other means of communication with the Father, but by him. It is in and through him that we have right, and that our right is sealed to this goodly heritage; and it is from him, that we receive of the hidden manna to live upon in our pilgrimage. Hence the apostle has it in another place, "an heir of God through Christ." But to confirm, and still further establish this point, the sentence under consideration concludes with, "*and joint heirs with Christ.*" Thus, he who is the brightness of his Father's glory, and the express image of his person; who is appointed heir of all things, and in whom dwells all the fulness of the godhead bodily, is presented as one with his people in this heirship. As all joint heirs stand in equal relationship to the testator, and have a common and equal in-

terest in the inheritance; so Christ, as the acknowledged heir of his Father, to the kingdom, the power, and the glory for ever, as also in his perfect union and oneness with his Father, in that glory which he had with him before the world was, is here presented as fellow heir to that glory with his people. And as it behooved him in his humiliation to be made like unto them, and in all their afflictions to be afflicted; so it hath pleased him, in his exaltation and glorification, for them, as his bride and the members of his body, to be one with him. "If so be that we suffer with him, that we also may be glorified together." And even when he shall appear in flaming fire, to assert his divine authority, to take vengeance on his enemies, and dash them to pieces like a potter's vessel: even then will he appear in connection with his people,—with ten thousand of his saints, "to be glorified in his saints." Mark! not of them, but *in* them; and to be admired *in* all them that believe" so completely are they identified with him, so perfect is the union, that the glory of the one appeared as the glory of the other. The apostle has it again, "that the name of our Lord Jesus Christ may be glorified in you, and ye in him." It is in this sense that the church being dark in herself, and receiving all her light from Christ the spiritual sun, whose countenance is declared to be like the sun shining in his strength, is said to shine forth as the sun. Then will the happiness of the saints be complete, when delivered from the corruptions and carnal propensities of the flesh, all that they desire or wish for here, will be forever perfected in them; and that God, who is the sum and substance of their hope, and the end of their faith, becomes their portion for ever. Yes, then will we be satisfied, when we awake with his likeness, when he shall appear, and we shall be like him: that as it hath pleased the Father that in Christ should all fullness dwell, even so his church shall be filled with the fullness of God. And as he hath entered into his glory, into the bosom of his Father, even there will he receive his people to himself, that where he is there they may be also. When he shall have finished his work, when his elect are all gathered in, and the last enemy is put under his feet—when he shall present his bride before his Father without spot or wrinkle, to be recognized as heirs to the new testament, and to receive their eternal inheritance—then will it appear, that whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, He who filleth all in all, is the refuge of his people, their portion, and a strong habitation whereunto they may continually resort; and that with him they inherit all things.

In view of these things, and of the trials and conflicts, the doubts and gloomy suggestions which afflict the believer in his pilgrimage; we feel constrained in conclusion to adopt the language of the apostle, in the next verse: "For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

I remain your servant for Jesus' sake.

Kingwood, N. J. E. RITTENHOUSE.

For the Signs of the Times.

Buffalo Grove, Ogle Co., Ill., Nov. 14, 1848.

DEAR BR. BEEBE:—Should you think the following extract of a letter, written a few years ago, to a friend; worthy a place in the "Signs and Monitor," you are at liberty to publish it.

Dear Friend:—

You say, you do not think Christ ever taught any such doctrine as the doctrine of Predestination; and refer me to the sermon on the Mount. You say, in all his teaching he makes no reference or allusion of any partialities being used, &c. Now I do not believe that God is a partial being by any means; neither does the doctrine of Predestination make him appear so when it is rightly understood. I believe it to be consistent for God to work all things after the counsel of his own will and according to his own eternal purpose without any partiality to his creatures. But do you see no difference in the manner in which Christ taught his disciples and the unbelieving Jews? Just for once examine the 1st & 2nd verses of the 5th chapter of Matt. and see who the sermon on the mount was preached to. "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them." Now do you not see, it was not the whole multitude which he taught; but his disciples? Again, look at Matt. xiii. 10 & 11. "And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Mark iv. 10, 11, 12, and 34. "And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them." "But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples." Read Luke x. 21. "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." Now can you see no difference in his manner towards them? Can you not see that to some it was given to know the mysteries of the kingdom of heaven; while others were left in darkness? You say, "We are free moral agents; free to choose or refuse." Where do you find this liberty of choice? Where do you find any liberty given to refuse to serve God; or to refuse to love him with all the heart, soul, mind and strength? I have never found any place where such liberty was given? Surely it cannot be in the command for all men every where to repent. You say that "supposing a man should fall overboard from a ship; and those on board should throw him a rope, and do all they

could to save him: and then if he should perish in consequence of his own refusal to accept of assistance; no one would be to blame but himself." Now do you believe that God exerts all his power and makes every effort to save sinners, that he can; and some are lost because he has not power to save them? O horrible thought! that man should have more power than his Maker! That poor feeble man, who is but dust and ashes, a mere worm, less than nothing, and vanity, should be so powerful as to deprive the Great Eternal, who has created all things and who upholds all things, of the honour and glory of saving him! This must be the fact if your doctrine be true. If God has done all that he can; if he has made every effort that he can make; and any are lost, then it is because he has not power to save them. No, my Friend, you do not believe that doctrine. You will not thus limit the Holy One of Israel. You will rather believe that when a sinner has become sensible that he cannot save himself, nor do any thing towards helping Jesus save him, and has given all up for lost and is ready to cry, "Save Lord, or I perish;" then Jesus lends a helping hand. No: but extends the arm of salvation, and he finds himself plucked as a brand from the burning. And he is ready and willing to ascribe all the honour and glory of his salvation to Jesus. He will not claim a whit of it himself; for he realizes that he was perfectly helpless, and could do nothing but sin. But you say you "do not think Christ ever taught the doctrine of Predestination." Did you never read the gospel according to St. John? Just read it again with care. Read the 6th chapter 37, 38, 39, 44, 64, & 65 verses, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." And the 10th chapter, 14, 15, 26, 27, 28, 29 verses, "I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all: and none is able to pluck them out of my Father's hand." I might cite you to many more passages but I think the above sufficient. In fact, the book is so full of it that I sometimes wonder how any who love the Saviour, can deny it: and I can as-



cribe their not seeing it; to nothing else, but their having the "extinguisher" over them when they read. I well recollect the time when I had it over myself, but I desire to bless and praise the name of the Lord, that he was pleased, as I humbly hope and trust, to remove it. And O may he in mercy remove it from all his children! You say, "If the doctrine of Predestination be true as you affirm, I cannot see more than you that the creature has any thing to do; because if he is chosen from the foundation of the world, and elected, he is safe; he has nothing to fear: but if he is to be a cast away, what will avail all his efforts? If he was predestinated for destruction, all his efforts will avail nothing. If he is lost, I cannot see as he is to blame. And what encouragement have we to persevere? Who knows whether he is elected or not?" Can you doubt this being the fact, after all the testimony given on the subject? Just read Eph. i. 45. "According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." You say if this be true and the creature is lost you cannot see as he is to blame. He is to blame for hating God and transgressing his law. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii. 19. You ask what encouragement we have to persevere? I answer, every encouragement in earth and heaven. We have the infallible promise and oath of the Great Jehovah; him who cannot lie, and "with whom is no variableness: neither shadow of turning." James i. 17. Heb. vi. 17, 18. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. xiii. 5. "For he hath said, I will never leave thee, nor forsake thee." Psalms xxxvii. 39, 40. But the salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him." Psalms cxxv. 1. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." Rom. viii. 31—39 inclusive. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake are we killed all the

day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Is not the above sufficient encouragement for us to persevere? What greater encouragement to persevere can those have, who love God, than to know that he is eternally and unchangeably the same; and that his will, is the great moving power of the universe; and upon that is suspended the birth, life, and death, of every rational or irrational being in the universe with every minute circumstance attending them. That the time and place of their birth and death, and length of life, with every thought, word, or action are all suspended on the will of God; and not the least thing can take place contrary to it. And that it was all known, and fixed, and determined, in the eternal mind from before the foundation of the world; so that there was not the least possible chance for the smallest, or most trivial circumstance to take place contrary to his eternal purpose, which was purposed in Christ before the world began: and so fixed "that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. viii. 28. I should like to write much more on the subject; if I thought your patience would hold out to read it; but my paper is about full, and I must leave the subject, praying that God would in mercy, enlighten our minds and make us useful in his kingdom.

I remain your sincere friend,

CLEMENT WEST.

P. S. Will you pardon me, Brother Beebe, for calling your attention to the following extract of a letter from brother John Fanshier, published No. 13, page 100, of the present volume. It is as follows, viz: "For some time I have been thinking on a remark or two of yours in replying to brother Hatfield; in No. 8, page 62, of the present volume. The first remark is this, 'That many have had serious trials of mind about preaching who, as events have proved, were not called to the work, there can be no doubt.' What I wish to know is this; first, do you believe the children of God have these serious trials of mind to which you allude? if so, from what source do they come? and what is the cause of the same?" The reason why I have presumed to call your attention to the above, is, in a note at the bottom of the column, you say, "Reply on this subject in our next." And I have carefully examined every No. that I have received since in hopes of seeing it; but as yet, I have not found it; and I thought possibly, that in the crowd of other business, it had slipped your mind; and as I feel somewhat interested in the subject, I thought I would just call your attention to it again, in hopes to get your reply.

As ever, yours in gospel bonds,

C. WEST.

For the Signs of the Times.

Raymond, Hinds Co., Miss., Nov. 14, 1848.

BROTHER BEEBE:—Since receiving the twentieth number of your paper I have bid adieu to my native land, relations, friends, and brethren, and taken up my abode in the far South, where I seldom ever hope to enjoy that privilege which I esteemed above all others, (if I am not deceived,) meeting with the dear children of the Lord and hearing them converse upon spiritual things, and hearing the gospel preached regularly once a month. But although I am deprived of those sweet privileges, yet I will not despair; for I know that all things work together for good to them that love the Lord and are called according to his purpose; and if I am one of that happy number, then I have nothing to fear.—He that is for me is, greater than all that are against me, for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. How consoling is the reflection! Oh! may I ever be enabled in the most trying hour of temptation to look unto him as my All and in all; to trust in his name, and stay myself upon my God; for if I know any thing about the experience of a christian, that is the only place where they enjoy rest, where they have ceased from their labour. Christ says, "Come unto me all ye that labour and are heavy laden, and I will give you rest, and 'he that cometh unto me, I will in no wise cast out.'" During my short pilgrimage I have met with many trials and temptations from the world, flesh and devil; but the Lord has always been a present help in the time of trouble. I have found him to be a friend that sticketh closer than a brother; for we are informed in the scripture "Every brother will utterly supplant;" but Christ is the same yesterday, to day, and forever; and because he changeth not, therefore we are not consumed. He has loved us with an everlasting love, therefore with loving kindness he has drawn us; by grace are we saved, through faith, and that not of ourselves, it is the gift of God; not of works lest any man should boast.

I am under great obligations to you for your paper, I have been receiving for the last two years it has truly been a great comfort to me in times past; but how much more shall I appreciate it now that I am as one alone, as it regards spiritual things. Please direct them in future to Raymond, Hinds County, Mississippi, and very much oblige one that is less than the least of all saints.

Adieu,

E. B. HAMPTON.

P. S. To all my brethren and especially those whom I know in the flesh, I commend them unto the Lord who is able to keep them, praying that they may stand fast in the liberty wherewith he has made them free, and although we are separated in the flesh, yet I hope we are united in spirit, and though we may never see each other more on this earth, we have the pleasing reflection that

when we have accomplished our days we have a better inheritance above, where the wicked cease from troubling and the weary are at rest; there to unite with the happy spirits who are continually bowing around the throne of God, and crying, "Not unto us, not unto us, O God, but unto thy name give the glory." It would afford me much pleasure to hear from any of my brethren either through the Signs or private letter if they would condescend to write to one so unworthy.

It is near midnight and I must close with christian love to all my dear brethren wherever they may be and in whatever situation, hoping they will remember me when it is well with them.

Affectionately,

E. B. H.

For the Signs of the Times.

New Market, Va., July 2, 1848.

**BROTHER BEEBE:**—Whereas of all the communications in your excellent paper those treating on christian experience afford me most comfort, I have a desire to cast in a mite by way of communicating some of my exercises, though unworthy of a name and a place among the people of God.

I was born of religious parents who early taught me to reverence the Deity and respect religious worship, and the scriptures, say prayers, and refrain from profanity; which things I did, and at times, with the young man mentioned in the gospel, was ready to say, What lack I yet? But, when reflecting upon death and eternity, the words of the Savior to Nicodemus, "Ye must be born again," would ring in my ears, for I knew I was destitute of that change; but at a convenient season I intended by my works to bring God under obligation to grant me this change.

In this way I continued entirely ignorant of myself and of the God to whom I was accountable, until 1832, when, as I hope, it pleased God to show me that of all sinners I was the vilest, and of all creatures least able to render satisfaction to law and justice for one sin of a thousand; or of bringing God under obligation to pardon them.

As light continued to shine into my dark understanding I discovered that I had offended a holy and just God by violating his holy law, and trampling upon his precepts. I now began to strive with an absolute God, (for I was wholly ignorant of a Mediator,) but my prayers seemed to rise no higher than my head; the scriptures condemned me, no promise could I find there to suit my case, which seemed to be a hopeless one; others told what the Lord had done for them, and followed their Savior into the liquid grave; for there was at that time a revival of religion among the people of God in this region. But I was left to envy their condition and cry for mercy, which seemed to be all my plea. I saw the justice of God in my condemnation, but how he could be just and extend mercy to me I could not understand until Jesus was revealed to my mind as my Savior; as the medium through which mercy could be extended to a vile sinner. At that moment my distress was gone. O, what a sweet

frame of mind! what a sudden transition from sorrow to joy; from darkness to light. I seemed to have become a new man, soul and body, for I saw things as I had never seen them before; all nature appeared new and lovely; the birds among the trees clapped their wings for joy, and sang praises to God. I thought all my troubles were gone; but alas! in less than half a day, this doubt arose—Is this the right way? but my burden was gone, and I could not by any means bring it back; that I saw the scripture with new eyes, heard preaching with new ears, and loved the people of God with a new heart, I knew. But from that time to the present, although I cannot see any other way by which sinners can be saved, the question with me has been, Am I interested in that way? And were it not for comparing notes with those in whom I have confidence as being born again, and the promises, the exceeding precious promises, and the good book, my troubles would be too much to bear.

I united with the Old School Baptist church called Smith Creek, of which I have been an unworthy member for more than 15 years, and am no better yet. I have often drawn a picture of the christian character, but never got in sight of it. It seems to me I get in the path, only when accidentally stumbling across it; for when I would do good, evil is present, so that I cannot do the things I would, and that which I would not, I do. But I find the nearer I come to a discharge of my christian duty, the more peace of mind I enjoy; so that, although we cannot merit any thing, much of our peace and happiness depends upon the life we live. The Savior has said, "Ask, and you shall receive; knock, and it shall be opened unto you." Yours, &c.,

MARTIN URNER.

For the Signs of the Times.

SALISBURY ASSOCIATION.

**BROTHER BEEBE:**—I had the pleasure of attending the above named association on the 4th Lord's day in October. There were many inquiries for you, and well there might be; for there were but two ordained preachers present out of ten or eleven. From some of whom we had no information; some others were afflicted or their families so as to hinder them; and one had married a wife and could not come. He was to be pitied; but not half so much as those who were afflicted. But we trust the Great Shepherd was with us; for I think I never saw brethren and sisters so loth to part. Happily our much esteemed brother Thorne, of Baltimore was with us, and I do think he came in the fullness of the gospel. Indeed, he was the pleasantest thorn we ever met with.—May he be long spared to blow the gospel trumpet.

From your unworthy brother,

PETER MEREDITH.

The divine Providence which is sufficient to deliver us in our utmost extremity, is equally necessary to our preservation in the most peaceful situation.—Newton.

## EDITORIAL.

SOUTH MIDDLETOWN, N. Y., DEC. 15, 1848.

### TRIALS ABOUT PREACHING.

In a former number of this volume, in answer to some inquiries of brother Hatfield, we made the following remarks. "That many have had serious trials of mind about preaching who, as events have proved, were not called to the work, there can be no doubt," and "We are confident that those whom he calls to preach will have to preach; there is no retreat." These remarks drew from brother Fanshier the inquiry, in the 13th number of this volume.—"Do you believe the children of God have those serious trials of mind to which you allude? If so, from what source do they come? And what is the cause of the same?" We proposed to reply in our next or 14th number; but the subject escaped our recollection until we were reminded of it by brother West in the postscript to his letter on the 187th page of this sheet.

To the first of these questions we reply; We certainly did allude to the children of God, and to such trials of mind as none but heaven born souls are subject to on that subject. Fully sensible though we are that many thousands engage in the work of preaching, whom God has never called by his grace from death to life, much less to the important work of the ministry, we have yet to learn that such have any serious trials of mind on the subject. The ability to preach, is by such regarded in the same light that men regard the qualification for any of the learned professions of the world. The trials therefore of such men, in regard to the undertaking are only such as they would have if they contemplated engaging in the profession of law, or medicine: consequently their trials are not what we denominate *serious*. True they may feel perplexed to know which profession will prove the most respectable or lucrative, or in which they can show off themselves to the greatest advantage; but having neither the fear of God before their eyes nor the knowledge of his truth in their hearts, they are strangers to those deep seated trials which often wring the hearts of God's children with the most severe anxiety, and lead them in the fullness of their hearts to cry, "Lord, what wilt thou have me to do?" But from brethren in whom we have discovered the most satisfactory evidence that they were born of God, we have frequently been informed of serious trials which they had experienced on the subject of preaching the gospel, and some of these have made frequent attempts and as frequently failed, until they were at length convinced that they had been mistaken in regard to their calling. Others have for years labored under such trials, and finally have died, and we believe, gone to heaven without ever coming into the work of the ministry: hence, as we before remarked, events have proved that God had not called them to the work as Aaron was called to the priesthood. Indeed we have supposed that it was very common for christians especially in the early part of their happy exercises to entertain thoughts seriously about preaching.

2. To the second inquiry, we reply ; We have never doubted that those trials have come to them from the same source from which all their serious trials come. God has chosen his people in a furnace of afflictions ; and by his apostle bidden them "count it all joy when you fall into diverse temptations." They are informed that their fiery trials are all divinely appointed for their good—and are precious for the trial of their faith. Although Satan and ungodly men, and their own carnal natures have an agency in harrassing their minds, and trying them ; yet not one single shaft can cause them pain beyond what their faithful and all wise God designs to overrule for their good and his glory.

3. In defining the source we show the cause of all the trials of God's dear children. We feel them because our God has graciously determined

To polish and refine us from worthless dross and tin,  
And to his heavenly kingdom to bid us enter in.

It has, and still does appear to us, that all the children of God have some gift for the general profit of the whole community of the saints, and God in wisdom has diversified these gifts as to him it has seemed good; these are all of the same Spirit, all promote the same end—the edification of the body, &c., until we all come into the unity of the faith.

While upon this subject, we will take occasion to say, that we see no better reason one brother has for neglecting to improve the gift that is in him than another brother has. We do not mean to say that every brother has a gift for speaking, but among those who have such gifts for public exercise, is it not lamentably true, that many have concluded that they must either preach or be silent in the public meetings of the church? Is it true that the church has become so well established in faith and practice as no longer to need the gift of exhortation? Do the saints no longer require that the pure minds of the brethren be stirred up by way of remembrance? Is the commission "Speak ye comfortably to Jerusalem," confined to the preachers of the word? We have thought, and we submit it to our brethren to judge whether we be right or wrong, that one fruitful cause of many of the trials complained of in regard to impressions about preaching, is in the prevailing custom of brethren and churches, of depending almost exclusively on their preachers to do all the public speaking.—Brethren who feel strongly impressed to speak, conclude that if they cannot sermonize they ought to remain silent : and because no other kind of public speaking is common in the churches, they construe their impressions into exercises indicative of a call to preach.

It seems to us that a door should be opened by the churches for every brother to improve his gift as he may feel impressed ; and then let the churches determine what is the nature of each gift.—Those who have the requisite qualifications for preaching will be sure to be discovered, and those whose gifts are edifying in exhortation or prayer, will be known. Let all speak who are so led by the Spirit, one by one : and as one speaks the rest shall judge.

As a general thing, we believe that those whom God has called in reality to the work of the gospel ministry are made to entertain such humbling views of themselves and such an exalted view of the great work, that they are by far the most ready to avail themselves of every plausible excuse to keep silent ; and, brethren Hatfield, Fanshier and West will pardon us for saying that we strongly suspect this to be their case ; if however in this suspicion we have missed our mark, we assure our brethren it is not the first time we have done so.

### ADOPTION.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 7.

Much has been said and written on the subject of the adoption of the children of God ; and many of the dear people of his choice have been bewildered in reference to the subject. The great question, "Am I his, or am I not?" which seems to be the point of deepest interest to the disciple of Jesus, is so intimately connected with the subject under consideration that there are probably very few of the people of God who have long been on their pilgrimage, and have not had their attention drawn to it. Yet, if we mistake not, there are some whose ideas on the subject, either owing to the traditions which have been taught to them from their earliest infancy or from some other cause, are very vague and inconsistent with the faith once delivered to the saints.

The idea seems very prevalent among the professed religionists of the present day that the purpose of God is not yet fully determined as to what shall be the effect or who shall be the objects of his adoption. Hence the world and carnal professors of religion have thought it necessary to seek out many inventions for the purpose of bringing the heathen into the embrace of the christian faith, thinking thereby to effect their adoption as the sons of God and joint heirs with Jesus Christ. Although those who are engaged in this business of evangelizing the world are generally bitterly opposed to the doctrine of divine sovereignty and can form no just conceptions of the power and love of God displayed in the glorious plan of salvation, and consequently know nothing of the way in which God can be just and be the Justifier of him that believeth in Jesus, yet they seem to think that if men can only be persuaded to profess a belief in Jesus that is all that is requisite to render them children of God, and that God is bound to justify all such and screen them from the demands of law and justice. What then becomes of the justice of God? Mercy cannot prevail at the expense of justice neither can the law pass away until it has been fulfilled and all its precepts magnified and made honorable. There is no failure in the divine arrangement for the justification of sinners through the blood of the once-crucified but now risen Savior, nor yet can the people chosen of God from before the foundation of the world and ordained unto eternal life, be delivered from the demands of the law of God until every demand of that law shall have been met and cancel-

led on their part. But in themselves considered they were sold under sin and involved in transgression as deeply as any others of the human family ; hence the Apostle says, 1 Tim. i. 15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," and again, Mark ii. 17, Jesus says, "I came not to call the righteous, but sinners to repentance." The people of God could never have delivered themselves from under that law which held them under condemnation in common with all mankind ; neither could the law admit of anything being received as an atonement for their transgressions short of the absolute fulfillment of its utmost demands. Nor could the righteousness of God be imputed to them in any other way than by the relationship in which they stood connected with him in the peculiar position of his sons. Nor is that relationship based upon the fact of their being the creatures of his hand ; for in that respect all are alike the creatures of one common Creator, and if that relationship were sufficient in the case of one it would be sufficient in the case of all. But there is a vital union existing between the Lord Jesus and as the Only Begotten of the Father, and all the redeemed of the Lord ; hence the Apostle assigns as a reason of the sending forth of the Spirit of his Son into their hearts, crying, Abba, Father, BECAUSE YE ARE SONS. Not in order that ye may become sons, but because ye are sons. Now, this being the cause must precede the sending forth of his Spirit, crying, Abba, Father, therefore we see the absurdity of any effort on the part of the creature to render himself a recipient of that Spirit, since such efforts are nothing more nor less than attempts to constitute himself a son of God.

The Apostle has been in the preceding chapters exposing an error which had crept in among the Galatians, in that they had supposed that the gospel consisted in a mixture of law and grace. It seems to have been very much such a theory that had bewitched them as is most popular in the world at this day ; and in exposing the fallacy and falsehood of that theory the Apostle explains the application of the promises as being not to Israel according to the fleshly descendants of Abraham, but to them that are in Christ both Jews and Gentiles ; which leads him to comment on the relationship of Christ and his people. But although this relationship existed perfect from eternity, yet the people of God had become involved in the bondage of the law, from which they must be delivered before their adoption could be manifested to them ; therefore Christ, who was the Surety and only responsible Representative of his people, being the Head and Life, was delivered up to satisfy the just demands of the law upon them, as his body for which he alone was responsible ; not that he was received by the law as simply a vicarious offering for their sins, which might have been made as well for any others as for them, but as being their Life, the very identical thing which the law demanded, and which alone could satisfy

its demands; hence, the utter impossibility that *this cup should pass from him*. For him alone it was prepared, and he alone could drain its dregs of bitterness. His people were under the curse of that law; and it was necessary for their redemption that he should be made a curse for them. This was the cause of the agony in the garden of Gethsemane when he sweat as it were great drops of blood falling to the ground; not that he suffered such agony in anticipation of his sufferings on the cross, but the weight of almighty vengeance which lay heavy on his soul oppressed him with a burden which none other but himself could bear. Yet all this was necessary for their redemption which must be accomplished before their heirship could be made manifest in their adoption.

#### CLOSE OF THE VOLUME.

In issuing this number we complete the editorial labor of the Sixteenth Volume of the Signs of the Times. In writing this last article for the current year, a multitude of reflections press unbidden on our mind. Of those who patronized us sixteen years ago, how few are now to be found among the citizens of earth, how many have passed to that solemn bourne from whence no traveler returns! During the year now closing upon us, the obituary department of our sheet has been crowded. Dear and valued friends have bidden adieu to earth, and among them many with whom we have taken sweet counsel together. Since we issued the first number of this volume, what momentous events have transpired. In the world, God has shaken the thrones of mighty monarchs, and potent princes of the nations have fled in wild dismay from the lofty grandeur of their once magnificent but now crumbling thrones. Well may we say in the retrospect of this year, "What hath God wrought?" "Behold what desolations he hath made." Before him, the everlasting mountains have leaped like lambs, and the perpetual hills have bowed! Wonders have been seen in the heavens, revolutions have convulsed the earth, and the prospect before us is pregnant with fearful events. The man of sin, the mystery of iniquity, the son of perdition, driven from the lurking places of ages, has sought and discovered new schemes of deception. The nations of the old world in many instances are discarding time honored superstitions, and from the slumbers of ages, are beginning to claim their true position among the intelligent creatures of God, and an inexplicable desire is being more and more developed by the leading spirits of our own country to gather up the offcast manacles of reforming nations, and fasten them on the people of this land of boasted freedom.

The church of Christ, like the lily among the thorns, is scarcely perceptible among the numerous branches of modern antichrist. Downtrodden and oppressed by the sons of the aliens, her sons and daughters are regarded as the offscouring of all things. In many respects the ways of Zion mourn: few indeed come to her solemn feasts; and of those who hold fast to the profession of

their faith, many are wading through afflictions. A general complaint of coldness, lukewarmness, and barrenness is heard in the streets of the Holy City of our God. Seasons of special outpouring of the Holy Spirit, are few and far between. And what is much to be lamented is that many who profess the faith, are so strangely fascinated with the things of the world, that they can scarcely find time to attend to the affairs of the kingdom. Iniquity abounds, and the love of many waxeth cold. All these *signs of the times* admonish us that we are in the crucible; we are in the furnace, and we must be tried as gold is tried in the fire. There is undoubtedly more dross and alloy in the most perfect of our churches than our God will allow long to remain. "For he shall sit as a refiner's fire and fullers' soap:" he will purge the sons of Levi. But brethren, count it all joy—for ye shall at length come forth from the furnace like gold seven times tried in the fire. Our God changes not. His ways are everlasting—He is of one mind and therefore the sons of Jacob are not consumed. He is the God of Jeshurun; there is none like unto him: he rideth on the heavens in our help and in his excellency on the sky. The eternal God is our Refuge, and underneath us are the everlasting arms. Let the heathen rage, and the people imagine vain things against the Lord—Let earthly thrones and dominions lose their honors. Let mountains be removed and cast into the midst of the sea. The purposes of God shall ripen fast. His pleasure shall be done in heaven and among the inhabitants of earth. His enemies shall be broken in pieces; out of heaven shall he thunder upon them. The kingdom of which Jesus is monarch, and of which he has made us kings and priests shall never be destroyed: it is an everlasting kingdom and his dominion has no end. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may worship God acceptably with reverence and godly fear; for our God is a consuming fire.

Those of our subscribers who wish to discontinue their subscription, are requested to see that their accounts are duly settled up with us, that we may be enabled also to discharge all obligations against the publication—and let them also give us seasonable notice, and not suffer the paper to be mailed to them beyond the time they design to account with us for.

Some from whom we have had no tidings for years, will be dropped from our books, after the issuing of this number. It is not our design however, to drop the names of any who really wish to have the paper continued, and to pay for it, if we can know their intention. If we should omit to send the forthcoming volume to any who wish it continued, they have only to inform us, and their names will be again immediately re-enrolled.

Our terms for the next volume will be as formerly.

Agents for the Signs are particularly requested to do all they can to increase the circulation of the paper. And as the "Freedom's Guard," a

paper published by our son Wm. L. Beebe, is printed and published at our printing office—those who wish to patronize it can send their orders and remittances for it in the same letter in which they send to us; and all our agents for the Signs are particularly requested to act also as agents for "Freedom's Guard."

To some of our delinquent subscribers, we propose to send the statement of the amount of their indebtedness to us. If in doing so any error should occur, we trust it will be detected by those to whom bills are sent; they will deduct from their bills any excess and send us the balance, with an explanation of the inaccuracy, and it shall be promptly corrected on our books. Having heavy payments to make early in the year, we earnestly desire our friends to be prompt in remitting advance payments.—Agents and brethren in general, especially ministers of the gospel, having intercourse with the saints scattered abroad, are desired to aid in extending our circulation. All they can do for us will be duly appreciated.

#### OBITUARY.

Departed this life, on the 14th day of September last, our much esteemed brother and deacon, HENSON G. CAHEE, in the 52d year of his age, leaving a widow, nine sons, and one daughter, to mourn their loss. Our dear departed brother was struck with paralysis on the 27th day of February last, from which however he so far recovered as to be able to meet with us once or twice at our place of worship; but on the first Lord's day in July he had a second attack, after which he was never able to walk. He bore his long and distressing illness with much christian patience, until his spirit was released from its clay tenement and borne away to that blessed abode where sorrow never comes. May his dear family be by grace enabled to follow him so far as he followed Christ, and be at last brought to live and reign together where parting shall be no more, is the prayer of a dying friend.

Nov. 29, 1848. PETER MEREDITH.

Boone, Seneca Co., O., Nov. 14, 1848.

BROTHER BEEBE:—I send the following obituary for publication, for the information of such of my brethren and friends as are readers of the Signs.

DIED, September 26th 1848, MRS. BARBARA SEITZ, wife of Elder Lewis Seitz, aged 40 years, 10 months and 13 days. She was a member of the Old School Baptist church at Honey Creek, for about 20 years; but she has now fallen asleep in her Savior, to awake no more until the voice of the arch-angel and the trump of God shall be sounded. Her health has been delicate for some years, but she was taken with more severe illness about three months before her death. About five weeks before her departure she had a son who lived only nine days. We had three doctors in attendance on her; but she, during the greater part of her sickness said she did not wish to recover. She said to the second doctor, "Doctor, you cannot make me well," of the last one she said, "Doctor Smith thinks he can help me; but I guess he will miss it." A few days before her death she requested to have the Hymn sung, which begins,

"Farewell vain world, I'm going home;  
My Savior smiles and bids me come:  
Sweet angels beckon me away,  
To sing God's praise in endless day."

Which was sung by some friends who had called in to see her. On the following night, she sung this verse herself—



"Jesus my All, to heaven has gone,  
He whom I fixed my hopes upon;  
His track I see, and I'll pursue,  
The narrow way, till him I view."

And on the next night she sung these two verses,

"'Twas a heaven below, my Redeemer to know,  
And the angels could do nothing more,  
Than to fall at his feet, and the story repeat,  
And the Savior of sinners adore.

Jesus all the day long, was my joy and my song,  
Oh, that more his salvation might see!  
He hath loved me, I cried, He hath suffered and died,  
To redeem such a rebel as I!"

On the next day she said to me, I have two little angels now in heaven, meaning the two children which had been taken from us; and added, "Is not the Lord a little babe too?" I replied, that he was when in the manger in Bethlehem; but he is now exalted higher than the heavens; and ever liveth to make intercession for us. She sometimes requested that the brethren would pray that her suffering might not be so great when she should struggle with death. "O, (said she,) that it were once over!" She appeared only to dread the pains of passing through the valley of death. Her confidence and hope of a blessed immortality were strong and unshaken as long as her mind was composed and she had the power of utterance. She lay for twenty-seven hours, before she closed her mortal pilgrimage, motionless and speechless, and then breathed her last without a struggle or a groan.

May God grant me patience and grace, that I may bear my bereavement with such fortitude and resignation as become a follower of Jesus. Although my loss is very great, I believe that her gain is much greater. I am bereaved of the wife of my youth whom I loved dearer than myself; she has gone, to return to me no more; and I am left lonely and afflicted; but I hope in God, that he will conduct me through life, support me in death, and afterward receive me in glory.

LEWIS SEITZ.

## POETRY:

*Repentance toward God, and faith toward our Lord Jesus Christ. Acts 20, 21.*

Great God! wilt thou a sinner own?  
Who bending low before thy throne,  
Would there his numerous crimes confess,  
And mourn his heart-felt wretchedness.

O can it be that thou wilt smile  
Upon the vilest of the vile?  
Whose head is sick, whose heart is faint,  
Lord canst thou hear his sore complaint?

Sin is the cause of all this woe,  
His bosom heaves with painful throes,  
Thy searching word hath pierced his heart,  
And left his stinking wounds to smart.

I am that sinner Lord; I am;  
This truth I own with grief and shame,  
Yet cry for mercy from the dust,  
But if condemn'd I'll call thee just.

When I remember all my crimes,  
From youthful days to present times,  
Amaz'd I feel that thou should spare  
So base a wretch to offer prayer.

Lord if thou should'st in vengeance raise  
Thy fiery sword and close my days,  
Ah! then my sin stain'd soul must go,  
Down to the dark domains of woe.

But yet one thought my heart relieves,  
'Tis this—that Jesus ever lives;  
He lives who once was dead! and he  
Will plead his blood in heav'n for me.

One argument yet further hear,  
O gracious God; and with me bear,  
And when I've spoken I will cease,  
And wait in silent hope for peace.

Should I sink down among the slain,  
My blood to thee will be no gain;  
The dust cannot a song prepare,  
To praise thy name, or truth declare.

But should'st thou cleanse my guilt away,  
And change my midnight into day,

Then I will praise redeeming blood,  
And cry my Father, and my God.

Then I shall live transform'd to love,  
With holy joy my tongue shall move,  
And 'mong thy sons and daughters tell  
That I'm a fire brand pluck'd from hell.

Through Zion's courts the news shall fly;  
A sinner "saved by grace" they'll cry,  
And every heart with sweet accord,  
Raise their Hosannas to the Lord.

Besides; thou hast by thy own word,  
Pronounc'd him blest who trusts the Lord;  
That he shall live; and ever be  
From sin and condemnation free.

I plead thy promise, truth, and name,  
And shall I plead such things in vain?  
No Lord; I can my case commend  
To thee—who art the sinner's Friend.

ZEBEDEE.

Utica, N. Y. Nov. 6, 1848.

## OLD SCHOOL MEETINGS.

An Old School Meeting will be held, if the Lord permit, on Wednesday and Thursday the 27th & 28th days of December inst., with the church of Thompson, Sullivan Co., N. Y., at the Crane School house, near brother Miner Benedict's house, 3 miles north of Monticello. Ministers of the Old School order, and brethren and friends in general are affectionately invited to attend.

BROTHER BEEBE:—Please give notice through the Signs, that there will be an Old School meeting with the Baptist church of Christ in the town of Olive, Ulster County, N. Y. on the fourth Wednesday and Thursday in January next, commencing on each day at 10 o'clock A. M. The brethren have made arrangements for holding the meeting on Wednesday at the Old Meeting House, and on Thursday at the New Meeting House, in Beaverville, a distance of about three and half miles from the Old Meeting House.

Elders and brethren generally, of the old stamp are affectionately invited to attend. Elders Beebe, Hartwell, and Pitcher are expected to attend.

By order of the Olive Baptist Church,

JACOB WINCHEL JR., Clerk.

Olive, Nov. 25, 1848.

## LELAND'S WORKS.

For the accommodation of those who wish to be supplied with copies of the Writings of the late Elder John Leland, a fresh supply has just been received at the Paper Warehouse of James Norval, 100 John street, New York city, where they may be had at the subscription price, two dollars & twelve & half cents per copy, Cash. Mr. Norval's Warehouse being in the business part of the city of New York, will afford opportunity to those in distant parts to send by merchants who purchase goods at New York, to obtain a supply.

A consignment is also left with Brother Thomas Barnes near the Wire Bridge in Cincinnati, Ohio, for the accommodation of brethren at the West. A few copies can also be obtained by application to Mrs. Mary Edmonson on 6th street near F. street, Washington city, D. C.

Orders addressed to the editor of this paper will also be promptly attended to. As there is but a limited quantity remaining on hand, those who wish to secure copies of the work would do well to apply soon.

Those indebted for copies already received are desired to remit the payment immediately to the editor of this paper, by Mail.

## MARRIED.

At Sugarloaf, on the morning of the 14th ult, by Eld. P. Hartwell, Mr. LORENZO D. DEMEREST to Miss AMANDA M. KNAPP, both of Sugarloaf.

At Warwick, on the 16th ult, by the same, Mr. LEONARD K. CHERRY to Miss CATHERINE E. STEPHENFIELD both of Warwick.

At Warwick, on the 30th ult, by the same Dr. GROVER COE to Miss CATHERINE DEMEREST, both of Warwick.

## RECEIPTS.

Eld. Lewis Jacobs	Ky.	\$7 00
Eld. J. L. Fullilove	"	1 00
Israel Hill	Ia.	1 00
B. T. Rees Esq. for E. R. Seely	Mi.	1 00
Miss. E. B. Hampton	"	1 00
Theodore Uptegrove	N. Y.	1 00
Mrs. E. Woolnough	"	2 00
Soloman C. Wood	"	50
H. Tibbets, Esq.	"	2 00
Nelson Horton	"	1 00
Reuben Dunn	"	1 00
M. Hatfield	Il.	1 00
Eld. S. Trott	Va.	5 00
Eld. T. Watters, for D. K. Baker.	"	10 00
Samuel Drake	O.	15 00
Joseph Penny	Pa.	1 00
Eld. G. Conklin	N. J.	2 00
Samuel H. Stout	"	1 00
Eld. P. C. Broome,	"	
for Miss T. Tucker,	"	1 00
Total,		\$54 50

NEW AGENT.—Lewis A. Stevens, Muskingum Co., O.

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